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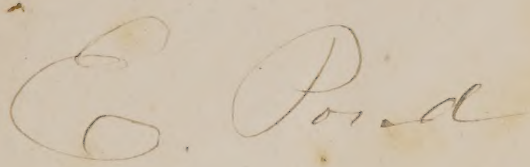

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THE

# CHRISTIAN WORLD.

Vol. XVI. JANUARY, 1864. No. 1.

## KINGDOM OF CONGO;

### ITS ROMISH MISSIONS A FAILURE, AND WHY?

Of all missionary laborers, none have been more self-denying, nor more persevering than those of Rome. This is particularly true of the Jesuits, of whom from five to twenty are said to go on every steamer from Triest to the east. They go at the bidding of the superiors, in tattered garments, often without shoes, to live on that which charity or chance affords, and to lay down their lives in a foreign, barbarous land for "THE CHURCH." To the Church they devote body, soul, time, talents, all they have, all they can become. It should also be added that not unfrequently have their labors been crowned with success—according to their idea of success—far beyond that of most other missionaries. No mission of theirs is more remarkable in this respect than that in Congo, of which we propose here to give an account. No less than seven different orders of Romish ecclesiastics labored there, with every facility that could be asked, and with a flood-tide of prosperity never surpassed before, or since, in any missionary enterprise, in accomplishing the ends they proposed to accomplish. What those ends were and whether they resulted, or had a tendency to result, in securing the one great purpose for which Christ established a church on the earth and bid it preach the Gospel to every creature, will be revealed in the facts to be stated. Whether Congo, under all the circumstances, was a fair field for testing the efficacy of Popish teaching, or rather *training;* and whether the fruits there gathered are a fair sample of the good or evil results of Romish missions among Pagans generally, every reader will judge for himself.

Congo is situated on the western coast of Africa, between six and nine degrees S. lat., having the river Zaire, or Congo, for its northern and eastern boundary. Its extent is variously stated by different authorities, but was probably about two hundred miles on the coast

and three hundred inland. It was discovered about 1485, (some say 1484, some 1485, others 1487,) by the Portuguese navigator, Diego Cam. Being informed by the n tives on the coast that there was a great kingdom in the interior, Cam did not wait to explore and find the truth of the assertions; but, in his delight at such a discovery, at once turned back to report his achievement to the King of Portugal.

### ROMISH POSSESSION.

Religious possession was taken of the country almost immediately after the first discovery. No antagonistic influences of other Christian sects came in to nullify, or in any way interfere with those of the Roman Catholic Church. That Church was brought face to face with paganism under the most favorable circumstances possible for showing its salutary power, as will appear by the following brief statement of facts: The discoverer made, in rapid succession, a second and third voyage under the auspices of the Portuguese government, which seemed as sanguine as Cam himself, that the discovery would result in great advantages both to Portugal and the Catholic Church. On the second voyage three Dominican missionaries, and on the third twelve Franciscans were taken out. These were followed in succeeding years by a host of others. At first everything seemed most favorable to their desires. Early in their work the Conghese king and others in high office embraced the Catholic faith, and the people followed so willingly in the same course, that before very many years it is said the entire nation —every man, woman, and child—had received Romish baptism. A single unbaptized adult was a rare exception. Wherever the missionary came it was the duty of the local officer to send throughout the village and call the people to assemble, and have their religious wants attended to. If the officer failed in this, he was liable to removal. But the people needed no such prompting. They came to the priest with the greatest eagerness. One missionary says that the mothers in a certain village rushed upon him "like mad women," to have their children baptized. According to the accounts given by the missionaries themselves, this continued for more than two hundred years. To all outward appearance, Congo was as much a Roman Catholic nation as Portugal, Spain, or Italy.

For two centuries these missionaries had the best of facilities (with only an occasional opposition of some ruler, which was soon overcome to impress the Romish doctrines and practices on this people, and lead them to bring forth the very best fruit which could ever be expected from that system among a people converted to it from heathenism.— Not only were great multitudes of missionaries carried there from Europe, but a Jesuit college and a monastery of Capuchin Friars were

sustained at the capital, St. Salvador, by the king of Portugal. There were also Capuchin monasteries in the provinces of Sogno, Bamba and Sony. The Romish Church, in this instance at least, had remarkable facilities for securing great and permanent triumphs of the Gospel. She had a virgin soil of pure paganism to work upon, abundance of laborers—both imported and educated on the ground—the moral and material aid of a powerful Christian government, which identified itself with her interests and was ever ready during two hundred years to respond to her requests for any sort of help in furthering her ends: also, she had to deal with a people which seemed willing to comply with her every wish—to yield themselves to be moulded by her plastic hand to a degree, perhaps, unexampled before or since in the whole history of missions among the heathen. Surely great things might fairly have been expected—and Rome evidently did expect to secure, and did think she was securing, most valuable and lasting fruits.

THE RESULTS WERE

First, an outward observance of Roman Catholic rites and ceremonies, with much particularity and apparent earnestness. This seems to have continued for several generations. They punctitiously attended upon the mass. They scourged themselves cruelly in the churches, and carried great logs of wood long distances to the convents as acts of penance to secure the pardon of their sins.

*The second result* was *negative*—an utter failure to implant in the hearts of these men any of those great Gospel principles which work real and permanent improvement, either material, moral, or spiritual.

The missionaries and the numerous Portuguese merchants who accompanied them for the sake of trade, gave a great business stimulus to the capital, St. Salvador, which was situated about fifty miles inland, southeasterly from the mouth of the Congo river, and on the summit of a mountain. This location gave it not only magnificent views, but also a climate healthy, even for Europeans. In the course of one hundred years from the establishment of the mission, or about the commencement of the seventeenth century, this capital is said to have contained 40,000 inhabitants. "The palace of the king was a large wooden building, surrounded in part by a stone wall; and was constructed, no doubt, under the direction of Portuguese residents, and at the expense of the king of Portugal." This city also boasted a cathedral and ten churches, with their Catholic titles of St. John, St. James, St. Michael, St. Anthony, &c. At the capital, and wherever the Portuguese missionaries or merchants settled, they planted gardens, cultivated fruit trees, built houses in civilized fashion, and spread generally around them the physical improvements and beauties of a culti-

vated people. The king and some of the chiefs followed their example in providing themselves with like comforts of living, which, perhaps, were paid for by Portuguese money, for the sake of gaining their aid in controlling the people. But the great mass of the people were not drawn into any improvement of their physical condition. They trod on in the old paths of their fathers, living in bamboo huts, eating the fruits which were indigenous to the soil, and wearing the scantiest clothing or none at all; without beasts of burden, without carriages, without roads, excepting the paths made by their bare feet, and with few articles of trade excepting slaves. The specimens of civilized life set before them, utterly failed to win them to that industry and providence which are essential to the procurement of civilized comforts. Thoughtless indolence is the delight of the heathen heart; and as their hearts were not reached by Romish treatment, (I do not say *teaching*), so the fundamental habits of life, even as they respect present conveniences, were not affected. As to moral habits, they seem to have reformed no further than compelled by priestly authority and inflictions, which, as the sequel will show, proved, in the end, the means of casting off that authority and expelling the priests from the country. They would not even give up polygamy, excepting temporarily and by constraint. There was evidently no yearning after a life of purity. Their religious character seems to have undergone no more beneficial change, than did their moral and physical habits. It was to all appearance destitute of spirituality. It consisted in outward rites and ceremonies, Romish in name and shape, but only convenient substitutes for the old pagan observances, and performed with the same hopes and from the same motives. The whole of their religion consisted of that "bodily exercise which profiteth little."

*The third result* was violent rebellion against and expulsion of their spiritual guides.

Rev. Dr. Wilson, a Protestant missionary in Africa, says, "notwithstanding the multiplied ceremonies imposed upon the people of Congo by the church of Rome, for a time and to a certain extent they did not feel it to be burdensome. So long as its requirements were confined to the ordinance of baptism, to saying the rosary, to wearing crucifixes, and doing trivial acts of penance, they submitted to it without any symptoms of serious discontent. But, in the course of time, when the missionaries set themselves more earnestly to work to root out all traces of the old religion; and above all, when they determined to abolish polygamy throughout the land, they assailed heathenism in its strong hold, and aroused hatred and opposition which astounded themselves. In this emergency, when priestly authority and miraculous gifts were of no more avail, they had recourse for aid to the civil arm—

that never-failing resource of Rome. And this they could command without any difficulty. The king and the chiefs, who were indebted to the missionaries for alms and all the power they possessed, could well afford to exert that power in enforcing the commands of the church. The missionaries could at any time pledge the king of Portugal to maintain them in authority, and it was as little as they could do in turn to support the authority of the missionary fathers. From the moment missionaries had recourse to the civil arm for aid, they threw aside every other means of promoting the interests of religion. The severest penalties were enacted against polygamy ; the old pagan religion, in all its forms and details, was declared illegal, and the heaviest penalties denounced against all who were known to participate in celebrating its rites ; sorcerers and wizards, by whom were meant the priests of the pagan religion, were declared outlaws ; at first the penalty denounced against them was decapitation or the flames, but it was afterwards commuted to foreign slavery. For a time the missionaries entrusted the execution of the laws to the king and chiefs. But if they shewed the least dilatoriness or reluctance to punish their subjects, they took the law into their own hands, and administered it with unsparing severity. * * * Corporal punishment was the favorite instrument of discipline, and it was administered without restraint. The slightest deviation from the prescribed rules of the Church was punished by public flogging, and it was not uncommon for females, and even mothers, to be stripped and whipped in public. Sometimes these castigations were inflicted by the missionaries themselves. Father Morello relates, with no little glee, how he had once belabored a wizard with the *cord of his order*, calling upon St. Michael and all the rest of the saints to participate in *the sport*. He mentions the case of a Father Superior, who had boxed the ears of one of the magnates of the land, for having expressed doubts about the efficacy of baptismal regeneration."

This treatment of their converts by the priests, shows how little dependence they themselves placed on any spiritual principles which they had inculcated, as a means leading to right self-government. The fact that such inflictions were needed, shows that they had failed to plant in the hearts of the people any love for the new religion, and that as soon as their old corrupt gratifications were seriously interfered with, it became an odious burden.

The power of Portugal had been declining ever since 1577, when occurred the calamitous expedition of King Sebastian into Africa against the Moor, Mulez Moloch. This was followed by the usurpation of Philip II. of Spain, and that after much misrule by the revolution under John IV. of Portugal, in 1640. By this time, she was not only

unable to extend her former protection to distant colonies and dependencies, but was in a state of such weakness as caused dismal forebodings of her own existence. The missionaries thus, in Congo, lost the power on which they had depended to enforce their decrees. In a course of years, this was discovered by the natives, and their hatred of the new religion and its propagators manifested itself in various forms of neglect, annoyance, open treachery and violence. A native prince, relieved from fear of foreign interference, cruelly persecuted the missionaries. Their guides would desert them while traveling in the most dangerous forests, with the hope that they might be destroyed by beasts of prey. In cases of sorest sickness, they were denied the things most essential to relief. In a province, where they had once swayed the greatest power, six Capuchins were poisoned at one time, and a missionary sent to get the property of the murdered brethren, had his life attempted in the same way. Philip da Salesia, another missionary, was assassinated and eaten. Attempts at poisoning became so frequent, that the brotherhood felt obliged to carry an antidote against poison whenever they traveled. At length they abandoned traveling altogether, confining themselves to the most friendly localities. And finally, so great became their sufferings, and so many their dangers, as to compel an entire withdrawal from the country and abandonment of the missionary work.

*The fourth result* was a relapse into the most degraded heathenism. In 1816 an exploring expedition was sent from England to the Congo river, under Captain Tuckey, accompanied by Prof. Smith and three other scientific men, supplied with mathematical and philosophical instruments for making observations and collecting the most reliable information. We take a few extracts from their testimony. "The state of society among the tribes of Congo, appears to be pretty nearly the same as that of all the negro nations; but in their moral and physical character, they ought probably to be placed at the lower end of the scale of Africans. The women perform all the laborious duties, while the men saunter about, or lie at full length stringing beads, or thrumming on some musical instrument, or if they exert themselves at all, it is in dancing by moonlight." * * "We cannot be surprised that a people so ignorant should be superstitious. Every one wears about him and keeps also in his dwelling a charm against evil, and nothing is so vile in nature that does not serve for a negro's *fetiche*—the horn, hoof, hair, teeth and bones of all quadrupeds; the feathers, beaks, claws and skulls of birds; the heads and skins of snakes, &c. &c." The reviewer adds: "No sooner were they anchored within the river, than they were assailed by numerous visitors, of whom those from the province of Sonio on the south bank, who were 'Christians after the Portuguese fashion,'

are represented as by far the worst people they had met with, being 'almost without exception sulky-looking vagabonds, dirty, swarming with lice, and scaled over with the itch, all strong symptoms of having been *civilized* by the Portuguese.' One of them was a priest, who had been ordained by the Capuchin monks of Loando: he could just write his name and that of St. Antonio, and read the Romish ritual; he was however but an indifferent Catholic, for his rosary, his relics and his crosses were mixed with his domestic *fetiches*. This 'bare-footed apostle,' as Dr. Smith calls him, *boasted* of having no fewer than *five wives*.' It would seem that some relics of Rome remained as late as fifty years ago; although her European missionaries were obliged to leave more than one hundred years previously; even these have probably all disappeared since—for the Encyclopedia Brit. says: "Of its former population and splendor, neither trace nor tradition remains; and of the benefits which resulted to the inhabitants from their intercourse with Christians, the only evidences which existed at the time of Captain Tuckey's visit were a few forts and factories for carrying on the slave-trade, and some crucifixes which were not, however, held in equal veneration with their own pagan *fetiches*." Dr. Wilson asks: "What has become of this church, with all its resources and power? Where are the results of this spiritual conquest that cost so much, and of which Rome had boasted in such unmeasured terms of exultation? To answer these questions impartially, the friends of Rome must acknowledge that they constructed a spiritual edifice in the heart of this pagan empire that could not stand in its own strength; the moment the hand that reared and for a time held it up, was taken away, it fell to pieces. Nay more, not only has this spiritual edifice crumbled to dust, but it has left the unfortunate inhabitants of the country in as deep ignorance and superstition, and perhaps in greater poverty and degradation, than they would have been if Roman Catholicism had never been proclaimed among them. One thing at least may be affirmed without the fear of contradiction, that in point of industry, intelligence, and outward comfort, the people of Congo, at the present day, cannot compare with thousands and millions of other natives along the coast of Africa, whose forefathers never heard even the name of the Christian religion." * * * "We have no certain information of the process by which it ceased to be the religion of the country. It is not probable, however, that it was abolished in any of the provinces by a formal act of the government.—It is pretty certain that it did not require the force of a political revolution to overturn it. It is quite as improbable that it was rooted out by persecution, for there were none that loved it enough to be persecuted for its sake."

CAUSES OF THIS FAILURE.

1. Negatively. (*a.*) It was not for want of fair physical advantages. The river in the interior is described in Captain Tuckey's account, as broad and majestic, the scenery on its banks beautiful—not inferior to any on the banks of the Thames. Though those voyagers do not speak in the highest terms of the fertility of the soil, they mention as the common products, maize, cassava, ground nuts, sugar-cane, capsicum, tobacco, plantains, pine apples, pumpkins, tamirinds, and palm oil, &c. The "Encyclopedia Americana" says, "The interior has a healthy climate, and according to the missionaries, is populous, well cultivated, and considered by the inhabitants a terrestial paradise. All travelers agree in describing the soil as covered with an exuberant vegetation. Several kinds of grain, unknown to Europe, are cultivated; among them the *luco* or *luno*, which furnishes a fine white bread. The soil produces three crops of maize annually." "The New American Encyclopedia" agrees with the above, and adds, "that fish abound in the river, one of which, the sparey, weighs from thirty to sixty pounds, and is of delicious flavor; and that on land, goats, hogs and poultry are plenty." "The Encyclopedia Britannica" adds to the products, limes, yams, sweet potatoes, millet, cabbages, spinach, papaws and oranges.

The climate in salubrity is of course not like that of the temperate zones; but for a tropical, African climate, it is good. On the low and marshy grounds, a malaria doubtless produces fever; but on the higher grounds of the interior, there is reason to believe that Congo enjoys a purer air than is usual for Africa. According to the journal of Captain Tuckey, "Nothing could be finer than the climate; the thermometer never descending lower than 60° of fahrenheit during the night, and seldom exceeding 76° in the day time; the atmosphere remarkably dry, scarcely a shower falling during the whole of the journey; and the sun, sometimes, for three or four days not showing himself sufficiently clear to enable them to get an observation." The reviewer adds, "so little indeed were they incommoded by heat, or rain, or a moist atmosphere, that Captain Tuckey, writing from the Cataracts in the middle of August, after an excursion of several days, observes, 'the climate is so good, and the nights so pleasant, that we feel no inconvenience from our bivouac in the open air.'" That the insalubrity of the climate was not the deciding cause of abandoning the enterprise is probable from the fact, that the missionaries did occupy that field for two hundred years without recording any complaint of unexpected or unusual sickliness. Besides, the number of foreigners who, from motives of gain, remained after the missionaries left and continue to the present time, is much greater than that of the missionaries ever was.

(*b.*) It was not from lack of external and internal facilities to give their system of religion the very best advantages for working its legitimate effects on the people. Through the aid of the Portuguese government and that of the native princes, the missionaries bore full sway for generations—children and their children and grand children grew up to adult age under the moulding hand of the mission, with little opposing influence. Even the native princes submitted themselves to the greatest humiliations in presence of their people at the bidding of the priests, in penance for some deviation from Romish prescriptions. The Count of Sogno, the most powerful of all, at one time lay "at the church door, clothed in sackcloth, a crown of thorns on his head, and a cross in his hand, while his courtiers looked on, clothed in their most brilliant robes."

(*c.*) It was not from paucity of numbers, or want of qualifications in the laborers. We have no means of arriving at the exact number, but the fact that one of them, Father Morella, *incidentally* mentions at least a hundred, shows that they were very numerous. Their ranks included a representation from the most efficient missionary orders,—indeed almost all the different fraternities, Jesuits, Dominicans, Franciscans, Capuchins, St. Augustins, Bernardians, Carmelites, &c.

(*d.*) It was not from lack of capacity in the African mind to receive controlling religious impressions. This is proved by the present facts in Liberia, in Sierra Leone, and in the English, Dutch, French, and American missions of Southern Africa. A recent notice of Liberia contains the following:

"In Liberia, there are about fifty churches, embracing five different denominations; namely, Methodist, Baptist, Presbyterian, Episcopal and Congregational. In most of all these churches, there are Sunday schools and Bible classes, that contribute every week for missionary purposes. It is to be remembered that both the ministry and the membership of the churches are all colored persons, with the exception of a few individual missionaries connected with the Episcopal mission."

Showing that the negro can receive the truth into good soil, which shall bring forth good fruit, without the perpetual presence of the white missionary. The truth, as received by them, has borne fruits to bless all the surrounding tribes, and do more than all other instrumentalities on a long stretch of coast in suppressing that greatest curse of Africa, the slave-trade.

2. Positively. (*a.*) The great and decisive cause of failure in the Congo missions, as it ever has been and ever must be in all Romish missions, is found in the fundamental article of her policy that the Bible—the whole Bible—was not designed for, is not needed by, is not good for, but is dangerous for the common people. Hence the missionaries did not translate these sacred oracles for their converts. This was the fatal error; it was taking away the key of all true religious knowledge;

it was necessitating the missionaries to fill, in the minds of the converts, the place which the truth should occupy, with forms and ceremonies; and to regulate their lives by fear of external penances instead of the monitions of an enlightened, tender conscience. From this cardinal defect flowed all the other subsidiary causes of failure. There was no standard of unerring accuracy by which to measure all actions, those of the priest as well as of the people. This was a fatal temptation to decide moral questions on the principle of expediency, which must in the end lead to moral ruin. In leaving out the Word of God they forsook God's chosen way of drawing fallen man back to himself, and after that every human expedient must be vain.

(*b.*) When priestly authority failed, they resorted to miracles and prodigies to awe the heathen mind into reverence, penitence, and obedience. But here they found themselves in a field where the pagan sorcerers could outdo them. Dr. Wilson says: "These things, doubtless, had a momentary effect upon the minds of the people, but they exerted no lasting influence. The missionaries forgot that the sorcerers, whom they persecuted so violently, not only pretended to work the same kind of miracles, but those so much more wonderful, that their own would appear exceedingly tame by the side of them, and at the same time supported by proofs quite as good as any that the missionaries could adduce,—in fact the imagination is such a predominant element in the negro mind that he cares very little about proofs in such matters; he will more readily accredit a pretended miracle by one of his own countrymen, provided only that it is sufficiently gorgeous to suit his taste, than he would one by the missionaries, which must always have some decent reference to credibility and truth. The missionaries, therefore, when they addressed themselves to the task of working miracles, little knew how egregiously they were to be outstripped; and perhaps they could not possibly have adopted any course that would more certainly bring themselves and their religion into contempt."

(*c.*) Instead of eradicating the superstitions of paganism, the missionaries only put them into Romish form, and thus fostered that predominating element of the African mind in which paganism found its most genial soil—it was essentially pagan still. The Conghese mother, when heathen, had bound a chord, with bones and teeth of certain wild animals attached, around the body of her new-born infant, as a charm to preserve life and health. On becoming Christian, she was enjoined to discontinue this, as a great sin, and substitute a cord made "of palm-leaves which had been consecrated on Palm-Sunday; and moreover guard them well with such relics as we are accustomed to use at the time of baptism." It was a heathen practice to interdict to every person at birth some one article of food which was never to be tasted.

This was forbidden as specially heathenish; and in its stead it was ordered that the person should "fast on Saturdays and eat no flesh on Wednesdays." As heathen they guarded the fields by *fetiches*, which were supposed to have the power of punishing trespassers. As Christian they were "to use consecrated palm branches for this purpose."—If there is any change of principle in this change of practice, Romish acumen alone can detect it.

(*d.*) In short, the whole change from paganism to Christian piety was effected through the efficacy of outward forms and ceremonies.—Carli, one of their most eminent missionaries, regards *baptizing* and *making Christians* as synonymous. Speaking of young children, he says: "In this place we baptized thirty, each of us fifteen, to our great satisfaction, they being the first we had *made Christians.*" That the Conghese so understood is evident from what Merolla, another of their missionaries, relates of a high chief who had been severely censured by Father Benedict for trading with the English and Dutch because they were heretics. The chief, exasperated, replied: "What heretics! What Christians! What Catholics! *Are we not all to be saved by baptism alone?*" Thus the one taught and the other believed that the application of a little water changed a pagan to a Christian, and raised him from being an heir of hell and "made him an heir of heaven." Of doctrinal instruction, they gave next to none. Few of the missionaries gave themselves the trouble even to learn the native language. Is it not therefore just to say, that of the spiritual truth of God's word, those missionaries did not pretend to communicate more than an infinitessimal portion? Why then should the results of sanctification be expected in their converts? Christ prays the Father to sanctify "*through the truth,*" not without it.

(*e.*) Another and fatal cause of failure was the complicity of the missionaries with the great African sin—the *Slave-trade.* From the discovery, in 1485, by the Portuguese, (when the missions began,) Congo has taken the lead in the number of victims furnished for this infernal traffic. At first, these were furnished by prisoners of war, or those captured by expeditions for that special purpose, firing whole villages by night and seizing the fleeing inhabitants. Afterwards, the more fruitful source of supply was a charge of crime, especially that of *witchcraft*, which was deemed a valid warrant for dooming to slavery. The missionaries not only made no special efforts to check this traffic, but themselves engaged in it. Dr. Wilson affirms that, "by an arrangement with the civil authorities, all persons convicted of celebrating the rites of the ancient religion, were delivered up to the missionaries, and by them sold to the first slave-vessel which entered the river, and the proceeds distributed among the poor. The number so con-

victed was very considerable ; so that vessels engaged in transporting slaves to Brazil, could always depend on the missionaries to give them material aid in making up their compliment of slaves. The missionaries, too, seemed to have no scruples in presenting a few of their domestic slaves to such captains or supercargoes as had done them favors. Father Merolla mentions, that he had once given a slave to a Portuguese Captain, in consideration of a flask of wine that the captain had given him to *celebrate the Sacrament!* Indeed, the missionaries seem to have felt that there was no serious harm in consigning any number of the inhabitants of the country to foreign servitude, provided only that they were baptized and were not permitted to fall into the hands of heretics."

When remonstrated with by Cardinal Cibo, for this complicity in the "pernicious and abominable abuse of selling slaves," they met, considered the letter, concluded that the advice was impracticable ; but resolved to prevent, as far as possible, the selling of slaves to heretics. Thus participating in "the sum of all villanies," and so encouraging it among the people, the missionaries could not expect to bring their converts to a practical observance of that all-comprehensive and indispensable rule of the gentle Saviour, "All things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets." In this, as in all else, present expediency, not eternal rectitude, was their rule ; and it fared with them as it has fared with our own nation, and must fare with all who substitute anything for this rule of Christ—they found all their apparent prosperity delusive and disastrous to the last degree.

Reader, the object of this article is to call your attention to the sad experiment of the Roman Catholic Church, in this instance and elsewhere, for twelve hundred years, of improving men without opening to them the Word of God ; to ask you to consider the importance of opening the eyes of the Romanists, who are so laborious, so persevering, so self-sacrificing in making proselytes, to the fact that their labor is lost and worse than lost, and must be while they hide the Bible. It is the object of the American and Foreign Christian Union to convert the Papists to the Bible, to Christ, to the *whole truth of God*, as the only means of their own salvation, and the only means of saving others.—If brought to embrace and teach the whole truth of revelation, how efficient would be the educated Catholics of France, Belgium, Baden, Bavaria, and some of the twenty-one nationalities of the Austrian empire, in helping us to preach the Word to Pagan nations! We ask your aid in this. God is opening to our efforts almost the whole Papal world ; he is greatly blessing our limited labors in France, Belgium, Italy, and South America. "Limited!" Alas! how distressingly

*limited*, by lack of funds, compared with the manifest calls of God's providence! Brethren, God loves a cheerful giver, and a cheerful worker. He will not force you into his vineyard. He invites you, and leaves you to choose. He is now inviting you to double your contributions for this cause, by doubling its field of labor. Some are listening to this invitation—will you?

## POPERY OPPOSING GOD.

The inspired description of Anti-Christ exhibits him as sitting in the temple of God, opposing and exalting himself above all that is called God, or that is worshipped. We need not go beyond the bounds of this city to find the audacious mystery of iniquity whose character the apostle thus depicts.

On a recent occasion, the Pope's representative and servant in New York, Archbishop McCloskey, gave us an example of the daring impiety which exalts itself above God, and dares to stamp its interdict upon the will and command of the great Jehovah.

God has laid his awful authority upon every human being, requiring each to love his neighbor as himself, to go about doing good in imitation of the Saviour, and to make his life a blessing and a joy to society. Any person has just as much right, and no more, to commit suicide, to sever himself from society by self-murder, as to withdraw himself from it by a vow of monastic seclusion. The world is full of suffering, sorrow, sin and want, and every friend of God and man is bound to go forth and try to alleviate misery and arrest the tide of sin. The harvest is great, the laborers are few, and we are divinely enjoined to pray the Lord of the harvest to thrust forth laborers into the harvest that the world may be redeemed.

Especially imperative is the obligation to active usefulness upon young Christians. All the wealth of their young affections and ardent hopes are to be consecrated to a living service in behalf of their fellow men. And one of the first aspirations of a religious youth is for usefulness. "Lord, what wilt thou have me to do?" was the earnest inquiry of the young convert, Saul, and it is ever the inquiry of truly regenerate hearts.

But in despite of the clearly revealed will of God and the yearnings of the Christian heart, Archbishop McCloskey, a few Sabbaths ago, undertook to set aside the divine mandate, and publicly trample it under foot, by encouraging, applauding and virtually commanding two young girls to sentence themselves to social death, and to refuse, under the pretence of superior sanctity, to take the place Providence assigned them in the field of usefulness and duty. They took the black vail, with ceremonies betokening their renunciation of social existence. On that day they died and were buried. By solemn vows they bound themselves never to live where God placed them, nor to engage in the duties he assigned them. They perished with the dew of their youth upon them, with all their faculties unused, with all their opportunities and obligations rejected and disowned.

It was a melancholy scene. It could hardly have been more sad or more wicked had they taken poison, or by some voluntary means of suicide terminated their natural lives.

And there stood the Archbishop, in presence of these young victims of superstition and before a vast congregation, assisting at the cruel sacrifice, justifying it as acceptable to heaven and as evidence of a superior sanctity. He consigned these poor, ignorant girls, to the terrible living grave of a nunnery, and then retired from the cathedral to the house of feasting and self-indulgence, as we are told by a paper friendly to Catholic usages.

Two valuable lives were thus disposed of; lives which if rightly directed might have blessed many a home of affliction and carried the consolations of religion to many an aching heart, while their own souls would have glowed with the peace and joy which active usefulness always secures.

But on that day they were cut off, untimely, from the world, and buried with no hope of resurrection in a living tomb.

Can it be possible that Archbishop McCloskey, with all his intelligence and knowledge of the mysteries, miseries and corruptions of monastic life, felt no misgivings of heart, no sting of conscience, while engaged in this impious and cruel work of taking the lives of these poor girls from them and from society, and assisting to bury them? Can it be possible that he could sit down, after this Moloch-like sacrifice, to his grand Archiepiscopal banquet, and not feel his knees smiting together in fear lest the victims of the morning should some day charge him with the guilt of taking from them the joys and hopes of their young lives which God had given them in his paternal love?

Bishop McCloskey ought to know, far better than we do, the manifold evils of monastic experience. He knows that madness, hypocondria and convulsions are frequent among nuns. He knows the truth of those revelations of the interior of the nunnery made by the Princess Henrietta Caracciola in a late publication. She declares that

"'A monastery contains all the vices of a city, without its advantages or its virtues. By resigning her flowing locks to the scissors, and by taking the vows of chastity, poverty, and obedience, a woman does not change her character; the only difference being that amidst the moral stagnation of the cloister her virtues remain without legitimate exercise, while her frailties or her vices are nourished and developed by the continual struggles of a soured and rebellious spirit at war with its cruel destiny." Accordingly we are not surprised to learn that, when not engaged in making pastry and comfits, or in the mechanical exercises of devotion, the inmates of the convent are perpetually quarreling among themselves, propagating the scandals of the little community, or plotting amorous intrigues with their father confessors.

All this is natural, and just what any sensible man should expect.

But the crime of thwarting the benevolent purposes of God, who puts us here to work, to do good, to let our light shine—the crime of decreeing that a rational creature shall not work, but live in idleness—shall not do good, but be shut up in a cell and the light put out—in a word, the crime of devoting one to a living death whom God ordained for an active, useful, and happy life,—this, we say, is a crime very little different from the offerings to Molock in ancient times, except that the guilt is greater.

We have no hope that the priests and prelates of Rome will ever reform this abominable iniquity. We look to the people. We confide in the power of truth. We ask the people to see for themselves, if any warrant can be found in the Bible for the immuring of living innocent men and women in cells and prisons. We ask them to think whether when God places us in this world to be useful and examples of goodness and benevolence, it can be right for us to say, or for any one to say for us, that the world is not our place, but a cell; that doing good is not our business, but moping behind bars and prison gates; that our light is not to shine, but to be hid.

## AMERICAN CHAPEL AT PARIS.

From letters recently received from Paris, we learn that the Rev. Dr. Sunderland, the present pastor, has entered upon his labors in that city with the most encouraging prospects. The congregation is highly pleased with him, both as a preacher and a pastor. We transfer to our pages with great pleasure the following letter from the correspondent of *The Methodist.*

Paris, Nov. 8th.—Every true American on this side of the water feels the importance of the great movement which is taking place in our beloved country this day, and we are fully assured that we have the sympathy of the thinking men of Europe, who regard the solemn decision of the American people in this day's election as one which carries with it light or darkness to Europe for the coming century. Our excellent pastor, Dr. Sunderland, in his extemporaneous prayer on Sunday, made a most earnest appeal for the blessing of God upon us in this momentous crisis. Dr. Sunderland is not less zealous in his prayers for the discomfiture of our enemies, who have dared to disturb the peace of the world in the nineteenth century, than was our former pastor, Dr. McClintock; but he has the advantage of standing before a more sympathizing congregation than Dr. McClintock had in the commencement of the war. In those days it was not at all unusual to see persons leave the church when the word "rebellion" was pronounced. At present, the congregation is fully as large, but all unite with their pastor in praying for divine help in putting down those who have risen up against the best government the world ever saw. I am most happy in being able to state that the financial condition of our American Chapel is most satisfactory; the beautiful new organ has been paid for, and the congregations of each Sabbath are much larger than they have been for some years—since the beginning of the war—at this season. A gentleman who sees nearly all the Americans who come to Paris, tells me that there are, perhaps, not more Americans in Paris, but they are of a more church-going class. A sacred concert was given on Thursday evening last for the formal inauguration of our new organ. It is a very fine instrument, and the organist of the Chapel, Mr. Crane, was kindly aided by one of the most celebrated artists of Paris, Mr. Edouard Batiste, organist of the grand organ at St. Eustache. M. Batiste played several

selections from the old masters in ecclesiastical music, and a fine improvisation of his own, developing the full powers of all the stops of the organ; that representing the human voice was quite wonderful in its effects. Even in our small Chapel the illusion was complete; it seemed now a chorus of voices in the distance, and then a solo in which one could almost distinguish words. Mrs. J. Riggs, of New-York, who so kindly takes the principal part in our choir every Sunday, sang on this occasion several sacred pieces with her usual purity of style and delicacy of execution. A well-known violinist, M. Hernan, also assisted at our celebration, and Mr. Crane played the closing piece. The evening was closed by an appropriate prayer from the Rev. Dr. Sunderland, and the benediction by Rev. Mr. Gibson, of the Wesleyan Chapel in the Rue Roquepeire.

## ANOTHER DESTROYER IS ROMANISM.

THE following extracts are from a sermon of Rev. E. E. Adams, D.D. of the Broad-street Church, Philadelphia, delivered on the day of our National Thanksgiving. The statements are well worthy the attention of every patriot and Christian.

There have been many periods in the history of modern nations when the intrigues and the open deeds of the Papacy alarmed monarchs as well as subjects. We have had, in our country, an occasional awakening about this Janus-faced sect. But our feelings have been so kindly towards those, who, wearied with old systems, came to make our country their home, that we would not patiently listen to the reproaches, nor believe the revelations which, perhaps, with some prejudice and bigotry have been made against this foreign, uncongenial element.

But the events of the past year have arrested the attention of true men. We could not, at first, account for the sudden extinction of zeal which, in the opening of the war, burned so loyally in the Celtic breast. We could not interpret the silence which so abruptly followed the patriotic thunder of the papal heavens.

At length an oily letter from the chair of St. Peter, dropped its soft influence on the waters of our great human sea; then another appeared from the same high source, congratulating the rebel chief, terming him the "most excellent and distinguished." Then we had disclosures of the French Emperor, made to a friend before his studied reticence began to fill the world with wonders; revelations of his early purpose and plans for recovering Louisiana to France, and of his grand ambition to be at the head of the Latin Race and the Romish Church. Then his Mexican scheme was born and matured to empire. Then the New York riots burst up from the black depths of Celtic hatred and ingratitude—riots which Priests and Bishops foreknew but did not labor to prevent; which they condemned with mock severity when their failure was foreseen to act disastrously on their sect. Finally came to light the plot of the Fenian Brotherhood, whose avowed object was to promote civilization, but who really intended to inaugurate an Irish rebellion, and repeat on our soil the horrors that once stained their own green Isle with blood. This plot the Priests were to condemn, whenever it should be whispered abroad, but they were pledged to

help it to its consummation, by every sacred and ghostly aid. Never was a more terrible enginery devised, and well nigh set in motion for the destruction of a people. Never was deeper hatred of liberty, of religion, of generous and confiding patrons, of a nation which had sheltered and fostered beggars and criminals, giving them privileges never granted to her home-born sons. Those who served in our families, and plundered us beyond endurance, boasted that Pennsylvania would soon be theirs. And men in their ignorant rage confessed that they thirsted for Protestant blood. Thus when on the eve of attempting to re-enact among us the deeds of that malign and changeless spirit which filled Spain with martyrs, which more than once spread a cloud of death and horror over the British Isles, which revelled over France at St. Bartholomew, the destroyer is rebuked. God put into the hearts of the people a deep sentiment of patriotism, a love of law and justice, which forming itself into expression on the eighth of the present month, by the silent power of the Ballot-box, awed and paralyzed those purposes of destruction. We have not yet seen and felt our whole danger. We have not sounded the depths of Satan. But few in the land as yet believe that this dark and mighty web of policy, this snare in which to take the liberties of our nation, was spun out of the bowels of that wily old spider in the Tuilleries, and woven by his cunning fingers! That the will of that half-human, half-infernal creature is stretched beneath and around this great nation as well as Europe! That he gloats over the confederacy—over the possibility of a new Western Republic, over mobs in our cities, and plots along our lakes, over the Fenian Brotherhood, and Golden Circle! But we believe the will of God is beneath and around us too, and around him. That he has rebuked the destroyer for our sake!

## FOR WHOM SHOULD WE WEEP?

"Weep not for the dead, neither bewail him."—Jer. xxii: 10.

Weep not for those whose race is run;
Their prize is gained, their toil is past;
To them the power of grief is done,
And misery's storm has frowned its last.
They sleep in Christ, the sleep of peace,
Unflushed by dreams of earthly sorrow,
Till earthly days and nights shall cease
Before a bright and glorious morrow.

But weep for those who yet remain,
The feverish weight of life sustaining,
The frown of scorn, the sting of pain,
The secret anguish, uncomplaining.

Weep for the living—they who rest
Within their last and happiest dwelling,
Are senseless of the vain bequest
Of tears and sighs, successive swelling.

Weep o'er the cradle, not the tomb;
Lament the dawn, and not the ending
Of that tempestuous day of gloom
Whose sun is bright but when descending.
Weep for the bands who still maintain
The strife, with labor undiminished;
Departed saints, their death is gain,
Their spoils are reaped, their conflict finished!

Though you get strokes and frowns from your Lord, yet believe his love more than your own feeling. The world can take nothing from you, that is truly yours; and death itself can do you no hurt. It is not your rock that ebbs and flows; but your sea.

## THE ROMAN CATHOLICS IN OUR CONFLICT.

The Ethiopian must change his skin and the leopard his spots, before the Papacy can be friendly towards a popular form of government like ours. The whole genius of the hierarchy is in utter antagonism to constitutional liberty. The Pope's own immediate subjects are controlled by bayonets—foreign ones at that; and only in kingdoms sustained by the same sort of agency can his spiritual pretensions and his ecclesiastical arrangements be satisfactorily maintained. When the existence of a great Republic is menaced, a sure instinct tells him on which side to bestow his sympathies. The Pope can have no sincere desire for our success in crushing rebellion. He recognizes the rebel executive as "most excellent President." He is not by any means loth to see the rebel plot so far successful, as to cripple the power of the nation, and forever destroy its prestige as the great Protestant Republic of the world. Our downfall would leave the world clearer for the accomplishment of his purposes. It would be the failure of Protestantism in its culminating point. Whatever might be our future with secession accomplished, the remainder of the American Continent would be thoroughly Latinized and Catholicised. That imperial spider who keeps his den in the Tuilleries would gather it all into the meshes of his vast net. In Europe and in heathen lands, Protestantism would be but a feeble power.

It is very surprising that better things should be expected of any of the agents and minions of the Pope in our own country. They must follow their spiritual head, and the lead of their instincts, as members of an arrogant, exclusive, soul-deluding church, requiring implicit faith in men, and unquestioning obedience to human decrees. How can they help being in antagonism to the interests of a country and a civil order whose foundation principle is the acknowledged right of the people to self-government? To what sentiment, in natures crushed and debased by priestly domination, can we appeal in behalf of an imperilled Republic? And whence but from the depths of a Protestant faith comes the true and steady devotion to country which outlasts the first bursts of enthusiasm, rises above all discouragement, and in the fourth year of a terrible war, votes in overwhelming majorities, and in every part of the land, that at any cost our free institutions shall be preserved, and the authority of the national government shall be sustained?

The case was well put a few days ago by an anonymous correspondent of the "Press" in this city, who writes from Chester, Pa., reproving the paper for its pro-Catholic leanings. The Press generously prints his letter entire. He speaks plainly, but the facts are notorious:

"Now, it is a known fact that the whole body of the Catholic voters in this country, with a small upper-crust exception, voted in solemn earnest the Copperhead ticket.—That vote has got to be enormous and serious. It is as Brownson has said: If it were not for that vote there would be no Peace party at the North. Let the American people take note, as we pass through this sifting, fiery trial, that the combined Catholic vote of this country was cast for a party rather than for the war and the utter overthrow of the rebellion; that they voted in sympathy with the British aristocracy, the oppressors of Ireland, and just as the enemies of this country, the traitors at home and abroad, desired. While the great body of the members of this church have treasonably voted, their Bishops and Priests have remained silent. In contrast, look at the various Protes-

tant sects of the land! They have been zealous and outspoken. The influence exercised has been patriotic and powerful. Lincoln may appoint ten thousand Catholic generals; Dan Dougherty, General Sickles, Bishop Purcell, and others may talk themselves blind; in the face of all this the Catholic vote in New-York State will be 100,000 in aid and comfort of this horrid rebellion, and 50,000 in Pennsylvania. In Philadelphia the main difficulty you had to contend against was this ferocious vote. In all the mining counties in the interior it was this vote which gave to McClellan his heavy majorities. Even in Chester county it takes one thousand American votes to kill off this foreign vote. It is this vote which corrupts the ballot-box with frauds. It is this combined element in our politics which explodes its mobs, and to keep quiet which the Government was put to much care and expenditure in forcing into good behavior at the last election."

*American Presbyterian.*

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## THE FOREIGN FIELD.

### ITALY.

MILAN, ITALY, Oct. 29, 1864.

MY DEAR BROTHER:—In my last letter I referred to a religious movement in the region of Ghemme, where one of our Bible colporters has been laboring for some months past. Signor Tealdo, one of the evangelists here in Milan, has just visited that region, and I send you a few extracts taken from his letter, giving some account of his visit. The region of Ghemme embraces the small town of Fara, where an evangelical work commenced some time since, but has been neglected for want of laborers.

He says: "The Protestants at Fara said to me, 'We are entirely abandoned, and there is no one now to care for us.' No, I said to them, you are not abandoned nor forgotten. See, you have the Lord, who never abandons you for an instant if you are faithful to him; you have also the prayers of all Christians in and out of Italy, who never allow a day to pass in which they do not recommend you to the Mighty One of Jacob."

"There are in Fara from thirty-five to forty communicants, and more than thirty others who frequent the religious services, and may be considered truly evangelical, having long since abandoned the Roman Church. There is only one family in this place unprovided with a copy of the Scriptures."

"The brethren greatly desire an evangelical school for their children, as the only school in the place is now taught by a priest who endeavors, in every possible way, to annoy the children of such as have evangelical parents, and wilfully neglect their instruction, giving his attention entirely to the children of the Catholics."

"A young brother, native of Fara, who has been for some time studying at Genoa under Dr. Desanctis and Mozzarella, might be employed for this work, and act at the same time as an Evangelist in the two towns of Fara and Ghemme. And, indeed, this young man, with assistance from no one, has actually commenced a work of this kind, instructing some thirty every evening, either in the Bible or to read and write, and giving some of the elements of knowledge. He would gladly continue his work, but he cannot support himself. If some friends would contribute to sustain him, an excellent teacher and an able Evangelist might be secured for this region. Ghemme, with a population of 5,000, is only two miles distant from Fara; and the greater part of this population, together with that of the region around is decidedly favorable to the Gospel, and an evangelist is earnestly desired. An unusual religious awakening is now witnessed here, as the result of the very faithful labors of a colporter, supported by Rev. Mr. Clark of Milan. The priests are all alarmed, and have earnestly appealed to their Bishop, entreating him to put a stop to the work of this Protestant emissary. But all in vain. The people continue to purchase the Scriptures. In Ghemme itself, more than five hundred copies of the Bible and New Testament have been sold."

"On my return, I remained two days at Nooaza, to comfort the few brethren there. The church numbers only ten members, who meet twice a week in each others houses to read the Scriptures and pray together. The young man, who acts as Evangelist of this little church, is one of their number, a poor artisan, but devotedly pious, and well versed in the Scriptures. These brethren feel that their city has been neglected, and entreat that an Evangelist may be sent there, confident that good success would attend his efforts."

Some interesting notices from our colporteurs in Italian Switzerland, in the region of Sondrio and other places, I will give in my next. In the meantime, we want more men to go forth in every direction preaching the Gospel. Why will not Christians in America do more to evangelize Italy?

Yours truly, Wm. Clark.

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In a recent letter, dated Nov. 9th, Mr. Clark writes:

The friends of Italy, who have been laboring and praying for her evangelization for the past few years, are greatly encouraged by recent political events, for they see in them clear indications of God's favoring providence. Problems the most difficult are being solved by His help, and the future is opening to our faith, full of blessings to Italy and Southern Europe. Events now transpiring cannot be studied too much by the Church. There will arise out of them a new order of things, the regeneration of old Europe. The principles of justice, too much unheeded, the vital power of the old reformed religion, too long crushed and forgotten in Italy and Austria, the spirit of true liberty in its highest and holiest significance; these are to quicken and form society anew, and give new life to these nations. The past will never return. Old barriers have been broken down, and bars of iron cut asunder. With steam, railroads, telegraphs, a free press, and popular instruction, new aspirations are being kindled; and what is more, these aspirations are towards the Gospel, promising us a condition of humanity exalted and free, as well as redeemed and sanctified by the Saviour of the world. Oh, that the Church would arise to the help of these nations, and come just now with a warm heart and a liberal hand to give Italy and Austria the Gospel. Christians should seize upon the present moment, and have faith in the promise God's providence gives us today of a glorious future.

I send you a few brief notices of the towns in Italian Switzerland, where the truth has made some progress.

Bioggio.—Both priest and people are favorable, and gladly receive the Scriptures.

Morcotto.—In this town, beautifully situated on Lake Lugano, are many men who have passed much time in America. Nearly all are friendly to the truth. The priest even is in favor of the work of evangelization, but says he has no other way of living than to do the work of a priest. The evangelist at Lugano has been requested by the people to visit them often, and teach them the truth.

Stabio.—The parish priest of this town is an enlightened man, and preaches the Gospel. Though he has been excommunicated by his Bishop, he still occupies his church, and his people love to hear him, as he now boldly proclaims salvation through Christ alone. He is really a pastor of a flock of some 2,200 inhabitants, as there is no other priest in the place. The more influential and enlightened part of the population cordially sympathize with him.

Chrosso—situated at the southern extremity of the Canton Tessin, has also received the truth. Our colporter has recently sold here many Bibles and Testaments, and many desire to know the Gospel.

In Breno, Poute-tresa and Ardenna, villages near Lugano, are found many who are friendly, and request our Evangelist frequently to visit them. The last time he was at Ardenna, at the little meeting, as he read the Scriptures, talked and prayed, many wept with joy and thankfulness.

In Luino, Bessano, and Gagiolo, many copies of the Scriptures have been sold.

Arogno.—One of the two priests of this town was recently excommunicated on account of having in his possession a copy of the New Testament of Diodati's version.—He has been visited by our Evangelist, and

is found firm and decided for the truth. The other priest is exceedingly bitter, and endeavors in every way to excite against him the hostility of the people, many of whom however still remain his friends.

Locarno, one of the three capitals of Canton Tessin, romantically situated at the northern extremity of Lake Maggiore. The early Protestant history of this town is of great interest. In 1526 the Reformation entered here by the labors of one Baltassare Fontana, and about the middle of that century the Protestants had so increased that they formed a large and flourishing church, and obtained a pastor from one of the churches of Chiavenna.

But the establishment of the reformed religion at Locarno gave great offence to Rome, and attempts were soon made for its extirpation. For many years no severer measures were employed than exciting dissentions or annoying persecutions; but as these failed of effecting the object desired, by the intrigues of the Pope a vote was obtained from the Catholic cantons of Switzerland that they should either embrace the Roman Catholic religion, or leave their native land. When asked if they would give up their religion, they boldly answered—"We will never renounce it; we will live in it, and we will die in it." The cruel order of banishment was executed the 3d of March, 1555, when a little band of Protestants, of about three hundred, left Locarno for Switzerland. They remained in the town of Rogoreto, at the extremity of the valley under the Alps, waiting for the barriers of ice and snow to be removed, and then proceeded to the Canton of the Grisons, where they were welcomed by those of the same faith. About one-half of their number arrived at Zurich where they found a quiet home.

But though the Pope was successful in driving away the Protestants of Locarno in the sixteenth century, there seem to be others infected with the same heresy in the nineteenth. For several years past there has been a great desire here to obtain the Scriptures, and recently it has been so strong that, in spite of all the efforts of the priests to prevent it, the Bible is now found in nearly every family in the town. The people ask for an Evangelist to preach to them the Gospel of Christ.

In this part of Italian Switzerland, where are found the different places mentioned above, the "American and Foreign Christian Union" has one Evangelist and one colporter. The former is stationed at Lugano, where there is great encouragement for evangelical effort, and the other is zealously at work carrying the Scriptures from place to place throughout the Canton.

Some notice of Lugano and Bellingona I will give in my next.

Yours truly, Wm. Clark.

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Florence, Oct. 29, 1864.

Dear Dr. Campbell,—The Emperor of France has resolved to put an end to the occupation of Rome. The treaty of the 25th of Sept. promises to leave Rome to the Pope and the Romans, after the lapse of two years. The French army is to leave gradually, as the Pope shall organize an army for his protection. The substance of the agreement on the part of the Italian Government is, to use no violence against the Pope to obtain possession of Rome, but to leave the question of reconciliation, between the Pope and the Kingdom of Italy to be settled entirely by moral means.

The high-church journals are generally dissatisfied with the Treaty, and yet they feel constrained to say that the "Holy See" left alone to the Romans, has nothing to fear from the population. The treaty protects the Pope from all outside attacks, and places him in the ordinary position of sovereigns. It will be his care henceforth, and his responsibility also, to render his Government tolerable to his own subjects.

On the other hand, the liberal journals, while they express the desire for a happy and immediate reconciliation of the Papacy and Italy, express also their doubts of such a result. Long years of experience have only proved the blind obstinacy of the Papal government; the *non possumus* of clerical reaction has been the only response hitherto made to all attempts at accommodation; and, to all appearance, the temporal power prefers ruin to any radical change by the adoption of the principles and ideas of modern right.

It is generally supposed that the Roman court is decidedly hostile to the treaty. The "Holy See" has not yet made any official response to the communication of the act; but some words have been spoken by the Pope and by Antonelli, showing that, with the exception of that article which relates to the debts of the provinces, annexed to the kingdom of Italy, they are decided to accept no part of the treaty, not even that relating to the organization of a new Pontifical army.

They appear to hope, by acting in this manner, remaining without money and without defense, that the French Government will not dare withdraw its troops from Rome at the expiration of two years, because an evacuation, in such circumstances, would be equivalent to a formal abandonment of the Papacy. It has been this system of passive resistance which has kept the French in Rome during the space of fifteen years. But neither France nor Italy will fail to execute the stipulations of the treaty; and Rome, left to the Pope and the Romans, will not be long separated from the kingdom of Italy by even imaginary lines of boundary. The Pope will find that, once abandoned by France, the Italians will not think his temporal sovereignty worth saving.

It is somewhat singular that only since the signing of the Treaty, the real reason of the French occupation of Rome has been clearly stated; it was to re-establish and consolidate the temporal power of the Pope. But all efforts have proved the impossibility of the task; the withdrawal of the French army is an acknowledgment, extorted by the force of events, that the temporal power is inconsistent with the spirit of the times, hated by the subjects of the Pope himself, and that there is no place for two sovereignties in one State, and that the Papacy can be established in the Italian kingdom only on ceasing to be either a monarchy or a State.

The French occupation of fifteen years has not destroyed the opposition of the Romans to a Pope-King. Liberal sentiments have been on the increase in the city of Rome; and a foreign army has only retrained the successful expression of them. Many of the younger representatives of the nobility are known as enemies of the temporal power; some of whom have been proscribed by the Papal authorities, and others have gone into voluntary exile, to escape the ecclesiastical regime, with which the mass of the population can never be reconciled.

In Italy, also, the spirit of modern society asserts an irreconcilable opposition to the temporal power. It seems as if God had used the champion of the Papacy as an instrument to develop and excite the most radical hostility to Papal rule. French occupation has continued till this spirit has become too formidable to be subdued. An ecclesiastical State is now regarded as a contradiction; and a powerful means of intolerance and oppression. May we not thank God that the efforts intended to perpetuate the slavery and superstition of the Italians, have been the means of working out the most important results bearing on the moral and religious welfare of the people. Yours, &c. E. E. Hall.

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## CHILI.

Santiago, Chili, Oct. 25, 1864.

Rev. Dr. A. E. Campbell,—*Dear Sir:* The Book Depository has been removed to my house. Here it will remain for the present. For nine months it has been open.—The sales were small. The expense of keeping it up has fallen on two or three, which made it somewhat onerous. It occupied three different rooms: two of these rooms were refused after a few months because the store was Protestant. In the first case the landlord affected to act altogether at his own suggestion, was angry, and declared he never would have allowed it had he known its nature, and that he would oppose it with all his might. In the second case, the man owned that he refused his rooms for a longer time, at the instigation of the priests.

The one formerly in the Depository is now in the country to regain his health. This was the immediate cause of removing the books. He is expected soon to return to resume his teaching private pupils. The undertaking has been productive of some good. It has shown us that some things

can be done, and that some others cannot. —You have seen how the priests interfered in the way of causing a room to be refused. But rooms could be rented without doubt for a term of years if required, and the priests would not prevent it. We have seen that but few books can be sold at present in a small depository in Santiago. It may be added that we did not feel able to rent a room in the best locality; this made some difference. A colporter could sell more books from house to house, and make a greater impression I think than by a small depository in a second-rate locality. When the man is found willing and adapted to enter just this kind of work, I hope means will not be wanting to employ this agency. —I shall be able to sell some books at my house. Besides a German always keeps a few for sale at his store. When I see the unwillingness of some to rent rooms for the Depository, I am thankful that no man has it in his power to drive me from my own house, where our church and school find a home. During this month I have sold as many books as were sold the previous month in the Depository.

Last Sunday two young Chilians came to my house at an appointed time to have me explain the Bible to them. By request they brought their catechism, in order that I might teach from that, separating the true from the false, in the light always of an open Bible. I am careful not to unsettle their faith in the truths of their religion. It is desirable that they see the affinity between the two religions, that they may the more readily embrace our own; and on the other hand, that they may see the enormous and horrible errors of their church, that they may break away from it.

Oct. 27. A friend in whom I have great confidence, said that both in nunneries, and in convents for monks, he had seen fruits and delicacies placed upon shelves just under the pictures of saints. On enquiry, he learned that they believed that during the night the saints actually came down and ate the food placed before their pictures.

At the time the church was burnt, it is affirmed that the souls of the dead were seen to fly away to heaven in the form of doves. Now it was a fact that an immense number of doves lived in the old belfry!

Oct. 21. A significant notice appeared in this day's daily, viz.: that the notorious priest, John B. Ugarte, was to conduct this year the meetings during the "Month of Mary," commencing Nov. 7th. He has lost some prestige from his connection with that tragic burning of last year, but far less than one would have supposed.

In a late number of the "New-York Independent", a writer recommends the publishing of a greater variety of Spanish books, both religious and educational, and also a cheap paper. I can assure you we who are actually on the ground feel very deeply the want of books, the want of a suitable variety of tracts, and the want of a paper. The people of these South American States must be enlightened before they will receive the Bible. Their ignorance, indifference, and prejudice in matters of religion is amazing. The newspapers for the people are dailies, sold at 10 cents a copy, or $12 a year—a price altogether beyond the reach of a large and increasing class of readers.

A little paper, of a mixed character, containing an engraving or two of some person, object, or scenery in the States, might be published in New-York, for general distribution in these Republics. A little space, occupied in political affairs, would make it more welcome to the people. I have sometimes wished I had a hand printing-press to throw off some fly-leaves occasionally, such as the dailies might not be willing to insert.

The state of intellectual advancement in Chili may be judged, in part, by the large number of primary schools, a considerable number of academies, the National Institutes, which is a kind of college, and the University. A large and elegant brick edifice is now in process of erection for the better accommodation of the University.—The law and medical students are enthusiastic enough in their studies and in politics, but have a distaste for the study of religion. The theological students are afraid to examine Protestantism. Owing to their training, they are conscientiously opposed to reading heretical or proscribed books. Although those who have but an elementary

instruction may more readily receive a tract, yet is it not desirable that we should be furnished with books adapted to well-educated minds? Now is a critical time with the Chilians. The mind is active. LIBERTY and PROGRESS, not too well defined, are their watchwords. O, that the Christians of the Great Republic might come up to their duty and privileges in increasing the funds of the Society, that she might enlarge her operations! Yours, most respectfully,

NATH. P. GILBERT.

## UNITED STATES OF COLOMBIA.

WE lay before our readers the following deeply interesting and important letter from Mr. Gulick,—and our earnest prayer and hope is that some benevolent individuals will be stirred up to devise liberal things in behalf of Mr. Montsalvatgé. It is sad to see the work of preaching the Gospel so crippled, for the want of a few hundred dollars!

BARANQUILLA, Nov. 15, 1864.

REV. A. E. CAMPBELL, D.D.—*Dear Sir;* I intimated to you in my last note from Caracas, of Oct. 4, that I might be soon on my way to New Granada. On the 25th of October I took the English steamer from La Guayra, and touching at Puerto Cabello and Curaçao, reached Carthagena the 3d of this month. Leaving Carthagena the morning of the 8th, coming part of the way by horse, part by canal, and part by the river, I find myself at this town, the depot of the Magdalene River steamboats, where I am awaiting an opportunity to proceed to Honda on my way into the interior.

During the four days that I spent in Carthagena, I made the acquaintance of, and received the kindest attentions and favors from your good missionary, the Rev. Ramon Montsalvatgé. I accompanied him in his daily visits to the market, where there was always an opportunity to distribute tracts, and on the Sabbath to the prison, which, with the hospital, he visits at least as often as weekly, and to the inmates of which he preaches. He introduced me to several of the citizens, who are interested in his work, and who he thinks would openly join him did he have a church. He represented to me that just at this time his facilities for working were less perhaps than they ever had been before; he is entirely out of books of every kind, having sold his last Testament the day before my arrival. Being unable to hire a hall for the purpose, he has been obliged to give up his school, in which he felt that he was doing much good, and his Sabbath services, which were well attended. He especially regrets his disabled condition at the present juncture, as there are but two working priests in the city, and the hold of the clergy on the people seems to be reduced to the minimum. Within the last month, also, the last public school has died out, so that now the city is actually destitute of schools, with the exception of the very few and unimportant private ones. This fact would give him especial advantage in the opening of a free school—which was well attended before, and would be, undoubtedly, more largely so now—the condition for admittance to which could be made the attendance on the Sabbath-school, which would be devoted exclusively to religious instruction. But to carry this out, would need a suitable building and money sufficient to hire a few teachers. Mr. Montsalvatgé is consequently very anxious, as all must know who have read his letters in the "Christian World" for the last two years, to secure an edifice which shall answer the combined purpose of school-house and church.

From what he told me, and from the little that I could see in the short time I spent there, I should judge that he hardly overstates the necessity and advantage of having such a building; indeed, it seems that it is demanded to retain and render permanent what good has already been done, and is absolutely needed to secure an advance of the work. I cannot but fear that what Protestantism has gained there by enlightening and liberalizing the people will be lost for the want of such a building as shall be a tangible nucleus around which the new element can form,—whereas, with it, and the efforts of the missionary, who will then

be stimulated to renewed energy, I should expect to see Carthagena in a few years the most Protestant city in South America.

Could the many rich and liberal Christians of the North but behold this field in the true condition of readiness and waiting for the Gospel, I can hardly think that there would be longer mourning for the three or four thousand dollars needed to buy the lot and build this edifice. With the sum mentioned secured elsewhere, Mr. Montsalvatgé is confident that he could raise a thousand more in Carthagena itself. There is a corner lot, in the best part of the city, with the ruins upon it of an old building, of sufficient size on which to erect a church and parsonage, all of which could be purchased for seven or eight hundred dollars, perhaps less, and there is an American merchant in town, a liberal man, who would be willing to superintend the structure.

May God put it into the hearts of some of those who rejoice in his service, to confer this great blessing upon this Republic and on South America.

Yours most truly, Wm, H. Gulick.

## REV. MR. M'KIM.

In the last number of the Christian World we gave an account of the safe arrival of this Missionary at Panama. In a letter from Panama he spoke of the great kindness and attention shown to him by the officers of the Costa Rica, and by the gentlemen connected with the Panama Rail-road Company. We now give extracts from a letter written immediately after his arrival at Lima.

Lima, Nov. 12, 1864.

Rev. A. E. Campbell—Dear Sir: It is with gratitude to God that I write you of my voyage to this place. I had a very pleasant voyage from Panama to Callao. The ship was all I could ask, and the officers treated their passengers with the greatest consideration. They gave me an opportunity of preaching at Guayaquil, which I gladly embraced. Upon my arrival at Callao, I met Mr. Sutherland, who introduced me to several friends, so that I had no further trouble with my books and baggage. The books came free as far as Callao, or at least all except the porterage. We had no trouble in passing them through the Custom-House.

On the 4th inst. at half-past seven o'clk., P. M., I arrived at Lima, and stopped with Mr. Lewis, an earnest and warm-hearted Christian man. In fact all the people whom I have met are very kind.

The climate, so far at least as I am able to judge of it, is very mild and pleasant.—The summer is not yet fully come, and there are many cloudy days; but there will be no great change when it does come, except that the clouds may pass away. The fruits of our own climate are now in season here, and peaches and melons are quite plenty. I have eaten very little fruit so far; and that may account for my continued good health. I have not been unwell a day since I left New York. God has prospered me in all my ways so far, and will, I trust, make me the instrument in His hand of doing some good. I am not settled yet; but hope to go into rooms on Monday next. I go in with one of the members, who rents rooms at $20 per month, which is very cheap for Lima. Every thing is very high here; but that you already know.

The Americans are very friendly; willing to hear and support me; because I am an American, and preaching is a novelty. But God will raise up more substantial supporters of His cause in Lima.

There is an Episcopalian minister here, who is a very good man, and who is doing good among his own countrymen. He is a scholar, a gentleman, and, I believe, a sincere Christian; therefore we shall get on smoothly, I trust. I have the sympathy of all these people, and their assurance of my support. This must be taken with some allowance to be sure; but they are certain to furnish one-half of my salary. It will cost, probably, more this year than any other. I am, with much love,

Your servant in Christ, A. J. McKim.

# MISSIONARY INTELLIGENCE.

## SOUTH AFRICA.--ZULU MISSION.

Mr. Tyler, in a letter dated Aug. 26th, gives an account of a deeply interesting meeting, held at Inanda, Mr. Lindley's station. The people have been accustomed to hold an annual meeting to commemorate the arrival of the American missionaries at Natal. The meeting this year was unusually large, and was conducted with the greatest propriety. The meetings for prayer and conference indicated that the people are growing in knowledge and grace. At one of the meetings two young men were licensed to preach. These are the first natives that have been set apart to the work. At another meeting, a contribution was made for the support of these young men, when sixty-seven pounds sterling were paid in and twenty-one pounds pledged, making eighty-eight pounds. At the communion season about two hundred natives united, and commemorated the death of Christ.

## WEST AFRICA.

Letters from the Gaboon Mission, of Sept. 22 and 24, mention the introduction, through French steamers, of the small pox. There had been several cases among the people, and as they had not been vaccinated, and no vaccine matter was to be had, there seemed reason to fear that the disease would prevail extensively, and be fatal to many. The missionaries hardly knew what to do with the boarding pupils in their schools.—They would be exposed if kept on the mission premises, and yet more exposed if sent away; and some had no homes to which they could be sent.

Two or three persons would probably be added to the church at the next communion season, unless the small pox should be so prevalent as to break up the services. Mr. Walker mentions a visit to the French (Roman Catholic) mission, and says: "They make little or no attempt to check the killing of those accused of witchcraft, or killing by charms. They have no hope for the Mpongwes or slaves, but only labor for the foreigners. Their schools have very few Mpongwes in them." "They sell rum and other spirits without stint. This we could not believe till it was put beyond all doubt. I do not expect much from them as a Christianizing or civilizing power." Another fact of much interest in connection with African explorations is mentioned by Mr. Walker as follows: "Du Chaillu is now starting from the Fernand Vaz river, for the Nile and Egypt. I think his success possible; which is all he expects. Perhaps no living man is better prepared for the undertaking than Du Chaillu."

## WESTERN TURKEY.

Mr. Herrick, in a letter dated Oct., continues the history of the recent movements against Christianity. Akmed Agha is still in prison. A short time since he was called before the Pasha, who urged him to go to Caeserea, with a promise of a good office under government. This Ahmed politely declined. There is no doubt the Turkish government designs by intimidation and by discipline to prevent any defection from Islaism to Christianity.

It appears that a large number of Turks, fifty or more, have been exiled by the government on the charge of Protestantism.

Mr. and Mrs. E. E. Bliss and Miss Pond arrived at Constantinople Oct, 15th. Mr. Bliss writes that the persecution has been a great blow to the work among Mohammedans. "No Turks now attend our services, and when any advance is made towards those who were esteemed inquirers, or friendly, they point to the city prison and the men in exile, and decline our advances." Ahmed has been sent into exile at Rodosto. "The foundations of religious liberty seem to be very much shaken by these events; but we have strong hope that, in the end, they will be more firmly established."

## CENTRAL TURKEY.

Letters from Aintab speak of the examination and exercises at the close of the year, in the female boarding school, as quite interesting and highly satisfactory. Of the eight graduates, three are hopefully pious, and several others seem "not far from the

kingdom of heaven." Several of them, it is expected, will be usefully employed as teachers. At the closing exercises, about 150 spectators were present. All manifested a most lively interest, and, when dispersing, many went to the missionaries and expressed their thanks for the opportunities thus afforded their daughters.

### NORTH CHINA.

Mr. Chapin wrote, July 28, that the boys' school at Tientsin had been flourishing for some months, with an average attendance of about twenty-five pupils. "The chief drawback upon the usefulness of the school is the frequent change of pupils," who are mostly from the poorer classes, and "after a year or two of study, must leave to earn their own support."

### MADURA.

Mr. Rendall writes, Sept. 23d, that the meeting of the native Evangelical Society was most interesting. The Society had raised over 600 rupees during the year, and had supported six of the native pastors.—Mr. Rendall is confident that the native Christians will advance, from year to year, in the work of sustaining their own institutions.

Mr. Washburn writes of work in the itineracy, in which he, like others, is much interested. In March, in company with Mr. Taylor, he visited between fifty and sixty heathen villages in the Mandapasalie field, and was favorably impressed as to the feeling of the people with reference to Christianity. Afterwards, aided by several catechists, and a part of the time by Mr. Noyes, he visited more than two hundred villages of his own, the Battalagundu station, designing to make a thorough exploration of all parts of the field not easily reached by the catechists of the different village congregations. They addressed more than six thousand persons.

### THE ITALIAN CONVENTION.

This Convention, held between the Emperor of the French and the King of Italy, is one of those great facts in the history of Europe most intimately connected with the future of the Papacy. It is well known that the French troops have alone prevented the incorporation of Rome with Italy.—When, therefore, it was announced, on the 15th of Sept., that in two years the French troops would evacuate Rome, the event was received with joy throughout the civilized world. Under the treaty, the Italian government pledged itself not to use force; still it is evident from the first, there has been some difference of opinion between the two governments in reference to certain articles of the treaty. A new interchange of opinions has taken place, and the result is an agreement that Italy renounces all violent means for obtaining the possession of Rome, but she may employ the forces of civilization and of progress. This holds out to the Italian people more hope of obtaining Rome than they ever had before. The great majority of the people desire to see the consummation of Italian liberty, and the evacuation by the French troops will remove the last obstacle.

It is said, "of the apostacy, the mother of abominations, once upheld by the great powers, the ten horns, that they shall hate her and burn her with fire, because strong is the Lord that judgeth her." France deserts, nay drags down the temporal power of the Papacy. Austria, her eager defender at Magenta, has, the other day, indicated that her policy is pacific; the States of the Church she will not attempt to recover for his Holiness. Eighteen hundred and sixty-six—a crisis, a crash, a final overthrow long anticipated! God speed the glorious day when the 1260 days of Daniel and of John shall have their consummation!

### INDIA.

The Rev. R. R. Meadows, of the Sivagasi district, in Tinnevelly, speaking of the revivals of 1860, says that with few exceptions the converts are adorning their profession, and growing in grace and knowledge.

In North Tinnevelly the congregations have doubled since 1860. The sales of tracts and Bibles were four times as many as they were the year before.

In the Mundahayam district of the Travancore Church Mission, the Rev. H. Baker has within a short time baptized two hundred and sixty persons.

The Rev. G. Fayar, of the Negapatam Wesleyan Mission, writes that the public mind is beginning to be stirred, not merely on the surface, but the upheavings are from its very depths.

### ITALY.

From the letters of Mr. Hall and Clark, from Italy, it will be seen that the work is going forward most gloriously in that land. From all parts of the country we learn that truth is making advances. Protestants, of various countries, are combining their efforts, and the power of the Romish priesthood is waning. Our missionaries are making special efforts with the young. In Naples six Sabbath-schools and five day and evening schools have been established.

In Palermo, the Provincial Commissioners have decided to appropriate the churches and property of twenty different orders of monks to the founding of commercial schools. At Florence, the monks of one order have been compelled to quit their monastery on account of reactionary plots. A similar expulsion has occurred at Cremona. All these things loudly call upon us, as Christians, to be up and doing—to spread broadcast over all that beautiful land the word of God, that the people may read and hear in their own language that wonderful truth that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

### CEYLON.

A Church Missionary, itinerating with an American brother and two native assistants, held a meeting in a temple in the Jaffna district, which was in the process of erection, and writes: "I have seldom witnessed such an effect. Some said with tears, 'this is just what we wanted.'"

### MADAGASCAR.

The adherents to the cause of Christ in Madagascar continue to increase; but the idols receive from the Queen increasing public recognition and homage. Among the people they are regarded with greater indifference.

## MISCELLANEOUS.

A Remarkable Letter.—Within a few days, a letter was left at the rooms of the Foreign Mission Board of the Presbyterian Church, which was remarkable for two things: first its brevity. It consisted of seven words—"For the increased cost of foreign exchange,"—without date or signature. Second, its encouraging contents. There were two United States bills of $1000 each. We hardly know what we should do or say if such a letter, with such contents, should find its way to our office. We rather think we should turn Methodist, for at least one-half hour, and clap our hands and shout and cry aloud, Glory hallelujah!

Our Home Field.—From four of our Missionaries in the South and Southwest we have received letters of special interest, giving accounts of their labors in the hospitals in behalf of our sick and wounded soldiers. This work has been done in addition to the full discharge of their other Christian duties. We are thankful that, in the good providence of God, they can aid in binding up the wounds of the heart as well as the body. These letters have reached us too late for insertion in the present number of the magazine.

Slavery.—The war in which the country has been involved for the past four years, has wrought out great changes in the minds of the people of the North as well as the South on the subject of slavery. The eyes of multitudes have been opened to see the enormity of the system, and prepared them for the adop-

tion of almost any measure for its complete and entire overthrow. This we had anticipated from the people of the North. But we are specially pleased as we notice that the Southern papers are beginning to recognize the fact, that the system, if not already dead, will die, and that they are called upon to govern themselves accordingly. Well had it been for them, as well as for us, had they adopted the same views years ago; and thus have prevented the dreadful war into which we have been plunged in consequence of it. But, God be praised if the removal which should have been made voluntarily, is effected through the agency of war, though the process be a terrible one.

"The Christian World."—With this number we commence a new volume. The magazine has never been to the Society, in itself, a source of profit. Up to the commencement of the present year, it has, however, paid its way. Owing to the increased price of paper and of labor, it has not done so the present year. Most of the papers have increased their price, but we have not, nor do we intend to do so at the present time. May we not then ask our friends to aid us in increasing its circulation? If each of our life members would but obtain for us one new subscriber, who would pay for it, we should then be able to meet fully the expense of publication. We have bestowed time and thought and labor, in trying to make the magazine a valuable paper on the subject of missionary intelligence. We shall aim to make it, the present year, equally valuable to every pastor for his Monthly Concert.

British America.—A Confederation Agreed upon.—The Conference of Delegates from the Provinces of British America, which was opened on the 10th of October, is reported to have agreed upon all the important points of a scheme of confederation. The Upper House of the Central Legislature is to consist of twenty-four members from each of the two Canadas, eleven from Nova Scotia, ten from New Brunswick, four from Newfoundland, and three from Prince Edward's Island. All the members are to be appointed by the Crown. Ottawa is to be the seat of the government.

China.—In China the fall of Nankin was considered as the conclusion of the rebellion, even when the rebels still held out at Woochow. That place, however, has since been captured by the Imperialists, and the loss of their last stronghold completes the discomfiture of the rebels. The fall of Nankin appears to have been accompanied by great slaughter,—a mandarin account puts the number of the slain at 100,000. This number the "China Mail" considers to be greatly exaggerated, with the purpose of glorifying the Chinese leaders in the eyes of the Celestial Court.

At the last meeting of the Board of Managers of the American Bible Society, an application was presented from the Rev. John Leyburn, D. D., Secretary of the Presbyterian Board of Publication at Richmond, Va., asking a grant of Bibles and Testaments for the "Confederate soldiers." The application from Dr. Leyburn came through the Rev. Dr. Backus of Baltimore. It was promptly responded to, and the books were ordered to be sent through the Maryland Bible Society.

## BOOK NOTICES.

TALES AND SKETCHES of Christian Life in Different Lands and Ages. By the author of the Chronicles of the Schonberg Cotta Family. New-York: R. Carter & Brothers. 16mo., pp. 360.

The stories of this able writer need only be announced to secure for them attention, especially among those who have read the other volumes. The present volume embraces Maia and Cleon, a tale of the Egyptian Church in the third century, sketches from the Reformation in Italy, (all but the conversations in this are historical,) Diary of Brother Bartholomew, Monk of Oclenwald, 12th century, sketches of the Moravians, (largely historical).

TRUTH IN LOVE. Sermons by the Rev. Josiah D. Smith, D.D., Pastor of the Westminster Presbyterian Church, Columbus, Ohio, with a Biographical Sketch prepared by James M. Platt, Pastor Presbyterian Church, Zanesville, and an introduction by the Rev. M. W. Jacobus, D.D., Professor of the Western Theological Seminary. Presbyterian Board Publication. 12mo., pp. ——.

In this volume there are sermons, practical in their character, plain and pungent, indicating a high order of talent.

AN EPITOME OF GENERAL ECCLESIASTICAL HISTORY, from the earliest period, with a condensed account of the Jews since the destruction of Jerusalem. By John Marsh, D.D. Sixteenth Edition, revised and corrected by the author, and brought down to the present time. New-York: M. W. Dodd, No. 506 Broadway.

This work is divided into three periods: 1. From the Creation to the call of Abraham. 2. From the call of Abraham to the birth of Christ. 3. From the birth of Christ to the present time.

This book cannot fail of being an important and valuable assistant to those who want a condensed view of facts and dates and events, as they have occurred. It would be in our judgment a most excellent school book.

THE DIVINE GREATNESS—a Sermon preached at the dedication of the N. Broad St. Presbyterian Church on Sabbath evening, Oct. 2, 1864, by the Pastor, Rev. E. E. Adams, D.D.

We have received a copy of this admirable sermon, and have read it with great interest.—It abounds in beautiful and striking passages—calculated to impress the mind of the hearer or reader with the greatness and majesty and condescension of God.

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THE

# CHRISTIAN WORLD.

VOL. XVI. FEBRUARY, 1865. No. 2.

## NAPOLEON, VICTOR EMANUEL, THE POPE,

### AND THE TEMPORAL POWER.

THE "September Convention" between the Emperor Napoleon and King Victor Emanuel, pledging a removal of the twenty thousand bayonets from Rome during 1866, has created an agitation—a joy and an agony—through Europe, which astonish us. We did not at first attach to that little *silently*-drawn compact any such vast importance as those do who are nearest the scene of its operation and most deeply concerned in its effect. The friends and enemies of the Papacy are equally excited—the one with joy and triumphant hope—the other stand appalled; and both, with equal confidence, declare it must end the "temporal power."

The King of Italy, the Emperor of the French, and the Pope of Rome have borne each his part in producing the present crisis. The King, by pushing directly for the emancipation of Italy from the thraldom of the Papacy, as well as from the oppressions of Austria,—the Emperor, undesignedly, by what he has done and by what he has refused to do—all intended to show up the Papacy, and make it subservient to his purposes. By stopping at Solferino, and leaving Austria with one foot in Italy and the Pope in Rome, and then placing twenty thousand French troops to protect him in continuing and aggravating the intolerable abuses of mediæval rule, Napoleon did his best to unite Italy in supporting Victor Emanuel and hating the Pope. Things do not go to suit him—he is disappointed, disgusted—especially has the Pope disgusted him by stealing Jewish children to manufacture them into Catholics, and by refusing every approach towards the civilization of the nineteenth century; while the Emperor affects to base his government on the broadest "Great ideas of modern civilization." He is disappointed in the effect of his policy on Italy. It has stimulated her growth up to the fifth power of Europe, with an army of more than four hundred thousand, and one of the best iron-clad navies of the world—too powerful to be despised. He is piqued by the coalition of

Austria with Russia against the "western powers of Europe." The result of all, is this terrible "Convention," revenging himself on Austria and the Pope, and allying himself more firmly to young and strong Italy.

The Pope has contributed his part in producing the present crisis by repeating his everlasting "non possumus"—or in English, by his *obstinacy*, doggedly refusing every reform. He has thus hopelessly alienated from himself every Italian patriot, and especially every patriotic Roman, because upon the Romans has the galling oppressions of his misgovernment most fallen. Now the Pope and his friends alike tremble at the idea of his being left to the tender mercies of these Romans —these very Romans, of whose childlike love to the "*paternal government*," the oily Jesuits have talked so glibly. Had the Papal government taken counsel of accomplished facts and of the spirit of the age, corrected flagrant abuses and taken advantage of Cavour's or Ricasoli's offers, this grief probably might have been for years postponed. But instead of conciliating the Italians by just concessions, it has embittered them by aggravated abuses, till, in the words of the Dean of Canterbury, "Its present state is a disgrace to Christendom, and a blot upon humanity itself. What wonder if the cup of public indignation is filling to the brim, and demanding the expulsion from power of a prince and his satelites who do not choose to fulfil the very first conditions of the tenure of power?"

The heathen proverb, "Whom the gods mean to destroy they first dement," seems most signally realized in the Pope's case. He has done more to help Protestantism in Italy, than any other man in Italy.

But the ordering of all has been of God, and to him be the praise. He led Russia, Prussia and Austria to take a menacing stand; He left the "Man of Sin" to fill up his measure of sin and folly so full, that French public sentiment could not endure that such abominations should be upheld by French arms; He brought Italy to a degree of power not to be despised even by France, and thus led Napoleon to withdraw his support.

Here is a *coincidence* worth noting. Bishop Newton, Faber, the New England Fathers and most commentators of the last century, interpreted the prophecies of Daniel and the Revelation as pointing to 1866 for the downfall of the Papacy, and now Louis Napoleon has agreed to withdraw in 1866 the 20,000 bayonets which alone hold it up.

Do not these facts seem like voices from God calling his people to greater faith in his promises concerning "the Beast," and to greater efforts to meet and improve the events which are so evidently hastening on? God is opening to the Church a wider door into Papal lands. He is making those lands all white to the harvest.

## HINTS FOR HOME-EVANGELIZATION.

### BIBLE-WOMEN OF LONDON—ORIGIN—METHOD AND RESULTS.*

As "HOME-EVANGELIZATION" has, of late years, been discussed in Clerical and Ecclesiastical meetings more perhaps than any other topic, and as light to guide in the PRACTICAL WORKING is anxiously sought, we trust the following facts, occurring in London, may be acceptable to the American reader, as showing what part females may properly bear, especially in our cities, in carrying forward this most important and most difficult Christian enterprise. Much of this article will apply literally to our own country. The cheerless condition of the poor in the "lodging houses" of London is more than realized, probably, in the "tenant houses" and *cellars* of some of our cities, especially in New York. If the Christian woman of any city, reading these lines, should be moved to wish she might have the privilege of cheering the wretched and saving the lost in like manner, she has but to go to the abodes of the poorest, especially of the poor emigrants, to find an ample field of labor.

That the London method of laboring is, in all respects, best for America, is not probable; and the London division of labor between Superintendents and Bible-women need not always be observed here, because most *American* females, who would act as Bible-women, with their American education and Yankee tact, would be competent to the duties of Superintendent.

Yet it may be wise in some of the most degraded parts of our largest cities to follow the London example of employing, at a salary under supervision, such as have been converted to Christ in all that ignorance and debasement. They may be able to gain access where one of more culture could not, and may not feel the irksomeness of the work so much.

It is important to make one principle of the London system prominent in this statement, viz.: to avoid, as much as possible, treating the subjects of it as paupers or beneficiaries, and to inspire them with self-respect and self-dependence. Hence, as far as possible, the Bibles are *sold* to them; they paying a small sum weekly till the sum is cancelled, and the same for clothing, beds and bedding. If they can pay at once it is received. This course avoids the paralyzing effect of pauperism, and stimulates to exertion.

* This is mainly from an article in the "Christian Work," abridged and modified to bring it into the space we can afford, and to adapt it to the American reader. Having premised this, we shall draw freely from the foreign article without quotation marks. About two years ago, we published two articles on the organization of this system. The interest excited by them is an additional reason for introducing this, which presents new particulars as to modes of operating and matured results of the system.

### ORIGIN OF THE ENTERPRISE.

Twelve years ago, in a building close to the Five Dials, a city missionary opened a lending library for the poor. The first person who came was a woman who lived in the immediate neighborhood, and the volume for which she asked was the Bible. Soon afterwards she was taken ill, and went into a hospital, where she had leisure and quiet for reading. Though better born, she had been reared in fetid and squalid haunts, and an old man, her fellow-lodger, kind in other ways, had bidden her never to read the Bible: "It was full of lies: she had only to look round her in St. Giles's, and she might see there was no God." As a woman she was to learn from God's own word, and in that way of sorrow wherein He teaches all of us, the love which He had to her, and the work which He had appointed her to do. Some time after leaving the hospital, she offered the missionary who had lent her the Bible, and afterwards came to her, to devote a few hours in the week to visiting the sick. This letter was in his pocket when a communication reached him from a lady who had long been interested in the circulation of the Scriptures, inquiring for a suitable person to sell Bibles among the poor. This was probably Mrs. Raynard, the founder or *inventor* of the system, who is still at the head of it in London. He immediately brought them together, and an experiment was commenced in a cautious and quiet way, which, in seven years, has grown into proportions of considerable magnitude, and produced results which must gladden the hearts of all who love God. The details of that experiment have been laid before the world in the pages of the "Missing Link," and there is no advantage in recapitulating in a paper which aims at occupying somewhat fresh ground on the subject, particulars which can be found elsewhere. "Marian," however, must be the frontispiece to any account of Bible-women, and it may help to stir a kindly sympathy towards her, as well as to open out a page in the wonderful ways of God, if I remind my readers that her work as a Bible-woman actually covered the space only of a single year, and that she is now a resident in a country almshouse, half blind and half paralysed, yet still endeavoring, with the little strength remaining to her, to do what good she may.

### THE MODE OF OPERATION.

To go at once into our subject, the duties of a Bible-woman, strictly speaking, are twofold, and consist partly of Bible-selling, which is always done by itself and for a fixed number of hours; partly of other offices, of a kindly and domestic nature, which it is not so easy to define as to understand. This Bible-selling is to all intents and purposes a female colportage. The Bible-woman goes with her bag of specimen Bibles from house to house, and room to room, inviting purchasers, and

receiving payments in small weekly instalments. She is not always received very graciously, but perseverance finds its reward.

There are working in London, among the vilest and most wretched of her population, about two hundred of these women—themselves mostly fruits of the same kind of labor. They are ignorant but earnest Christians, and remembering the "horrible pit" from which they have been rescued, are impelled both by gratitude and sympathy to greater self-denial and perseverance. These are not left to labor alone, but every district is placed under the direction of a woman of education, who does all the reckoning, planning, and business parts of the work. Weekly meetings are held in a large room within each district, especially for the mothers, though others may attend. The superintendent presides, and the Bible-women are present. These meetings last two hours. The first hour is employed in business—taking money for clothing and other details of the work—the second in religious exercises, endeavoring to impress the simplest truths of the Gospel in the most affectionate manner.

### FRUITS OF THE ENTERPRISE.

A Bible-woman in St. Giles's, several years ago, knocked, without knowing it, at the door of a Roman Catholic. On explaining her errand she was angrily scolded by the woman who opened the door, and in a tone of voice audible through the house; nevertheless, with some inconsistency, this very woman offered to become a subscriber, and paid down a trifling deposit. Disconcerted and puzzled, the Bible-woman asked her superintendent if she should go again, and was bidden by all means to persevere. God, also, was preparing the way for His word. The husband of the Roman Catholic woman fell ill, and the visitor of the district asking permission to read to him, chose the account of our Lord's sufferings, which produced such an effect on the sick man, naturally of a harsh and irritable temper, that the tears rained down his cheeks, and he desired without further delay to possess the book for himself. On the next occasion of the visitor calling, the wife said to her, "Bless you, ma'am, and bless that book; my husband is quite a different man." Nor was the change in him perceptible only to his wife. A man in the adjoining room, observing the difference in his neighbor's conduct, asked to borrow the book which had brought it about, and, not being allowed to take it out of the room to read, he read it in his friend's company, and became so absorbed in its contents that he did not lay it aside till two o'clock in the morning.

In speaking of results, there are some of a visible and material kind, which are simply matters of fact; there are others, which, lying beneath the surface, we prefer to speak of in the language of faith and

hope. It is a simple question of figures, that during the last seven years fifty thousand, chiefly Family, Bibles (the gift of the British and Foreign Bible Society) have been sold through this agency alone among the working classes, at a total cost of upwards of four thousand pounds, the money being devoted to the salaries of the Bible-women. During the same period, twenty thousand pounds have been subscribed by the poor for the purchase of useful clothing, and thirty-seven thousand pounds contributed by the public at large for the general use of the mission. Besides this, hundreds of beds have been sold to those who were in the habit of lying on the hard boards, or on heaps of dirty rags; dormitories have been established; cheap dinners sold to the poor; hundreds and hundreds of children sent to school, and their parents induced to attend a place of worship; while in not a few instances both young and middle-aged persons offer themselves for baptism. If the usefulness of the Bible-women may in some degree be gathered from the affection felt by the poor towards them, we have at once a sure and unanimous testimony. The following is a specimen:

"Dear Lady—It is with great grief that I hear that you want to remove my dear Mrs. —— to another district, but I hope, please God, you will not. I will tell you what she has done for me. There was not a greater, blacker sinner than I was, yet God has had mercy upon me. I was brought up with pious parents, respectable, and I was the greater sinner, because I had had those privileges. If I were to give my life, a large book would not contain it. I am a brand plucked from the burning. Blessed be God that I ever met with dear Mrs. ——. I think it would be cruel to take such a blessing from this district. The souls of the people about here are as dear to Christ as anywhere else. This is a place that requires some in earnest for souls. Oh, do not take her away! There is much work to be done here yet; let her stop a little longer. I will tell you what I was, before she came to me. I was a drunkard, a swearer, and a Sabbath-breaker, and a companion of all the lowest and most depraved people you can mention. Last October, my dear baby was born, who is now in heaven; to my shame, I must say that I never was sober the whole of the time she was spared me. Last Christmas, my wicked companions came on the Monday to fetch me out, and they had no trouble to get me; I was quite as willing as they. We went to the first public-house, and I shall never forget the call for the first half-pint of rum, and the landlord gave us another. I think I was tipsy four times on that day, and had soda-water to sober me. On that Monday my dear baby was ill, and I took no notice. I thought, when I had my frolic over, I would attend to her, but God thought otherwise, and when I awoke on the Wednesday morning my babe was dead on my arm. Oh! you would suppose that would have been a warning to me; but no, it made me worse than I was before. I took to drinking harder than ever, and fighting, and every other sin. I did not care what became of me. I said there was no forgiveness for me, so it was no matter how my life ended.

"I had another temptation. I thought I would make away with myself; but I did not like to leave my child: and then, I thought, I would kill my husband and child too. Ah, how often I have called upon God to strike me dead, He knows! Now it happened that a poor woman came to me, and told me she had come into the right way through dear Mrs. W——, and she began to talk to me. I said there was nothing but hell for *me*, but at last she persuaded me to go to the afternoon Mothers' Meeting. I was very miserable, and at first I told her I did not like to be talked to; but blessed be God, she

would not let me be. Oh the miserable sinner she made me see myself! Oh the horrible pit I was hovering over! Had not God directed her to me, where should I have been now? I could not have gone on much longer. Oh, do not take her away yet! This is a dark district. There wants some one in earnest for Christ here. Do let her stop. What shall I do without a guide? I am such a young beginner. Do let her stop, for the love of Christ. Do let her stop, for the love of sinners and their never-dying souls. Do not take her away, she has been the means of bringing me to the feet of Jesus, and yet there are many to come to Christ. May the Lord help her and keep her; and I hope that I shall hold on my way rejoicing in God my Saviour, and I hope He will prosper the work."

"Eighteen months since," writes the superintendent of a Bible Mission, "at the back of our room sat a poor woman who had evidently been drinking. No bonnet covered her tangled and uncombed hair, which streamed over her shoulders, and her dirty gown hung in shreds round her, here and there pinned together. She was so offensively dirty that the women objected to sit near her. I think many would have banished her the room, and said, 'It is hopeless to raise one so utterly sunk.' If you could see this same woman as she sits now in the front row at our meetings, any one would think of her, 'She is decidedly above the class for which Bible Missions are intended.'"

This change is not the effect of gifts. I do not believe that the worth of a penny has been given to this woman since she has attended our meetings. She became clean before she ceased to be ragged. Her appearance was wretched when she joined our class to learn to read.

In the beginning of May she was promoted to the Testament. On the 12th, I find this entry in my journal: "We read Matt. xxvii. On reading Pilate's offer of Barabbas to the people, Mrs.—— said, 'Which did they choose?'

"'Read on, and you will see.'

"When we came to verse 21: 'No, they couldn't do it; *no one* could.'

"Verse 30 came to her turn, but she hesitated.

"'Read on, Mrs. ——.'

"'I can't.'

"'Why not? there are no hard words.'

"'I *dare* not *say* what I read; I'm sure I'm wrong.'

I read the verse.

"'No, now, *that* can't be; and yet every word is true. Dear, oh dear; only think, and this to save us!'

"At verse 46: 'Well, that is beautiful, and Jesus said that.'

"When her turn came again she hesitated.

"'No, it's of no use; I can't get beyond that verse.'

"I think she read those words six or eight times, and then closing the book, and covering her face with her apron, she burst into tears."

The person here referred to was confirmed last spring, and has since received the Lord's supper. But this is not the only method by which a diligent superintendent, who has leisure and health for it, reaches and aids the poor. Often, classes for reading and writing are formed ; then a woman who attends the Mothers' Meeting is visited at her own home without any hesitation.

The superintendent of a Bible Mission one day went to see a poor woman who was in straightened circumstances, and utterly ignorant of the blessedness of prayer. As the visitor began to speak of the Bible, the woman interrupted her : " Why, you really look as if you loved the Bible." The charge was not denied. " Well, it's very strange.—I've been reading the Gospels lately, but I can't understand them. It's all dull and dry to me." She spoke so slowly and so regretfully, adds my informant, it made my heart ache. The visitor went on to speak of the Bible as showing Christ to be a personal Saviour. The woman answered, " You do make me wonder like, for you speak of it all as if you knew Christ, and you had seen Him, as though He were some friend of your own." The conversation went on to prayer. " Now, you can't mean you'd have me pray about this debt." We can guess what the answer was. " Oh, I wish I could go to God like that ! No wonder you look so happy. You can never be really sad."

It will readily be seen that the duties of a superintendent are neither light nor superficial, and that in fact they extend beyond the mere directing of the Bible-woman's labors, as much as the Bible-woman's own work goes beyond her Bible-selling. Two things, however, must be clearly understood, especially by any who propose to undertake them ; the one, that a great reward is found in the freshness and interest of the work (never monotonous,) bringing one, as it does, into contact with so many phases of human nature, and breaking up soil in such a marvellous variety of human hearts ; the other, that there must be both a natural fitness and a careful preparation for it, since no one can possibly teach without some aptness for it, or without knowing what to say. *Those clergymen who have it in their power to conduct Bible classes for ladies, may have the comfort of feeling, that through those whom they instruct they are instructing at second-hand hundreds of others ; and that to teach how to teach, is quite as important as to teach what to know.*

There is yet one other advantage incidentally resulting from the Mothers' Meetings, in that they multiply to the poor their chances of Christian friendship, and recognise as well as satisfy those social and neighborly instincts which are so ignored in London. Strange as it may seem to say it, to thousands and tens of thousands, both of rich and poor, London is a dull and cheerless place. Especially is this so with the

poor. In a common lodging-house, where any are admitted who pay the rent, respectable and prudent persons are compelled in self-defence to keep aloof from strangers, who, for aught they know, may be dissolute or dishonest. There is no little garden to go into ; there is no pleasant village street, where the young mother may saunter, her child by her side, and her needle-work in her hand, to meet her husband as he comes back from work, or to exchange a word with friendly neighbors. A dull back room, looking out on roofs and chimney-tops, is the gloomy prospect that depresses them day after day. But when they come to meet the superintendent and the Bible-woman, they also meet each other. Why should we call gossiping in them, what we call conversation in ourselves ? and many a woman who comes to this meeting sad and careworn, goes home light and happy, to greet her husband with a smile, and her children with a kiss. She has found out that others have burdens besides herself, and many, burdens far heavier ; and she has heard of that kind and tender Saviour, who says to all like her—" Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Occasionally, indeed, the social element assumes a festive character, and the annual tea-party is a fixed institution in the working of Bible Missions. These tea-parties, sometimes pretty, are always gladdening. The first of the kind, held just this time seven years, in the very street, by the way, where a frightful murder was committed twelve months ago, was beautifully decorated with hot-house flowers, lent for the occasion by their owners out of Church Lane ; and some singularly pretty bouquets were given on that occasion by grateful guests to absent friends. If we have not always flowers worthy of Covent Garden, we have almost always primroses from the lanes of Devonshire ; and the sweet wild flowers which happy country children tread thoughtlessly under their feet, these Londoners accept as a precious offering, and take home to be diligently watered in basins and saucers till the blacks kill them. At some of these tea-parties, nearly three hundred persons are present. There is always a large gathering of babies, who are inseparable from their mothers ; and who, while they spare the bread, drain the milk. Sometimes the husbands accompany their wives. When the tea and cake are despatched, there is the sweet singing of familiar hymns ; and the speaking of words, kind and useful, in which we are very careful to make them feel that we regard them as our guests, and that we have not decoyed them into a trap, where we can lecture them as we please, at the risk of never seeing them again. Yet, we do not throw away our opportunity, though we desire, with God's help, to use it wisely. Without offence, and picking our words as we proceed, we do our best to bring them nearer to each other, and to

God ; and while, with pleasantness which is not levity, and with cheerfulness which is never silly, we try to give them a happiness, of which, next morning, none of us need be ashamed, we strive not to forget the Name which ought to be dear to all of us, and the Book which is the link that unites us together.

### DISTINCTIVE VALUE OF THE SYSTEM.

So much for Bible Missions ; but a question has been often asked, which deserves an answer. Is it, or is it not the case, that under a new name, and by a new agency, these Bible-women merely do the work that others have done, and occupy the ground that others have occupied long before they were heard of? Clearly, in one point of view, Bible-women can only hope to accomplish what clergymen and laymen, through agencies of various kinds, have, God helping them, accomplished for years past. In this direction, Bible-women have simply sunk additional shafts in the common mine, and are an auxiliary force added to forces long ago grappling with vice and misery in every form. Sinful people have been brought to God, children sent to school, drunkards reclaimed, true Christian work of the best kind done for the Lord Jesus, long before this agency was thought of. Nay, it may well be said to these Bible-women, as our Saviour said to his own apostles : "Other men labored, and ye are entered into their labors." Yet surely, even in this point of view, the Female Bible Missions are pure gain : for they are so much additional strength to the Church of God. There was room to spare, and these humble women have come to occupy it, in a country where no one can claim a monopoly of usefulness ; and so long as existing agencies are not crippled, and old friends are not jostled out of the way to make room for new, a large-hearted Christian will heartily rejoice in the raising of fresh levies for the army of Christ.

But in another point of view, these missions occupy ground exclusively their own. A woman can do what a man cannot do. A poor woman can do what a gentlewoman cannot do. Mind, it is not true that these women go where men would not go. I say it fearlessly, there is not a den or court in London where a clergyman or a physician, or any Christian layman, would not go bravely and cheerfully on his Master's errand. But the question here is not one of courage, or diligence, or zeal, or even wisdom, it is simply one of capacity. Who thinks it disparagement to a woman that she cannot dispute with an infidel, or conduct a cottage lecture, or preach a sermon, or harangue a crowd in the street? And it is no disparagement to a man if he cannot dress a baby, or boil a pudding, or make a cup of broth, or tidy a sick room, or cut out a shirt. But the very fact, that these Bible-women occupy

ground of their own, as well as ground in common with others, has already been of such advantage, that enthusiastic friends may almost be pardoned for asserting that a new era has been introduced in the Church's work. To have made the idea, which long ago was plain to a few, self-evident to the many, and to have proved by actual experiment, that God has a niche and a work for women as well as men, is really to have encouraged and stimulated the principle in other forms, and by other instrumentalities. Bible-women are now employed not only in England and Scotland, but also on the Continent, and especially in the East, where they are likely to effect more good than anywhere else in the world. At Beyrout, native Christians are now employed in this capacity, and Dr. Pfander said to me last autumn at Constantinople that this is the one agency on which he chiefly relies for conveying Christianity into the families of the Turks.

These Bible Missions are advisedly undenominational, in other words, they are not specially attached to any one religious body; and in their practical working, they do not profess to recognise the boundaries of parishes, nor to be part of the parochial scheme. Two observations may be made here. One is, that the theory of the missions is to leave existing communions as far as possible, where they find them, and that any attempt to make by direct or obvious means, a Churchman into a Dissenter, or a Dissenter into a Churchman, would be at variance with what may be called the open character of the work. The other is, that their real object is to break up fallow ground lying far below any religious organization whatever; and to instruct and soften and help those who know nothing of Christ, or of the value of their soul, much less of church or chapel. To reach them anyhow is a success for which a true minister of Christ is deeply thankful. One thing at a time, and every thing in its proper place. Most men will agree that to teach them the Gospel is of *greater* importance than to teach them Church principles; and that to make them true disciples of our blessed Saviour is more to His glory, than hastily and outwardly to attach them to any special communion, however venerable and Scriptural it may be. The probability, however, is that many who attend the Mothers' Meetings, will eventually join the communion of the superintendent and Bible-woman whatever that may be.

## CONCLUSION.

This paper would be incomplete without a few sentences on the outward framework of the mission, as well as on practical and comforting thoughts which the whole subject suggests to those who wait for the kingdom of God.

In the back room of a private house, not far from the church of Edward Irving, two clerks keep the accounts. Three or four ladies, for a

moderate remuneration, take charge of vacant districts, and a secretary aids in correspondence, as well as carries out incidental arrangements. The superintendents meet periodically for consultation and counsel with her, whom God has enabled to initiate, to continue, and to perfect to its present condition the work which we have been considering ; and of whom personal friendship, as well as good taste, forbid my saying more than that the blessings of the poor prevent and follow her. There is no annual public meeting ; but the progress of the work and the receipt of donations are reported in a monthly periodical, entitled "The Book and its Mission ;" and the usual functions of a committee are in a degree exercised by some "friends in council," who meet together whenever an emergency arises, and who are always summoned to receive the report of the year.

The whole work illustrates most strikingly the Divine government, and while it inculcates faith, inspires hopefulness.

At the present moment, the Word of God is more insidiously attacked, and more extensively circulated than at any previous period. I say *insidiously*, for what Julian insulted, Renan flatters, and modern sceptics are careful to kiss what they betray. Though God will not prevent evil, He will counteract it ; and sometimes He is pleased to anticipate the mischief, which he refuses to expel, by methods which some ignore, and others despise. For seven years before Renan's book was published, Bible-women have been circulating the Scriptures among the homes of the London artizans ; and it is a remarkable fact that the Bible, at the present moment, is in greater demand in France than has ever been known—many who have read Renan's work feeling anxious to possess the book from which he quotes so frequently, that they may read and judge for themselves.

As to this particular agency, it may be soberly said of it that it never was in a healthier condition than now. It is growing in extent, and the public still support it liberally ; but happily the time has come, when it has ceased to be fashionable, and the Bible-women are less liable to be spoiled, through being indiscreetly praised. Financial difficulties are in a measure provided against through the judicious provision of a reserve fund ; and though it is only in human nature, that very ardent enthusiasts will occasionally hold their own work so close before their eyes, that they cannot even see any other, the true friends and the real supporters of Bible-Missions are the readiest to acknowledge that they are but a fractional part in a great whole ; and that in a world where there is need of all, and room for all, their own work would be in vain, were there not others to carry it on, and to build on the foundation they have laid.

The more humbly, the more quietly, the more simply we labor, the

better for the glory of God, and the good of his Church. It is a noble and true sentence in Philip von Artevelde, "The world knows nothing of its greatest men." There are thousands and tens of thousands of Christian people, confessing the Saviour in self-denial and love, of whom the world knows nothing, and for whom it cares nothing, who never stand up on platforms, whose names are never seen in newspapers, but who work steadily for Christ, just because they love Him, and who will not lose their great reward, when they stand among their peers in glory.

But it is also true that the world knows nothing of its greatest women: partly indeed because, as Thucydides has put it, their goodness should be chiefly felt at home; partly because those who walk most closely with God shrink almost painfully from the praise of men. Surely, among those of whom the world is not worthy, be they men or women, will rank some of those who give the freshness of their youth, and the strength of their manhood, to the souls and bodies of the London poor; and in the day of our gathering together unto Him, when the Lord Jesus shall say, "Bring of the fish which ye have caught," among the souls in the multitude which no man can number, will be some at least who owed their salvation to Bible Missions.

## "IS IT WELL?"

Traveler through these scenes of sorrow,
Weary with the march of life;
Hoping nothing for the morrow
But renewed and ceaseless strife:
In thy sky no ray of gladness
Of a brighter day to tell,
Overwhelmed with grief and sadness,
Weary traveler, "Is it well?"

Storm and tempest howl around thee,
Clouds obscure thy toilsome way;
Gloom, and night, and fear surround thee,
Yet for light thou mayst not stay;
Onward, 'mid the darkness groping,
Struggling through life's deepest dell,
Scarce to reach its outlet hoping;
Trembling pilgrim, "Is it well?"

All that thou hadst craved possessing
Has been wrested from thy grasp;
And beneath each fancied blessing
Thou hast found a hidden asp:
Disappointed, worn and weary,
Crushed with woes thou mayst not tell;
Earth and all its prospects dreary,
Tell me, sad one, "Is it well?"

"Is it well" that God has taken
All that thou hadst deemed thine own?
"Is it well" that grief has shaken
Hope forever from her throne?
Death has of thy friends bereft thee,
Borne them to the grave's dark cell;
Not an earthly joy is left thee—
Answer, Christian, "Is it well?"

Canst thou still with meek submission
Kiss the hand that wields the rod?
Seest thou with Faith's trusting vision
Love in all that comes from God?
Is there rest for thee in heaven?
Hopest thou there with Christ to dwell?
Ah! howe'er by tempests driven,
Then, believer, "It is well!"

# THE FOREIGN FIELD.

## BELGIAN EVANGELICAL SOCIETY.

Rev. A. E. Campbell—My dear friend and brother in Jesus Christ: I send you the enclosed abridgment of our Annual Report for your Magazine, "The Christian World." We earnestly pray for the peace of your fatherland, but for an honorable peace; and we hope God will hear the prayers of His children throughout the world.

Believe me, dear Sir and brother,

Yours very truly,

Leonard Anet.

We beg to remind the reader, at the outset, that the populations evangelized by this Evangelical Society are entirely Papist.—Foreign Protestants, who are settled or residing in Belgium, have their own churches and their own pastors. All the congregations of the Belgian Evangelical Society are composed of proselytes and of Roman Catholic enquirers, except those in Brussels (of the French language) and those of Antwerp which are composed of persons formerly Papists and of Protestants.

The population of the kingdom is about 4,900,000 souls; nearly one-half of whom speak the French language, and the other half the Flemish. They need therefore to be evangelized in these two tongues.

The last Annual Report of the Society is just published; from it we take the summary which we now present to the reader.

The work is divided into five principal branches:—The regular Preaching of the Gospel—The Schools—The Colportage—The Publications—The Book-Shop—The Depots, and the Gratuitous Distribution.—Let us begin with the last two branches.

The Society Publishes two Monthly Reviews in French: "Le Chretien Belge" (The Belgian Christian,) and "Le Glaneur Missionaire" (The Missionary Gleaner.) which appear together, and one in the Flemish tongue, "Vlaemsche Evangelicbode" (The Flemish Gospel Messenger) which appears twice a month. It publishes, or gets printed, books, pamphlets, and tracts; but especially tracts. During the last two years it has had printed 140,595 pamphlets and tracts in French, exclusive of the two Reviews mentioned above, and 62,200 in Flemish, exclusive of the "Vlaemsche Evangelicbode." Since its formation it has had printed 184 works in French, and 75 in Flemish. A considerable number have gone through many editions—the total of the editions published amounts to 418. The entire number of copies which it has had printed in French and in Flemish since its commencement, amounts to 1,259,982.

Bookshop, (Depot and Gratuitous Distribution).—The bookshop is situated at Brussells (Recede l'Impératrice, No. 33), and the depots in the principal localities of the Province. There are offered for sale, besides our publications, all the Evangelical works published in the French tongue; the gratuitous distribution consists of tracts circulated by the preachers, schoolmasters and members of the churches—a great number of whom are busied with this work. The number of copies thus put in circulation during the last year, amounts to 75,074 copies.

Schools.—The Society supports thirteen, which contain more than 700 scholars. A considerable number of the parents of these scholars are still Roman Catholics. The Gospel is every day read and explained in these schools, and the children carry back with them, into their families, a part at least of the instruction they have received. They become in this way messengers of the good news. In general, the schools exercise a blessed influence in the advancement of the kingdom of God. We have sometimes the happiness of seeing the children on their death bed bearing beautiful testimony to the power of grace. Take the following instance, extracted from the late report of a pastor:

"Let me say a few words more to you concerning a young girl, who died at the age of twelve years from the effects of a dreadful burning of the whole of one side of the body. She survived the accident only three days. This dear child was almost

continually praying, and in the midst of her extreme pains she cried to God, 'O Lord, my God, have mercy on me!' Feeling her end approaching, she said to those who wished to render her some kind service, 'I have no longer need of anything—I shall soon be with Jesus; I shall soon be clothed with a white robe, with a girdle and a crown of gold!'"

Colportage.—Ten colporteurs and Bible readers are actively employed. This branch of our labors acquires more importance every year. In that part of the kingdom where the French language is spoken, the colporteurs are much more Scripture readers than sellers of books; and there are four of them who are not occupied in sales at all. They have all of them daily opportunity of reading and expounding the Scripture with prayer from house to house. There are a vast number of families who dare not yet attend our places of worship, but who willingly receive the visits of the Bible readers. The monthly report of these useful laborers mention a number of casual meetings and interesting conversations. We will cite a single brief example:

"A woman, whom I met in the street, said to me: 'Ah, Mr. D., I desire no greater happiness than to see my husband brought to the knowledge of the Gospel, that we may read it, and go to the worship together. I see now that there is only one good religion on earth, and that it is indeed that of the Bible. But my husband understands nothing of it yet. I attended two meetings lately at R.'s house, and my husband scolded me for it all the week. My father also came with my brother-in-law; they said many painful things to me, among others that if I followed this religion I should be damned, and that we should no longer prosper in our business, etc. But they may say what they will, I believe in Jesus, my Saviour, and I pray now that the Lord may convert them.'"

We received this report in July, and in October we learnt that the husband of that dear woman is converted, not simply turned to Protestantism, but really turned to God, seeking earnestly pardon and peace by the mediation of our Lord Jesus Christ. Glory to God!

Preaching.—The Gospel is constantly proclaimed by regular preaching in twenty different stations, and more than forty rooms and houses are used for that purpose. Serious and deep conversions are of constant occurrence. In some localities they are numerous. In the midst of many discouragements, piety, renouncement of the world, zeal and liberality are continually displaying themselves. The preachers are far from being able to supply the wants arising in respect to preaching, even when they are aided by some of the Bible-readers, teachers, and Elders who preside at the meetings both on the Sabbath and in the week. If we had five more preachers they might be immediately occupied, and in a very short time their work would overdo them. Here are some facts taken from among others:

Sheep returned to the Fold.—"I was lost and God found me." One of our very recent proselytes came to visit me in my room. On seeing him enter, I remarked upon his face, wrinkled with years, an expression of joy that I had never seen on it before. Here is, with exactness as to ideas and facts, the address he made to me:—"Sir," said he to me, warmly grasping my hand, "I could not help coming to see you this morning, to tell you how happy I am to know the Gospel. Alas! when I think upon it, I was very ignorant, and my darkness was very deep. The more I reflect upon it the more I am afraid, and yet at the same time grateful to God who has had pity upon me. You have announced to me the message of salvation; the Lord has blessed your efforts, for everything is changed in me since. I feel myself a new man; it seems to me that I am in a new world, and that I am only beginning to live. Yes, I was lost, and God has found me again. I was dead, and He has made me alive. The Lord is always with me and I with Him. I feel Him here, in my heart! Formerly, I never thought of Him. I was even afraid of Him. Now all my joy is to look on high. There I see in Jesus a friend who loves me, who has loved me so much as to give his life for me. At night I sleep but little, and my thoughts always turn towards the Lord. I am never satiated with looking to Him. Formerly I

blasphemed and was often drunk. I feel now great fear of offending this good Saviour who has redeemed me. Sin inspires me with deep disgust, and the pleasures of the world have no more attraction for me. Before my conversion I did not like prayer, and when my wife, more devout than I, requested me to tell my beads in an evening by the fire-side, it wearied me. Now, blessed be God! I love prayer, but my chaplet no more. Oh! I am so happy that sometimes I wish that the Lord would take me to Himself! I would that all men were as I am. Thus I wish to do my utmost to spread the Gospel around me, and with the blessing of God others also shall come to the knowledge of Jesus."

SAVED AT THE ELEVENTH HOUR.—A woman, eighty-five years old, a Roman Catholic, received from her son-in-law, converted to the Gospel, a New Testament, which she read with pleasure, without indeed fully understanding it, especially with respect to the doctrine of salvation by grace. But at a later time, when laid on a bed of sickness and in prospect of death, her understanding was opened: she saw that neither her pretended good works, nor the vain practices of the Romish Church, could calm her anguish. She entreated that some one would read to her the good Word of God, and pray for her. It was on a Friday evening that I saw her for the last time. I had spoken to her of the blood of Christ which purifies from all sin, and I had prayed earnestly that the Lord would enlighten her and give her His peace. During the night she was frequently seen to join her hands and pray. Towards three o'clock in the morning she said to her son-in-law: "Now thanks be to God, I no more fear to die; the Lord Jesus has pardoned all my sins." Then she fell asleep in peace.

If, then, we earnestly entreat the prayers of Christians and the gifts of their liberality, it is for good reasons; and it is verily for the work of God that we beseech the disciples of the Gospel to join together in holding out to us a helping hand. Our financial difficulties are a very great burden: at this moment, November 15th, our deficit is of more than 28,000 francs, or one thousand six hundred dollars. LEONARD ANET.

BRUSSELS, Nov. 14, 1864.

## FROM OUR BIBLE-MAN.

ATHENS, GREECE.

DEAR DR. CAMPBELL:—In my last, we parted at Volo, whence on the 26th of May, at 7 A. M., I started for Larissa. New quarters to be found, new prejudices to meet, new acquaintances to be acquired, and new obstacles to be surmounted.

What I escaped at Volo, I met at Larissa, ecclesiastical opposition and popular prejudice. Report flew, magnifying as it progressed, faster than I could travel, so that when I reached Larissa, I was anticipated by the enemies of the work, already on their guard. But I was content—the work was not mine but God's. According to my custom, upon reaching the place I secured a shelter, then a suitable stand for my books at the market-place. Among the first inspectors of my stock was a Jesuit, who, although approving the classic editions, yet disparaged the modern. Next, a young man, evidently intent on a row, but as two were needed for that business, he failed in his expectations. Then a baker in his neighborhood, fired by fanaticism, haranged both Jews and Mohammedans to abstain from these "Papal, Protestant, and Free-Mason books." Notwithstanding, the Lord did not leave me without a witness. Some persons bought, and bought intelligently. A young lawyer, who doubtless from some disappointment gave himself to dissipation, purchased two copies of the Scriptures, one for himself and one for his servant. I learned that he read by the hour, and at length desired a copy with notes. Another young man came, like Nicodemus, secretly, to see if I was indeed selling the Bible. He bought a copy, and "went away rejoicing;" while an old gentleman was so desirous to purchase that although the boxes were on their way to the next station, he paid me for two copies, which I promised to send him by the driver on his return. At first, to be sure, excitement ran high, but it gradually diminished, until the people seemed very friendly.

One day, some one taking advantage of my absence, kindled a fire at the market-place, and committed a copy each of the Greek and Hebrew Testaments to the flames. Report reaching me in my rounds among

the shops, I went to see what was the trouble. I doubt whether Barnum ever had an object gazed at with more curiosity than I was when appearing on the spot with my bag of Bibles for sale. Notwithstanding all, no less than sixty copies were sold there among Greeks, Jews and Albanians. May these sixty fall into sixty thousand hands, and affect millions to the glory of God.

Larissa is the capital of Thessaly, situated on gently rising ground on the south bank of the Peneus. Its scenery is magnificent, but the city is dirty, unhealthy, and immoral. It contains about thirty thousand souls, Greeks, Mahommedans and Jews. Here reside an Archbishop and a Pasha—watching the three Christian churches—and twenty-four mosques; yet one could scarcely conceive of a place more grossly immoral. I never heard such obscene, such blasphemous language in public and in private, by men and children, as here: a living panorama of Sodom, faithfully described by Paul, in the first chapter of Romans. Let me give you an incident. Imagine a low shop, furnished by a half dozen tables and low stools—one corner served for bar-room, another corner for cook-room, while the half of a skinned, bleeding lamb hangs at the door for a hotel sign. At one table some were playing cards, at another some were eating, while at a third others were drinking, &c. Now this is not a mere drinking place, but the "Fifth Avenue" of Larissa, the capital of Thessaly.—Here resort the "up-town folks"—professional men, physicians, lawyers, secretaries and counsellors of the Governor, as well as the drunkard, the gambler, and the street-sweeps. I was assured that in the city no less than 120,000 gallons of araky (a kind of gin) are consumed, besides wines, beers, and other liquors. How can it be otherwise, since their religious teachers discourage the reading of the Scriptures and encourage the profanation of the Sabbath?

Of the many nationalities in the Ottoman Empire, one can say that only the Jew has a day of rest, and his simply physical rest. It is painful to go through the market on the Lord's day, for among Christians, mechanics only by public opinion are forced to cessation of labor, and driven to idleness for rest; while the merchant, the market-man, the coffee-house proprietor, and the liquor-dealer, drive the best trade. The Jew, sitting side by side with the Christian, practices any handicraft, while the Turk, whose Sabbath is Friday, refuses to observe *one* day of rest because, as one told me, "they are resting every day."

In this place, among such a people, I spent ten days, occupied with Bible circulation and religious conversation. Then, after a flying visit to the Vale of Tempe, I left for Trecala, of which I will write next.

In Christian love,

GEO. CONSTANTINE.

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## ITALY.

FLORENCE, Nov. 28, 1864.

DEAR DR. CAMPBELL:—I need not tell you how I regret the necessity of limiting and even contracting the field of the Society's efforts in Italy. There are so many places where the people ask for Evangelists and teachers, that it makes the heart ache to be obliged, for want of funds, to turn a deaf ear to their calls. Indeed, an Evangelist would find encouragement to labor in almost every town in the kingdom. But the claims of our dear country, in its great conflict for the highest human interests, necessarily diminish the means for missionary work away from home; we must be content, therefore, for the present, to carry on the work in places already occupied. All reports from our laborers are full of interest and encouragement. We have an earnest and faithful Evangelist at Sarzana, where he has a small congregation, and a school which his wife superintends. He holds meetings during the week in other places in the neighborhood of Sarzana; and wherever he seeks to make known the truth of the Gospel, finds not only willing but interested hearers. At Casano there has been some opposition, almost persecution; and the meetings have been for a time suspended.—Meanwhile, the Gospel has taken root there, the persecution having been a means of carrying the truth to the heart with greater force. In a late letter from this Evangelist he says: "The work of the Lord at Sarzana, without having an aspect more brilliant before the world, is advancing; the members of our little reunions appear to make pro-

gress in piety and spiritual strength. At Cazano there is progress also, though we have not yet resumed our meetings; but till this is done, our friends will attend the meetings at Carrara. At Lerici the number of auditors has not increased recently, but there is greater earnestness and religious life among those who constitute our little assembly. Once a week there is a service for evangelization at Acola." It is now nearly six months since I sent an Evangelist to Carrara, where we may now consider a church as established permanently; though no organization has been attempted, yet the materials are there, and the work presents a very promising aspect. When the Evangelist arrived there, he found a few persons whose hearts were already interested in the truth through the efforts of the Evangelist of Sarzana. But he found the people of Carrara desiring to know the Gospel; and as soon as he had found a place for public meetings he was surrounded by a large and constantly increasing number who were anxious to hear the word of God.

The meetings of the first weeks were attended by more than two hundred persons. But this great number diminished, when the obligations and duties of a Christian life were urged upon them. Every where in Italy there are multitudes who do not believe the dogmas of the Roman Church; so that when they hear an Evangelical Minister attempting to prove the falsehood of the Roman Catholic teachings, they agree with him, and even assure him that they have never believed the absurdities and lies of the priests. But when the preacher tells them that to be Christians they must sacrifice their cherished vices on the altar of faith in Christ, and that they must so believe as to seek to imitate His virtues, many mock the minister, and withdraw from him. Such has been the experience of the Evangelist in Carrara; when he told his hearers that to be true Christians it was not enough to deny the erroneous doctrines and teachings of the Roman Church, but it was necessary to imitate the character of Christ, many turned away from his meetings, leaving the number of his hearers from eighty to one hundred. Recently a larger and more central place of worship has been secured, and well arranged and furnished by the contributions of some English and American residents of Carrara, who have evinced a praiseworthy interest in the good work there.

Early in the autumn the Evangelist gathered the children for a Sunday-school, and has been encouraged by a very good attendance of children and adults. He has also established a day school for girls and boys, which numbers between twenty and thirty; in this school he is assisted by his wife, who, to other instruction, gives lessons to the girls in sewing and knitting. He has lately opened an evening school for adults, giving instruction in reading, writing and arithmetic. This school opened with twenty persons, but the number now in regular attendance is between sixty and seventy.

Thus you will see that at Carrara and in that vicinity, all parts of the work of evangelization are now carried on with much interest and promising the best results. May God give wisdom and grace to those who are laboring in His vineyard there.

This work has not been carried on in Carrara without opposition and threats of persecution, and even the interposition of the Prefect. Of this I may speak in another letter. Very sincerely yours, &c.

E. E. Hall.

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On the 8th of November, John Bright wrote to a friend from North Wales, where he was detained by the serious illness of his little son: "To-day the great issue is to be decided. I think the 'secesh' papers here are rather sick of their clients; and it is time the whole civilized and Christian world should 'spew them out of its mouth.'"

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Dr. Schauffler, of Constantinople, writes October 26, 1864:

"We do not lose America and her conflict one moment out of sight, or heart, or prayer. In all our prayers, public, social, domestic, and private, America is remembered. Our hearts are with the President, the army, the slaves, the sick and wounded, the prisoners, and all the mourners in the land. God save America in the sight of all the nations."

# THE HOME FIELD.

We have given a long account of the labors of the Bible-women in London, showing clearly what may be done for the spiritual welfare of the lower classes. The numbers that are not reached by the regular preaching of the Gospel in all our large cities are very great. The City Tract Society is doing a noble work in this regard, and deserves the cordial and liberal support of all the friends of Christ. But we need something more,—something like the plan adopted in London. We are aiming to do something in this way, by the faithful and untiring labors of Christian women. In one of the Western cities one of our Bible-women writes as follows:

We were called to go to the bedside of a stranger, just arrived in the city, and we found he was truly in a strange land to him. A native of England, he had been in our army some eight months, in the hospital at Duvall's Bluff most of the time, got discharged, and came to our city feeble and much emaciated, and was picked up by a runner for not a very notable house; and there he was with little or no attendance, and that at the most exorbitant price. We told him we would be a friend to him and attend to his present necessities, but we did desire to see him rejoicing, that God for Christ's sake had forgiven his sins. He looked at us so earnestly and said, "even a mother could do no more," and the tears flowing freely, said "no one ever took so much pains for him." We read the fourteenth chapter of John slowly and distinctly, sang "Rock of Ages," &c., and carried his case to a throne of mercy; for which he said, "he could not find words sufficient to express his gratitude." Left him some tracts and little books, and called the next day and found he had read the most of them, weak as he was, and seemed delighted that there was such hope for him. Had thought of nothing through the night but what the "lady had said," and we felt it was a hopeful case. A sick day prevented us from seeing him, but a friend attended him for us, and when next we called he was dressed for the grave. His spirit had gone to God who gave it.

Our visits to the City Hospital are very interesting. Although under Catholic influence, yet some love to talk and read about the love of God in sending his Son to die for us. One poor man, very low with consumption, seemed very much interested in hearing about the Saviour, and he would ask us "to talk longer," and wished us to soon return. The last time we saw him he said—"You promised to tell me more about that MAN," (meaning the Saviour,) and in our feeble, simple way, we tried to lead his mind to the 'Lamb of God' who alone could take away his sins, and he listened so attentively that it seemed to us to be a new story to him. He was sensible he could not live, and his pale and emaciated countenance looked so anxious to us, for something on which to rest his troubled soul, that we could not help being deeply interested in him, but could only take him to the foot of the Cross, and leave him there to himself to "look and live." Ere we returned to him his spirit had fled. The man said he asked several times for "that lady."

Our schools are doing well, and several new and influential teachers have been added. Many of the little girls recite texts, hymns and dialogues, every Saturday, which is gratifying as well as interesting to us. Two Sunday-schools, Church, and the services in the Jail, take up our Sabbaths, and night is upon us before we reach our homes.

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Another Bible-woman in another Western city writes:

The month of December is gone, and the record of my work as your missionary is made up. Our Sewing-schools are flourishing. The school in the West end of the city is large, having over a hundred names on the roll. The average attendance is about seventy-five. We are better supplied with teachers than we were last year, still the classes are too large. We need four more teachers at least, but we can get along with-

out. I attend both schools every Saturday. The school on Fifth-street, in the East part of the city, is not so large, but it is pleasant. There we have two good, faithful teachers, but we are much in need of more.

The meetings with the women in the Jail have been kept up as usual. I am almost discouraged, sometimes, in laboring for this class of women. I am so often disappointed in them, even when I have had confidence in their reformation. I have been made sad by seeing them come back to the same place, guilty of the same crimes. This work requires faith and patience. God alone can convert and save a soul. I feel my utter inability of myself to do any good, more and more every month.

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The following letter, from our Missionary at Louisville, cannot fail of being read with interest by any Christian, or any one that sympathizes with the welfare of our noble soldiers.

Sir—My report has again become due, and I am happy to say that there are tokens of God's favor towards our labors here, that I have not witnessed before.

In my last I spoke of having commenced a stated meeting in a hospital near us. This meeting is composed of soldiers, with health nearly restored, ward-masters and nurses, and also those very feeble and dying, who are lying around near by,—besides the females, who are engaged as nurses, &c. It has increased in numbers and interest, till it has become a precious Bethel indeed.

The Chaplain of the hospital has not been present at any time yet, nor has he given them his attention for a long time. On last Sabbath, (Christmas day,) I was invited to see the Chaplain on the occasion of a Christmas dinner for the soldiers. The Surgeon, a pious man, and myself made some remarks expressive of the goodness of God towards the soldiers, and towards the country, and our obligations for such bounties of his providence and grace as we are now receiving. The soldiers were refreshed with an abundance of good things; and we all felt happy that the good hand of our God was upon us at the present time.

This week I made arrangements for another prayer-meeting in a neighborhood of Roman Catholics. An Irishman, who has just returned from the war discharged, where he has been for three years, and in the most severe battles, with very slight wounds, was told by his wife of my visits at their house. She showed him the Bible I gave them with their names in it, and he said he wished to see me. One evening this week they both called. I found him quite an intelligent Irishman. He spoke at once of my visits, and the Bible, and opened the way for free conversation on the subject of true religion. He expressed decided Protestant views, and evinced his anxiety to have more instruction about the Gospel. His wife, much less Protestant in her views and feelings, but yet so ardently does she love him, and boasts of his honesty and faithfulness, that she will most surely adopt his views. They invited me to visit them often. I spoke of having a prayer meeting at their house. They both said "come every night in a week, if you choose." I then appointed next Tuesday evening for the meeting. O that the Spirit of God may go with me, and make this meeting the beginning of salvation to many souls. Our Schools have been sustained as to numbers and interest. At the Alms-house an Irish woman earnestly wished me to take her two little boys into some school or orphan home under my care, and then she could go out to work and could pay at least two dollars a week. They attend my school at the Alms-house with their mother. This school is in fact a children's service—No one to assist me can be depended on. I sing with them, pray and talk about Jesus, about one hour and a half. If I can judge from the readiness with which the children of our Market-street School throw up their little hands when I ask if they love Jesus, I think many of them do love Him, and mean to love Him.

I have now a better room for my preaching at the Refugee Home, and a good and attentive congregation. Since I wrote you last I have taken another lot of twenty refugees to Indiana, and found good homes for them among the Friends.

Mrs. S. and myself have been engaged much of our time, for the last two weeks, in

receiving and distributing second-hand clothing among them. They are taken in, you see, here and elsewhere by thousands; and I hope as little ones for Christ's sake. Mrs. S. is now receiving for this cause, for no certain time, about $5 a week.

# MISSIONARY INTELLIGENCE.

## ITALY.

Rome.—By recent letters from the Rev. Dr. Vannest, Pastor of the American Chapel at Rome, we learn that he is greatly interested and encouraged in his work. The services of the Chapel are held in the house of the Hon. Mr. King, American Ambassador. Under the ample folds of the good old American Flag they meet within the walls of the city, and worship God with none to molest them. He says:—"Our rooms are admirably located on the first floor, facing the principal Square of Foreign residence, that of Spagna,—but they are small accommodations, for about a hundred, at most a hundred and twenty. We did not expect much of a congregation, and I could not encourage General King to go to great expense; but I am convinced that we will require more room. Forty, at the beginning, will make two hundred before long. I may have to resort to the English fashion of three services a day for different sets of people. But there will be something cheerful in a crowded audience." Who on reading this will not rejoice and thank God that a pure Gospel is preached in "Rome also?"

Movements of Missionaries.—The last "Home and Foreign Record" says: "Dr. and Mrs. McCartee have returned from Ningpo to Chefoo, where they arrived July 9th, and were cordially welcomed by the people of that city. Dr. McCartee reports the serious illness of Mrs. Mateer, at Tungchow, but she was recovering at the latest date. Mrs. Mattoon, Mr. Wilson, and Mr. Odell have been heard from at Singapore, August 9th. We regret to learn that Mr. Odell's health was not receiving benefit from the voyage. Mr. and Mrs. Nevius and Mrs. Rankin have reached London, on their journey homeward. Mrs. French's arrival at Port Louis, Mauritius, Sept. 11th, we learn by her letter of the 14th of that month. It was expected they would reach China in three or four weeks.

Mr. Frederic Hicks, the volunteer agent in Central America, has gone to Colombia, which he finds to be a more hopeful field for Bible distribution, because it is the only one of the Spanish republics which has divorced the Church from the State, and consequently the denunciations of the priests and bishops against the Bible are impotent. In Central America, where he had distributed many Bibles, which were gladly received, he found on a second visit to the same places, that most of the books had been given up to the priests under the threat of excommunication.

## TURKEY.

Ahmed, the last of the Turkish converts in prison at Constantinople, has been exiled to Rodosto. After being for a time at liberty there, he was seized by the governor and cast into prison. Representations to Constantinople however procured an order for his release from imprisonment. In the absence of Sir Henry Bulwer, Mr. Stewart, Secretary of Legation, in pursuance of instructions from London, requested a statement from the missionaries concerning measures necessary to the protection of converts and missionaries. The American missionaries drew up a paper, which Mr. Stewart subsequently returned, on the ground that it criticized her Majesty's Embassy and policy. The paper will be published in England. Mr. E. E. Bliss writes: "The foundations of religious liberty seem to be much shaken by these events; but we have strong hope that in the end they will be more firmly established."

The newspaper organ of the Greek Patriarchate has contained editorials congratulating the Porte on its action against Protestantism, and exulting over the anticipated overthrow of Protestant missions. The Jesuits and other Romanists also do all in their power to stimulate the Turkish autho-

rities to measures of intolerance towards Protestants. "The Beast and the False Prophet" are in league, but will not prevail against Christ and His truth.

There are, however, some facts of interest. Our American missionaries, the late Rev. Dr. Eli Smith and Rev. Dr. Vandyke, have been quietly proceeding with a new translation of the Scriptures into Arabic, which has had the honor of being adopted by the British and Foreign Bible Society. The best native Arabic scholars and missionaries of all denominations in that part of the world have assisted in making the translation as perfect as possible. Through the influence of the Koran the Arabic has no dialects, but more than a hundred and twenty millions of people can read the same Arabic page. Thus the False Prophet has been preparing the way for our Bible among his people. It is now proposed by the American Bible Society to electrotype this new translation, and Rev. Dr. Vandyke is to visit this country for the purpose.

JEWISH MISSIONS IN TURKEY.—The Scotch Presbyterians have in Turkey six ordained missionaries, eight teachers and lay missionaries, and several native agents, laboring for the spiritual welfare of the Jews. The schools are well attended; adult inquirers seek conversation on the way of life, and some, it is hoped, have been brought to a saving knowledge of the truth as it is in Jesus. In Smyrna there is a longing for instruction among the people, and though they are prejudiced against Protestant schools, they send to them their children, and especially their daughters. Sometimes as many as forty Jews in a day visit the missionary, to learn the explanation of certain passages of Scripture. Several are known to read the New Testament secretly at their houses or stores; though when it is discovered, they are persecuted by their kindred and by the Rabbies.

## JAPAN.

PROGRESS OF CHRISTIANITY.—It is known that a Christian church exists already in the important city of Nangasaki In the month of November last a second church was solemnly consecrated at Yokohama, having been erected by the diligence of the English and Scotch residents of the place. Of late the Consul of the United States, who is said to be an earnest Christian, has obtained from the Japanese Government a very fine site for the construction of a church and an institute in behalf of the missions of the reformed Batavian Church at Yokohama. The value of the concession herein made to the Christians, by a government which has often been decidedly hostile to them, is estimated at more than 80,000 florins. "Japan is opened," says a sanguine missionary, "and there is no reason to apprehend that it will be again closed upon us: on the contrary, it can only become from year to year more accessible. The various recent treaties into which Japan has entered with England, France, Holland and the United States, will not remain a dead letter, but will acquire a vital importance. It is assuredly one of the signs of the times, this magnificent donation from the rulers of the Island."

## INDIA.—KALAPOOR.

The Rev. Mr. Wilder, in a late letter, says: "The special effort of the Kalapoor Mission this year has been to build a much needed chapel. It has proved a hard and costly undertaking, but the work has gone on, even in these 'troublous times.' When our native workmen have been stricken down with cholera, or have themselves struck for higher pay than we could possibly afford to give, we have put to our own hands the more vigorously; and we now have the joy of opening one Christian temple, standing erect in this great city of idols, giving its silent but impressive testimony for Christ and the living God among these 252 costly temples consecrated to dumb idols. Much work yet remains to finish the inside of our chapel, but this will be accomplished as fast as means and workmen are available."

AMOY.—Mr. Doty writes: "At our last communion, the 4th inst., the First Church of Amoy received (all women) to church fellowship, four, on confession of their faith and by baptism. No other additions.

An honest man is believed without an oath, for his reputation swears for him.

### MOHAMMEDANISM--CIVILIZATION.

Mr. Pressensé, Pastor of one of the Reformed Churches of Paris, on his return from his visit to the Holy Land, thus writes in reference to Mohammedanism:

"Proselytism is very difficult in Mohammedan countries. The greatest obstacle arises from the detestable mixture of Christian and Jewish traditions with the impostures of the Koran, which is the distinctive trait of Islamism. Speak of Jesus to an intelligent Mussulman, and he will tell you that he reveres Him and gives Him a place in his worship. This purple scrap stitched upon the rags of a fanatical and sensual religion only serves to preserve it. Terrible revolutions will be necessary to destroy it, and if these revolutions do not take place it will lead these beautiful countries to physical and moral ruin, to the extinction of all life. Ruin and the desert march fatally in the track of Mohammedanism. There is no need of the cimeter to ravage and destroy; the mosque and the harem suffice."

### EGYPT.

The Rev. G. Lansing, the faithful missionary of the United Presbyterian Church in Egypt, writes from Cairo that a good Arabic press is at their service, and that one Tract of twenty pages is now printing. Mr. L. has spent thirteen years at the Arabic, and with good native aid they can now issue pure idiomatic Arabic. There is also a great demand in Egypt for books in English, the English population having largely increased,—with the increased raising of cotton and by the colony at work on the Suez Canal.

### CHINA.

The press of the Presbyterian Mission at Shanghai is a most efficient and invaluable agency for the spread of evangelical truth among the Chinese. The Hon. Walter Lowrie, Secretary of that Board, having given early attention to the Chinese language, and to the preparation of Chinese metal type in Paris and in Germany, with the active co-operation, for several years, of Mr. Wm. Gamble, the able manager of the press at Shanghai, that establishment has become an excellent auxiliary to the whole work of the Christian press in China.

The press at Shanghai now employs twenty-four native printers, and issued the last year 13,760,200 pages, of which 7,633,000 pages were tracts, and 5,460,000 larger pages were the Scriptures. The whole Bible is now completed: the Old Testament in an octavo edition of 3,000 from the Paris type, in four volumes; and the New Testament in royal octavo, 5,000 copies, from the Berlin type. This edition of the Bible is a very fine one, intended more for use among the mission and native Christians than for promiscuous distribution. The mission has also a valuable type foundery.

### FRANCE.

American Chapel.—Since the issue of our January number, our American Chapel at Paris has lost a most valuable friend in the death of the Hon. William L. Dayton, Ambassador to the Court of France. He was always in his place in the house of God on the Sabbath, a warm and generous friend of the pastor, ready for every good work.

The spiritual and financial accounts from the Chapel are very encouraging. The attendants on the ministrations of Dr. Sunderland is large, and its finances in a very healthful state. We hope, ere long, to see the time when in connection with the Chapel we shall have a Parsonage and a Reading room attached, which will be a place of reunion for American travelers.

### SANDWICH ISLANDS.

President Lincoln has presented to two missionaries of the Sandwich Islands, Rev. Mr. Kekela and Rev. Mr. Kankan, five hundred dollars in gold, as a reward for saving an American, Mr. Whalen, first officer of the whale-ship Congress, from being slaughtered by the savage Marquesans, in revenge for the kidnapping of some of their people by a party of Peruvians, to make them work as slaves on the guano islands. With great difficulty, and at considerable danger to themselves, these missionaries effected Mr. Whalen's release, and subsequently treated him with great kindness.

# NEWS OF THE CHURCHES.

## POLAND.

THE SUPPRESSION OF CONVENTS IN POLAND.—An imperial decree has been issued at St. Petersburgh closing certain convents in Poland. It orders that all Catholic monasteries and convents having less than eight members, and also those whose participation in the late insurrection was notorious or has since been proved, are to be immediately closed. The confiscated property of the monasteries and convents will be exclusively devoted to ecclesiastical, educational, and charitable purposes. In pursuance of this decree, seventy-one monasteries and four convents have been closed on account of not possessing the requisite number of inmates, and thirty-nine other religious houses on account of participation in the Polish insurrection.

## RUSSIA.

The year 1860 was memorable in the history of Russia in the emancipation of the serfs, and the commencement of measures to furnish the Scriptures in the modern language of the Empire. In 1862 a Russian Princess wrote to us as follows: "The translation of the Bible into the Russian language is progressing. Many copies of the New Testament have been published and sold." It is now sold at a low price, and a large issue has been purchased by the nobility as well as the people.

The Emperor is also exerting himself to improve the condition and social standing of the clergy. Schools have been founded for the serfs since their emancipation, with the object of qualifying them to understand the duties of their new position as citizens.

## FRANCE.

A Christian lady of this city, through our Society, sustains a missionary in France.—Accompanying the letter of the missionary to her was the following one from the Secretary of the Evangelical Society of France addressed to us, which we lay before our readers:

PARIS, Dec. 20, 1864.

REV. AND DEAR SIR—I beg to enclose Mr. Bonifas's letter to Mrs. P. and her children. They have just opened a school for boys, which opened with ten pupils. They want special help for accommodating and fitting the school-room. Unfortunately the financial state of our Society this year, owing partly to the great battle in the bosom of the Reformed Church of France, is so bad that we cannot incur any extraordinary expense. And still the spontaneous exertions of our friends at Fouquere, for completing their work by the creation of a school for boys, deserves to be encouraged, as every self-relying movement.

Mr. Bonifas has been ordained lately as regular minister. His work goes on well, and a schoolmaster of "lasson" near Fouquere awaits but an occasion to leave Romanism and join the Evangelical flock.—That conversion will no doubt create a great sensation in the district.

In the "Haute Vienne" a pious man, who had built a chapel to the Virgin where pilgrims came from the neighborhood, has been convinced of his errors, and clinging to the word of God, has changed his chapel into an evangelical place of worship, so that God is now glorified where a short time ago an idol was worshiped. We receive good news from almost all our stations. Oh, that the Christians of Protestant countries would take more interest in our missions! I remain, yours, very respectfully.

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The Synod of the Evangelical Churches of France closed its sessions last week. This Union comprises the Free Reformed Church of France, which branched off from the Established Reformed Church (paid by the State) in 1848. The churches of this Union are principally Congregationalist or Presbyterian, and although there are some differences in doctrine, they unite for a common cause—the spread of the Gospel. The reception of the Rev. Dr. Sunderland, of the American Chapel, and of Rev. Dr. Cleveland, of New Haven, as representatives from the United States, and of several foreign clergymen, on the last day of the session, was an interesting occasion. Drs. Sunderland and Cleveland addressed the Synod in

English, their discourses being translated by the Rev. Mr. Monod, son of the late Rev. Frederic Monod. Rev. Dr. Fisch presided.

The Independent Churches of France being supported by voluntary contributions, have immense difficulties to contend with, but the zeal of their pastors is in proportion to the obstacles to be surmounted, and consequently an astonishing progress has been made by them within a few years.

## ITALY.

The only government of Europe which has thus far responded to the recent manifesto of the rebel commissioners in Europe is that of the Pope. Cardinal Antonelli, in the name of the Pope, expresses the fullest sympathy with the sentiments expressed in the manifesto. It has created in Europe general surprise, that in this Papal reply to the rebel manifesto no mention whatever should be made of slavery, as the predecessor of the present Pope, Gregory XVI., without an equally favorable opportunity, strongly urged its abolition. The Pope, at the same time, has issued a bull against modern civilization, and commanded the bishops to refute its principal errors.

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The Rev. Mr. Moorehead, our missionary, who returned to his field of labor last fall, writes us as follows:

Carrara, 22d Dec., 1864.

Settled for the time in this town, famous for its marble, its number of studios, and the large number of artists collected here, I will report something of the work and the prospects of the mission already established here. But a few months ago, the Evangelist, Perazzi, under the direction of Rev. Mr. Hall, came here and began to preach. Soon quite an interest was manifested by the people in the Gospel, and they came in such numbers that the room in which the service was held could not by any means contain them; and it was decided to fit up another much larger and more suitable. Through the kindness of English and American friends of the movement, quite a neat little chapel has been handsomely furnished, and I can say from personal knowledge that it is full on all occasions of public service. On last Sabbath the church was organized, and the sacrament of the Lord's Supper administered. There were seventeen converts admitted to the ordinance and membership of the church. It was indeed a solemn and interesting occasion. Signor Perazzi preached with much fluency and power. The chapel was crowded to overflowing, but a more attentive audience one never sees.

Besides this, there is a most flourishing school—both day and evening. Already some ninety persons are enrolled, among whom is a very large number of adults, and even old men. There are four teachers, volunteer teachers, employed in instructing them. I hope soon to be engaged in this good work also. At present I have charge of the Sabbath-school, which has just been started, and which numbers at present sixteen or seventeen. Besides I am to preach in a little village in the immediate vicinity of Carrara.

But as we have been here but a very few days, I cannot write you as fully as I hope to soon. Let me assure you there is planted already here the seed of a most glorious and promising harvest, the first fruits of which are already being gathered.

## TURKEY.

By recent letters received at the rooms of the A. B. C. F. M., we learn that the Turkish convert, Ahmed, who was released from imprisonment in Constantinople, on condition that he go into exile, at the latest dates was at Adrianople, receiving kind treatment from the Pacha, and allowed to go about freely. He has intercourse with many Mohammedans, and freely maintains his Christian faith in discussions with them. There is much more liberality among the Mussulmans of Adrianople than in many other places.

## IRELAND.

In the west of Ireland, particularly about Sligo, lay Evangelists have been preaching with much effect, and many persons of position and property are themselves roused to plead for the faith which once they despised.

A large Romish party in Ireland is assuming a tone of serious hostility to the

Church of Rome as at present administered in that country. Every effort made by pastorals and injunctions to crush them has hitherto failed, while they are driven by opposition to maintain almost a Protestant position, from which they would have shrunk at first.

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### AFRICA.

Over one hundred and fifty churches have been built on the Western coast of Africa. Nearly two hundred schools are in operation; 20,000 children have been instructed in English; 20,000 baptized persons are members of different bodies of Christians; twenty-five dialects have been reduced to writing. Between sixty and seventy settlements have been formed—the centres of Christianity, civilization, agriculture, and commerce. Lawful commerce has increased from $200,000 annually, to between $15,000,000 and $20,000,000; and yet, though so much has been done, it is very little in comparison with what yet remains to be done on the "Dark Continent." These sixty or seventy Christian settlements are but so many beacon lights on the coast, while the vast interior is still enshrouded in midnight darkness.

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## MISCELLANEOUS.

THE POPE'S ENCYCLICAL LETTER.—This letter, by the European mail, arrived here during the second week of January. It was issued from the Vatican on the 21st of Dec., 1864, at Rome, under the sign and seal Apostolic of his Holiness the Pope. The present number of our Magazine, at the time of its reception, was so nearly filled up that we had not room for the entire letter. The most we can do is to call attention to a few paragraphs. In another article of this number, we quoted from Catholic papers in this country some statements made by them in reference to the great principles of civil and religious liberty. When we quoted them, we expected to be met by the opinions of some of our good Protestant brethren that such declarations do not express the real views of the great mass of the members of the Catholic Church. But in this letter we have the Pope himself denouncing religious liberty. He refers to men holding the most detestable sentiments, as propagating very erroneous opinions, hurtful to the safety of the Catholic Church and of souls, and termed "delirium by his predecessor Gregory the XVIth of excellent memory."

And what are these opinions so damaging to the safety of the Catholic Church? Reader, would you believe it! They are these: That "*Liberty of Conscience* and of worship is the right of every man, a right which ought to be proclaimed and established by all in every well constituted State; and that citizens are entitled to make known and declare, with a liberty which neither the ecclesiastical nor the civil authority can limit, their convictions, of whatever kind, either by word of mouth or through the press, or by other means."

Well may we ask, what would be the effect were that apostate Church, through the aid of political partizanship, to obtain the control in this country? His Holiness in his letter gives the answer—for he holds up to detestation the idea that the laity should not be compelled to inflict the penalties of the law upon violators of the Catholic religion, unless required by considerations of public policy. His holy soul is doubtless grieved that pains and penalties, as in former times, cannot be inflicted upon the poor and pious Waldenses and Huguenots of

Italy and France—that there are no Madai families to be thrust into prison for reading the Bible and praying in their own houses and at their own firesides. "Freedom to worship God" we claim as our inheritance, as part of our birthright,—and what we claim for ourselves we readily concede to all others. We would therefore interfere with no man's civil or religious rights. We would "lord it" over no man's conscience, nor suffer others to "lord it" over us

There are certain other statements in this letter that will fill every Christian heart with sadness. "By these letters (says he), emanating from Apostolic authority, we grant to all and each of the faithful of both sexes throughout the universe, a plenary indulgence during one month, up to the end of the year 1865, and not longer." Again he says: "In order that God may accede more easily to our prayers and our wishes, and to those of all his faithful servants, let us employ in all confidence, as our Mediatrix with him, the Virgin Mary, *who has destroyed all heresies throughout the world*, and who, the well-beloved Mother of us all, is very gracious and full of mercy, allows herself to be touched by all, shows herself very clement towards all, and takes under pitying care all our miseries with unlimited affection, and who, *sitting as Queen* upon the right hand of her Son, our Lord Jesus Christ, in a golden vestment shining with various adornments, knows nothing which she cannot obtain from the Sovereign Master."

In reading these statements, we should like to ask his Holiness a few questions: If the Virgin Mary has destroyed all heresies throughout the world, why is his holy soul so troubled about these heresies, and why write so long a letter denouncing them, as having still an existence? And where has the word of God declared that the Virgin Mary is the Mediatrix between God and sinful men? And who has made the revelation to him that she sits as Queen at the right hand of the Lord Jesus Christ, all gracious and merciful? Alas! what idolatry! Said our Lord Jesus Christ—"I am the way, the truth and the life; no man cometh unto the Father but by me."

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Romanism on Religious Liberty.—Romanism is no less the foe of religious liberty. Should it ever gain the power to dictate to the inhabitants of this country, we may learn what would be the result by the following extracts from "The Rambler," a Roman Catholic newspaper:

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceits. *The very name of liberty*, except in the sense of a permission to do certain acts, ought to be banished from the domain of religion. It is neither more nor less than falsehood. *No man has a right to choose his religion.* None but an Atheist can uphold the principles of religious liberty. Shall I therefore fall in with this abominable delusion? Shall I foster that damnable doctrine that Socinianism and Calvinism and Anglicanism and Judaism are not every one of them mortal sins, like *murder and adultery?* Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views, than he has *to my purse, to my house, or to my blood?* No. *Catholicism is the most intolerant of creeds.*—It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

Now, this is not a solitary statement. "The Shepherd of the Valley," a Catholic paper published at St. Louis, uttered similar statements; and "The Freeman's Journal," at that time the organ of Bishop Hughes, said respecting this statement, "We endorse every word of it." Are American Christians and American patriots prepared to wink at such principles? Are we to sit down quietly, and let things take their own course? We say, with the editors of the New-York Observer: "Unless we are prepared to surrender our rights as citizens and as Protestant Christians, we must be up and doing. The Tyrant has raised his foot, and he will plant it on our necks if we submit to his further impudence and aggression."

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ROMANISM IN THE UNITED STATES.—Some years since, when Dr. Brownlee came out boldly and held up Romanism as the enemy of civil and religious liberty, many Protestants turned away from his statements, and denounced them as harsh and severe, and not warranted by the facts in the case. At that time Romanism aimed to conceal its odious features. But increase of numbers, and incredulity and apathy on the part of Americans, has led it to throw off the disguise, and we are now beginning to see, no less than to feel, that Romanism is now, as it ever has been, the most bitter enemy to the best interests of the human family. The present war has developed the fact that the Romish Church in this country, including her Priesthood and her members, with very few exceptions, are on the side of the rebellion. They move in solid columns to the polls, guided by instructions from the Priesthood. The great danger, however, to be apprehended is not from the propagation of its doctrines, and the increase of converts to its communion, but its influence as a political power. And we most cordially concur in the following statements from "The Methodist."

"The designs of Romanism are political. Her ambitious aim is the control of States. She loves freedom for herself, but all her instincts are in favor of despotism for the masses. She is the steadfast enemy of progress, because she knows that every forward step of the human mind is in a straight line away from her grasp. She will have no learning for the few, unless she can control it, and none for the masses where she can help it.

This scheming power has this day, simply by unanimity in politics, the control of the city of New-York. If any one doubts it, let him look at the Michaels and Patricks and Terences who sway the Common Council. Yet what political paper dares say so? And what an unblushing impudence and sense of security in power it argues, when this Common Council can quietly vote out of the city treasury thousands of dollars to purchase a portrait of the late John Hughes, who styled himself the Archbishop of the Province of New-York! And more recently, as if New-York were really a province of Rome, five thousand dollars of the people's money were appropriated by this same Council for the support of a college for the education of Roman Catholics! Did they vote resolutions of respect and condolence when Bishop Wainwright died, as they did when John Hughes left the world? Did they lower the flag to half-mast on the City Hall when Dr. Bethune or Dr. Potts or Dr. Bangs went to his grave? Do they vote money by tens of thousands for any institution of learning or charity unless it is thoroughly Romanist in its character? We ask the people of New-York one plain question: Is Romanism the established religion of this commercial metropolis of the country?

It is time, high time, that the real 'men of New-York' should look and see how completely they are closed in the net of St. Peter's pretended successor. Yet we say again that there is not one political paper in a score that dares speak straight out on these out-

rageous abuses. We talk of the liberty of the press, and are extremely sensitive, as we should be, about that liberty; and yet the press, free as it boasts itself, dares not give a thorough airing to the question of Romanism as a political power. That is now the single question on which it is self-muzzled and mute. Even the TRIBUNE touches it as timidly as one touches the brass knob of an electric battery full charged. That very timidity in the most out-spoken paper in the country is alarming. It shows the extent and virulence of the evil when one of the boldest thus touches it with a gloved hand. Our only hope is, that Romanism will soon so intoxicate itself with the power which it has gained in New York as to forget all prudence and fully reveal itself to the American eye. And then comes its doom. As the friend and greatest support of slavery, and abettor of rebellion, and the tyrant of men's minds, it will be indignantly hurled headlong from political power."

A GOOD REPLY.—Lord Bolingbrook once asked Lady Huntingdon how she reconciled prayer to God for particular blessings, with absolute resignation to the Divine will. "Very easily," answered her ladyship: "just as if I were to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case, my language would be, 'I wish you to bestow on me such a favor; but your Majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you.'"

THREE STEPS TO HEAVEN.—Rev. Rowland Hill once visited a poor silly man, and, on conversing with him, said, "Well, Richard, do you love the Lord Jesus Christ?" "To be sure I do; don't you?" "Heaven is a long way off," said the minister, "and the journey is difficult." "Do you think so? I think heaven is very near." "Most people think it is a very difficult matter to get to heaven." "I think heaven is very near," said Richard again, "and the way to it is very short; there are only three steps there." Mr. Hill replied, "Only three steps!" Richard repeated, "Only three steps." "And pray," said the pastor, "what do you consider those three steps to be?" "Those three steps are, out of self, unto Christ, into glory."

"SOWING LIGHT."—A blind girl came to her pastor, and gave him twenty-seven francs ($5.40) for missions. Astonished at the large sum, the minister said, "You are a poor blind girl; it is impossible that you can spare so much for missions!" "True," said she, "I am blind, but not so poor as you perhaps think; and I can prove that I can spare this money sooner than those that see." The minister wanted to hear it proved. "I am a basket-maker," answered the girl: "and as I am blind, I make my baskets just as easy in the dark as with a light. Other girls have, during last winter, spent more than twenty-seven francs for light. I had no such expense, and can, therefore, bring this money for the poor heathen and the missionaries."

WHAT ONE CONVERT CAN DO.—About seven years ago, a Chinese convert came to Hong Kong from Bokla, a town about one hundred miles in the interior, in the Quany Tong Province. He had been converted through the labors of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year

he came again, bringing with him a new convert, who had been brought to Christ by his teaching. The next year, and the next, he came again, each time with two converts. Early in 1860 he came a fifth time, bringing nine converts for baptism, and in the Spring of that year a missionary visited the place and baptized forty-four more. At the commencement of 1861 he came again with sixteen converts. On a subsequent visit, Messrs. Chalmers and Lagge found a people prepared for the Lord; a great number offered themselves for admission, and a chapel and mission-house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means.

## BOOK NOTICES.

THE AMERICAN AND PRESBYTERIAN THEOLOGICAL REVIEW. Edited by Rev. Henry B. Smith & J. M. Sherwood.

The January number of this most excellent Review is before us. There are eight most able and excellent articles:

1. Christian Miracles and Physical Science, by Rev. J. L. Bittinger, Yarmouth, Me.

2. Delivery in Preaching, by Rev. Thomas H. Skinner, D.D., Professor in Union Theological Seminary.

3. Origin of Homer's Pure Religious Ideas, by Frederick Roster.

4. John Foster on Future Punishment, by Francis Wayland, D.D., Providence, R. I.

5. Gibbon & Kolenso, by Rev. William Adams, D.D., New York.

6. Christianity and Civilization, by Rev. Conway P. Wing, D.D., Carlisle, Pa.

7. The Covenanters and the Stuarts, by the Rev. W. S. Drysdale, Philadelphia, Pa.

8. Whedon on the Will, by Prof. Henry B. Smith, D.D., N. Y.

9. Criticism on Books.

10. Theological and Literary Intelligence.

It is sufficient to look over and notice not only in this but the previous numbers, the names of the several writers, to convince any individual that this Review is most ably conducted. Notwithstanding the great advance in the price of paper as well as of labor, the proprietors have made no advance in price. Should any of our readers desire to take the Review, if they will forward to us the subscription price ($3 in advance) we will most gladly pay over the money and see that the numbers are sent on—or they can send to J. M. Sherwood, No. 5 Beekman Street, New York, or Presbyterian Book Store, 1334 Chestnut Street, Philadelphia.

Will not some of our wealthy men have compassion on some of our poor Home and Foreign Missionaries and furnish us the means of sending it to them?

DIARY OF MRS. KITTY TREVYLYAN. A story of the times of Whitefield and the Wesleys. By the author of Chronicles of the Schonberg Cotta Family, The Early Dawn, &c., with a Preface, by the author of the American edition. New York: M. W. Dodd, No. 506 Broadway. 1864.

This book, as its title indicates, is a story of the times of Whitefield and the Wesleys.

There is such a beautiful simplicity and naturalness of description which distinguish the writings of this author, that no reader can hardly fail of being interested in their perusal. Religion appears here in its native loveliness. There is no effort at display, or any attempt to do some great thing—but a history of the little every-day incidents which come in to make up the sum total of life. This work, like the others, from the pen of the same author, can hardly fail of having an extensive circulation. It is one of that class of books that gives us great pleasure in recommending to our numerous readers.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF DECEMBER TO THE 1ST OF JANUARY, 1865.

### MAINE.

Litchfield Corner. Rev David Thurston.....2 00

### NEW HAMPSHIRE.

Haverhill. Cong. Ch. by Rev. J. D. Emerson.....17 83
Plymouth. Cong. Chur., $10 of which by Jas. McQuistin for L. M.....17 00
Newport. Cong. Ch. & Soc. add. for L.M. of John L. Sweet M.D.....5 500
Hanover Centre. Chur. & Socy. per B. Smith.....3 50
Durham. In full of L. M. for John Mooney.....10 00
Ossipee. Rev. Horace Wood.....2 00

### VERMONT.

Vershire. Chs. Duren.....1 00
Middlebury. Cong. Chu & Soc. to make A. C. Hooker L. M.....42 45
Williamstown. Rev. P. F. Barnard.....3 00
Brattleboro. Cong. Ch. & Soc.....88 45

MASSACHUSETTS.

Athol. Daniel Foster.....1 00
Amherst. D. S. Cook.....1 34
Chicopee Falls. Bequest of the late Elias Carter by E. O. Carter, Ex.....100 00
Dudley. Mrs. Healy.....1 00
Oxford. Mrs. Abigail Marsh.....1 00
E Charlemont. Cong. Church, Rev. A. Foster.....15 15
South Amherst. Cong. Ch. towards L M. for Rev. W. Barton.....13 00
So. Hadley Falls. 1st Cong. Chu. & Soc., Rev. R. Knight pastor, to make Joel Miller a L.M.....38 50
Worcester. Union Ch.....50 75
" South Chu., of which $20 by R. Ball.....60 93
Longmeadow. Cong. Ch. Gent's Ass'n.....48 00
" " Ladies' " .....18 65
Holyoke. 2d Cong. Chr.....5 35
Westboro. Evan. Ch. to make Rev David Green, D D. and Rev. Elijah Demond L Ms.....60 56
Great Barrington. F. Langsdorff.....4 00
Southbridge. Jairus Putney.....2 00
Weymouth. Female Charit. Soc.....17 00
Grafton. Evan. Cong. Chu. & Soc. for L. M. of Mrs. Henry F. Wing.....30 00
E. Cambridge. Mrs. Jemima M. Taylor.....3 00
" Eliza Tyler.....2 00
West Newton. Cong. Ch. & Soc.....42 00
Reading. " " " .....23 51
Andover. Chapel Cong add.....3 00
Auburndale. Cong. Ch. & Soc.....57 61
Lowell. John-st. Ch. & Soc. add.....9 58
Chelsea. Winnisimmett Ch. & Soc.....43 84
Salem. Tabernacle Ch. & Soc.....65 08
Franklin. 1st Cong Ch. & Soc. for L. M. of Mrs. Clara B. Fisher.....39 49
Malden. Trin. Cong. Ch. & Soc.....23 85
Framingham. Mrs. Sally Forrester.....3 70
Newburyport. North Ch. & Soc.....32 73

RHODE ISLAND.

Little Compton. United Cong. Ch u by S. R Richmond, Tr.....10 00

CONNECTICUT.

Torringford. Harvey Watson.....2 00
Hebron. O. B. Porter.....5 00
" Jasper Porter.....5 00
Hartford. 4th Ch., Rev. N. J. Burton L.M.....56 15
West Hartford. Cong. Ch. & Soc.....57 00
Wethersfield. 1st Cong. Church & Soc, which makes John Loveland L.M.....50 15
Greenville. Cong. Church by Rev. R. A. Stanton.....13 20
Plymouth Hollow.....3 00
Norwich. Broadway Cong. Ch, by L. Edwards, Tr.....79 14
Winchester Centre. Cong. Chu. by E. F. Blake.....24 00
South Windsor. 1st Chu. & Soc. in full of L. M. for Rev. P. O. Powers.....24 35
New Haven. A Friend.....4 00
WestK illingly. Westfield Cong. Chu & Soc., of which $5 by the Sab. School and H. L Danielson and Dea. S. L. Weld and Israel Simmons and Ebenezer S. Young and Wm. H. Chollar.....38 54
Bristol. Mrs. L. Beckwith.....50
New Haven. Fish P. Brewer for Italy.....1 00

NEW YORK.

Guilford. Dea. D. Bebee.....1 00
N. Y. City. Stanton-st Bap. Church for a L M.....30 00
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Geneva. Estate of Henry Dwight, by Edmund Dwight Res. Leg. for sustaining a Colporteur in France.....350 00
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New Hackensack. Rev C. Van Cleef.....3 00
Melville. Alvah Cummings.....1 00
N. Y. City. Spring-st Pres. Ch, to make Rev. Jas. D. Wilson L. M.....37 50
Canandaigua. Bapt. Ch.....6 20
N. Y. City. P. for Colportage in France.....100 00
Williamsburgh. 1st Meth. Prot. Ch.....5 00
Phelps. Estate of Jos. Fulton by George Hubbell, Ex.....167 50
N. Y. City. Jane-st U. Pres. Chu. in full of L M. for Rev. J. Brash.....4 00
" " H. I."....100 00

NEW JERSEY.

Englewood. Pres. Ch., of which $30 by J. Weyman Jones for L. M.....100 00
Burlington. Which makes Rev. Edward B. Hodge, Rev. C. R. Hartrauft and Rev. K. Walling L. Ms. in full.....57 00
Phillipsburg. Phineas Barber.....10 00
Pemberton. M. E. Ch. add.....1 50
Hackensack. Rev A. Ammerman.....4 00

PENNSYLVANIA.

Newtown. David Feaster.....5 00
Philadelphia. Miss Ann Graham, $1; Luke Scott, $1; Mrs. H. B. Lentz. $10; Mrs. Taylor, $2.....14 00
" Mount Zion M. E. Chr., to make W. A. SimpsonL M.....31 10
" Rising Sun M. E. Ch.....2 00
Lionville. Rev. S. Sentman.....5 00
Belle Valley. Rachel Russell.....6 00
Easton. Messrs. Fox and Green, $10 each; McKeen, Wilson Micke, Deshler, Green and Drake, $5 each.....50 00
Castauqua. Mr. Thomas.....5 00
" Pres Ch, which makes Rev. L Irwin L M. in part.....25 00
Danville. In full of L. M. for Rev. C. I. Collins.....18 25
Montrose. Rev. Mr. Baldwin.....1 00
New Milford. Pres. Ch.....26 00
Great Bend Village. Cash.....2 50
Hyde Park. Pres. Ch.....10 05
Providence. " .....7 25
Pittstown. " .....34 64
Wilkes Barre.....34 00

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Chicago. D. A Dean third installment for the education of Italian youth,.....50 00
Springfield. 2d Pres. Church add. by A. Hale.....3 00
Chicago. Wm. H Brown.....10 00
Rochford. 2d Cong. Ch. & Soc.....17 00

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New Iedn. U. Pres. Ch.....22 09
Madison. 2d Pres. Chr. add Rev. W. W. Atterbury and Mr. and Mrs. Slayton, $5 each.....15 00
Moorfield. Walter Scott.....3 00

OHIO

Seven Mile. John McKee.....4 00
Cincinnati Messrs. Burbeck, Allen, Tyler, Beatty, Moore, Hanuy, $5 each; C. Harkness, $2; collected by and to make Wm. Leuthstrom L. M. and for materials for Industrial Schools.....32 00
Springfield. 1st Pres. Ch. Col.....25 00
Xenia. 1st United Pres. Chur., D. Millen, $40, E. Millen, $25, being second installment for supporting C. Rovelia in Italy; Messrs. Shields & Crawford, $10 ea; Patton, Boyd, Galloway, Van Eaton, Crawford, Stewart, Crawford, Mrs. Dean, Miss VanEaton, $5 each: J. B. Caruthers, $3; Jobe, Strothers,

Cherrie, Mrs. Duncan. Bradford, Miss Hamilton, $2 each; Gowdy, Hopping, Jackson, Deming, Kyler, Fleming, Mitchell, Funk, McDowell, Gordon, Nash, Houston, Andrew, Wright, Findley, Farquar, Hutchens, Mrs. Van Eaton, McCracken, VanEaton, Kendall, Campbell, $1 eac; Mrs. Wade, Miss Bradford, $1 50 ea; Mr. Kendall, and Miss McClosky 60c each; Harriett, Gordon, Galloway and Mrs. Hooper, 50 cents each; Mrs. Graham and Wade, 5 cents each.....173 70

" Ger. Ref'd P. Ch. S. Peterbaugh, $2; Messrs, Fawber, Rader and Hames, $1 each; A. Fawber 50c.....5 50

" Bapt. Ch., Miss Drake,.....1 00

Xenia. Ref'd Pres. Ch., Estate of Mrs. J. R. McMillan, bal $15 to constitute Walter Riely McMillan L. M., Rev. W. McCasland, $5 for L. M; Messrs Daniel and J. B. McMillan, Mrs Weyer, $5 each; Bratton, Harper, Miller, Bryson, Stewart, Miss Ewing's School, $2 each; Cooper, Reid, and Misses Scott and Harvey, $1 ea; Stewart, McQuisten, Mrs. Winter Bryson, Bratton, 50c each.....53 50

2d United Pres. Ch., Riley Little, $10; Messrs. Grim, Williamson, McHenry, $5 each; McClelland, Watt, Mrs. Morrow, $3 each; Kyle, Winters, McClelland, Wright Collins, Barr, Collins, Ewing, $2 each; W. Burns $1 25; S Dodd and Child, $1 10; Tate, Harper, Wright, Harper, Williamson, Dodd, Grow, Hamil, Stevenson, Wilson, Andrew, Ewing, McClellan, Monroe, Forrest, Collins, Smeigh, Collins, Sheilds, Martin, Mrs. Mowett, Mrs. Ackelson, $1 each; Hamil, Monroe, Gowdy, Mrs. Hughes, Hamil & Briskett 50cts each; J. McClelland 30 cents.....77 65

" M. E. Ch., Mr Ledbetter.....50

Spring Valley. Mr. McKnight and sister,.....4 00

Cedarville Covenanters, Mr Carson.....3 00

" U. P. Ch., Mr. Jackson.....1 00

Xenia. 1st Pres. Chr., Messrs Allifon and Townley $7; Widow Allison $10; Cary, Stevenson, Merriam $5 each; J. Nesonger $3; Mr. Orr, $2 25; Messrs. McClung, Gowdy, Aukeny, Pauble, Nichols Bigger $2 each; McClelland, Adams, Barlow, Fleming, Galloway, Huchison, Cooper, Howard, Oakley, Fleming, Wolf, Buell, McClure, Mrs. Bennett, Snell, Armstrong, Trotter, Gowdy, Huntington and Genn $1 each; Mr. Wordro and Mrs. Baker 50 cents each; Mr. Orr 85cts; Mrs Crumbaugh 32cts; Mr. Bristol 25cts.....71 97

Cedarville. Ref'd Pres. Ch. in part, J. D. Williamson $5; B. F. Reed $2; Messrs. Harbison, Dallas, Storman $1 each; Robert Tittle 50c.....10 50

Clifton. Pres. Ch., Mr Jacoby.....2 00

Massie's Creek. U. Pres. Chu., S. Anderson and T. B. Galloway, $5; Collins, Turner, Collins, $2 each; Bradford, Bull, McHatton, Laughead & Ferguson, Rev. Mr. McHatton $1 each.....22 00

Bellbrook. H. Belsford $1; Coll'n $1 05,.....2 05

Lebanon. Mrs. D. cott.....5 00

" 1st Bapt. Ch., Messrs. Dunlevy, Drake, Simonton, Boake, $5 each; Lewis, Mrs. Smith, Van Harlingen, Sage, Corwin and Ford $1 each.....26 00

Lebanon. Meth. Epis. Ch., Mrs Marsh.....50

Sugar Creek. United Presb. Chur., A. J. Holmes bal. to constitute Mrs. Sarah J. Holmes a L. M. $25; Messrs. Holmes and White $10 ea; James Bigger $7; McMichael, Ingram, Hopkins, Guest, Williamson, Bigger, Holmes $5 each; Jos. Williamson $3; Holmes, Bigger, Bradford, Tate, Bradford, Andrew, Bradford $2 ea; Holmes, Bradford, Bigger, Andrew, Bigger, Harris, Andrew, Holmes, Bigger, Ambercombie, Holmes, Patrick, Holmes, Bigger, Ross, Lemmons, Bull, Lehman, Bradford, Mrs. Leeper, Lehman, Misses Holmes, Bradford and Bradford $1 each; T. Holmes 50c: Mr. Leggett 45cts; Cash 5 cts.....129 00

Lebanon. 1st Pres Ch., George Frost and Mrs Gould $5 each; Mrs. Probasco $1 50; Smith, Anderson, Tichnor, Gilchrist, Morris, James, Carpenter, Mrs. Smith, Blackleach, Miss Nipgen, $1 each; C. Hardy, Mrs. Ross, Eachart, Hardy, Clements, Smith, 5c ea; Mrs. Miller 20c.....24 75

" Cumb. Pres Chu., Mrs. Bennett. $2; Messrs Bella, Coulter, Evans, Bennet, Eachart, Wykoff, Kell, Mrs. Connery, Nelson, Krugen, Misses Nelson, Waters, $1 each; W. Greathouse 55c; Miss Kinch, 8cts; Mrs. Wood; Miss Stoddard, 50c each; Mrs. Shaw 25 cents; Mrs. Wykoff 30 cents.....16 90

" Meth. Prot. Ch., Messrs. Leddel, Tucker, Rockhell, Smith, Clark, Hutchison, $1 each; I. Brown, Mrs. Ingersol 50c; Mrs. Vansickle 25 cents.....7 25

" 1st Cong. Ch., Mrs. Holbrook, $5; Messrs Dyke, Dunlevy, $2 ea; Lyon, Smith, Budd, Parshall, Rosa, Miss Howell, $1 each; Hathaway, Munroe 50c; Mrs. Miller, 75c; Mr. Munroe 10ct; Mr. Williamson, 40c.....17 25

Glendale. Female College, to make Miss Kate M. Taylor L. M., and in part for another L. M.....44 85

" Master Chalmers Potter.....35

Springdale. Pres. Chu. in part, S. Riddle $5; Others $10 85.....15 85

" Meth Epis. Ch.....2 80

Granville. G. B. Johnson, Esq., to make Rev. W Bower L. M.....30 06

Raredon. Rev. John H. Bonner.....1 00

Wauseon. Rev. G Dana for L. M.....1 00

Elyria. 1st Pres Chur., Rev. F. A. Wilbur, Mrs. Judge, Ely, L. A. Topliff, $2 each; Mrs. F. Peachy, L. Lane, S, P. Herrick, Mrs. S. M. Grosvenor, M. W Cougewell, Mrs. F. A. Wilbur, T. Vinson, N. B. Gates, $1 ea; C. Boyd, R. H. Penfield $3 ea; T. L. Nelson, Heman Ely $5 each; Others $14 25,.....44 20

Monroeville. Rev. D. E. Wells, A W. Prentiss $1 ea; Others $1 10.....3 10

Findlay. 1st Pres. Ch., T. Henderson, W. H. Wheeler, J. S. Ballentine, $5 each; J. S. Patterson, Paul Sowers, Isaac Davis, Rev. J. A. Meeks $1 each, in part to constitute Rev. J. A. Meeks L. M.....19 00

" Lutheran Ch.....3 85

" M. E. Ch. in part to make Rev. Joseph Wykes a L. M.....22 20

Middlebury. Wm. McChesney.....50

Elyria. E. DeWitt.....1 00

THE

# CHRISTIAN WORLD.

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## THE PAPACY,

### AS SEEN BY THE DEAN OF CANTERBURY.

Dr. Alford, Dean of Canterbury, so widely known in this country by his commentary on the Greek Testament, was called, in connection with the Episcopal Chapel in Rome, to spend the winter of 1863 and 1864 in that city. He had opportunity and leisure to observe and investigate facts. He improved the occasion in forming definite opinions of the character and practical working of the Roman Catholic religion at home, where it has full authority, and may be supposed to develope its true characteristics without restraint. The views thus formed are given by the Dean in Macleod's "Good Words," and are so striking and so sustained by facts, that we feel constrained to transfer the substance of them to our pages. We do this the rather, because they are the conclusions of one whose ability to form a just judgment, and whose candor and conscienciousness in expressing it, are so undoubted. We would gladly insert the whole letter, but it is much too long for our space. In abridging, the statements will be given as far as convenient in the Dean's own words.

In emblems, names, churches, and professions, Rome is Christian; but in spirit, PAGAN. The Eternal Father and Divine Son are both confessed in words, both painted on canvass—the one as an old man, the other as a little child; but these pictures and nearly all their worship are made subservient to the glorification of—not the Triune God, Father, Son and Holy Ghost—but of a great goddess, and, after her, of a host of men and women, made by themselves into objects of adoration. This great "Virgin"-goddess they have clothed pre-eminently with the incommunicable attributes of the Godhead itself.

The Jewish Church, in the time of Christ, had fallen very far, but the Romish Church now has fallen still lower. Out of the Jewish Church the demon of idolatry was cast by the Captivity. His habitation had been swept and garnished: and he had returned, not in the same form, but in the worse one of hypocrisy. In the modern Church of Rome,

not only are hypocrisy and lying tolerated and encouraged, but idolatry, gross as that of Nineveh, or Greece, and grosser than that of Imperial Rome, has entered in and repossessed her people. Nor is this all.—There is hardly a charge brought by our blessed Lord against the Scribes and Pharisees in the 23d of Matt. which does not apply to the modern priesthood of Rome. The binding on men of burdens which themselves touch not; the lust for distinctions and display; the shutting up the kingdom of heaven against men, neither going in themselves nor suffering those who would to go in; the devouring of widows' houses, and for a pretence, making long prayers; the compassing sea and land to make one proselyte, and when he is made, making him two-fold worse than themselves; the drawing of vain distinctions between sins venial and sins deadly; the frittering away of the religious life upon contemptible trifles, and omitting the weightier matters of the law; the straining out the gnat, while they swallow the camel; the making clean the outside of the cup and platter, while within they are full of extortion and excess: the building and garnishing of the sepulchres of the martyrs, while imitating those who persecuted them: all these might have been first written as descriptions of the priesthood, and priestly rulers of modern Rome. There are exceptions, and, thank God, not a few—but these are exceptions, likewise, to the system. *A good priest* is, as the phrase is now understood, *a bad Catholic.* The *system* as now defined and practiced is one of hypocrisy, extortion, falsehood, and cruelty. "The preaching is of cursing and lies;" the practice, such as will appear before I have done.

ITS CIVIL GOVERNMENT.

1. Look at the peace and security of the city—a city governed entirely by this priestly system. The head of the system is, for Rome, the most absolute monarch on earth, ruling that by no means large capital with the aid of a numerous staff of military and civil police of his own, besides 20,000 French troops; this in governing a people whose physical, intellectual and moral state is the result of accumulated centuries of a government and of institutions, according to the advocates of the Papacy, the best in the world, and administered by "*infallible*" wisdom, unerring justice, spotless integrity, and unimpeachable truth. Whatever excuse other magistrates may have on account of limited powers or bad preceding influences, no extenuation of this sort can be urged in favor of the Papacy. It has had the tuition of the people for 1258 years, with all facilities and unlimited authority to mould them to its own image and taste. What has it made of them, and what is its present rule over them? How does it stand with Rome in respect to security and good order? Unquestionably, in these points, it is the worst city in the world. It is so, not in spite of the honest efforts of

its rulers, but with the connivance, and, it is much to be feared, often with the concurrence of its rulers. Robbery and murder are the commonest occurrences in the streets of Rome—detection, punishment and restitution the most uncommon.

There is even a general belief that the police themselves, if not sometimes the perpetrators of the outrages, are at least partakers in the plunder. No one who knows anything of the history of street-outrage in Rome, will be surprised that such is the impression on the public mind. I know of cases, not admitting of doubt, where the police have been participators in the proceeds of robbery—cases in which name, date and testimony are all ready whenever it shall be safe to produce them. With the present order of things, the least recognizable allusion to the details of any one of these cases would bring dire and immediate vengeance on the head of the witness. It is well known that the police can and do, when it pleases them, find out and restore the stolen goods. For instance, a brother of Cardinal Antonelli was robbed ; the next day the police restored the whole of the property. It is also well known, that in other cases no amount of the clearest evidence is sufficient to bring a criminal to justice. As to the restoration of stolen property, I know a case where all a man's spoons were stolen except one. The police came for the one spoon by which to identify the rest; and it went with the others—the owner never saw it again. Indeed, the very name of Justice is wrongly used when predicated of any proceedings in the courts of law at Rome. All is secret, all is arbitrary, all is venal. Any length of time may elapse between apprehension and trial, during which time evidence may be suppressed in a hundred ways, or, if it be worth the trouble, false evidence suborned.

Connected with this arbitrary method of proceeding is another cause why robbers escape. To give evidence in Rome is rather worse than to be accused. The unfortunate passer-by who witnesses a crime, is summoned from day to day, when there is no prospect of the crime being judged : is compelled to attend without any compensation for his time, and if he is known to have given evidence tending to inculpate, becomes a marked victim for the future vengeance of the assassin. Hence, not unnaturally the universal practice of the Romans is, when anything unusual occurs in the street, to turn instantly out of the way that they may not witness it. In a recent case, where two young men—a banker's clerks—were robbed and murdered at half-past seven in the evening, the street was at once emptied, while the poor victims were left unaided and the murderers escaped unmolested. Of course the public indignation rose to the highest pitch. That with two police establishments, civil and military, numbering many thousands, and twenty thousand French soldiers in addition, to keep order, and yet there be

less safety of life and property than is secured in many a city of England by a few dozen policemen, implies deep blame somewhere. The policemen are notoriously disreputable; the government is known to be corrupt; criminals are sheltered: what wonder, if the most damaging inferences are drawn? what wonder if the cup of public indignation is, day by day, filling to the brim and demanding the expulsion of a prince and his satellites who do not choose to fulfill the very first conditions of the tenure of power? Rome, in its present state, is a disgrace to Christendom and a blot upon humanity itself. It is known that priests who have been compelled to fly from the kingdom of Italy, not for political reasons but for the *foulest and most revolting crimes against nature*, are harbored and favored here.

### ITS WORSHIP.

For the sake of definiteness, take an instance. We will enter the fine church of S. Maria Sopra Minerva, on Christmas eve. Let it be remembered we are in no common church, and in the presence of no common body of men: this is the head-quarters of the Dominicans, and the general of the order resides here. After, perhaps, an hour of service in which the people take no part, we see by the stir that something of importance is to take place. Presently a silken canopy appears, borne on four poles at the corners. A priest goes to the altar and lifts a white cloth, which during the service concealed something beneath, as is the case on the communion tables of our English churches, where the elements, about to be consecrated, are placed before Morning Prayer. And now, if my English reader had been present, I believe he would have felt as I did—shame for our disgraced Christianity—shame for human nature—when the object thus reverently concealed proved to be a wax doll, about eighteen inches in length. This the priest took reverently in his arms and bore it round the church under the canopy in solemn procession, candles being held by all the Dominicans. At length pausing and facing the priest down the aisle, each Dominican as he came up reverently approached the doll, kissed its toes, and bowing touched them with his forehead. Nor was this all. The priest gave the doll to another, apparently of inferior rank, who took it to a side altar, over which was a representation of the manger, with St. Joseph and Mary. In this manger the doll was eventually placed; but first a rail was run out into the church, like that at which our communicants kneel, and there the people knelt by relays, kissing the toes of the doll and touching them reverently with the forehead.

Is it possible to conceive a more disgusting or a more *instructive* spectacle? Instructive, because such a thing tears the veil from the decent semblance which Romanism takes care to present when on its

trial before public opinion, and gives the lie to a hundred specious assertions of perverters and perverted. A friend of mine was talking with a well-known pervert, who is the chosen organ of the Papacy for decoying away the English visitors at Rome from the faith of Christ. In the argument my friend pressed this *adoration* of the Bambino (or *baby*, so the wax doll is called) : on which he received this reply : "I have not seen it and know nothing of it." If these words were used, a remarkable fact comes to light ; that one of the most esteemed champions of modern Romanism ignores, and has no sympathy with, a rite of his church, performed at a most solemn season—Christmas-eve—and sanctioned by the presence and participation of that Church's rulers—those belonging to its most respectable and influential orders—the Dominicans. So much in disproof of the much vaunted unbroken unanimity and uniformity of practice among modern Romanists.

Excepting in some such idolatrous ceremonies the worship of Christ seems forgotten in Rome. The Madonna has, as a matter of fact, usurped the place of her Divine Son, and even of the whole Three Persons in the Holy Trinity. With nine-tenths of living Romanists the whole faith once delivered to the saints is set aside, and is as if it had never been : and this goddess-worship (for such it is in reality) has taken its place. Everything is done by, everything is sought from, the Madonna. As to our Blessed Lord, He is but a helpless infant in her arms. The burden of their prayers to her is to show herself a mother and *command* Him to do this and that. By an atrocious misinterpretation of Scripture, *she* is represented as the destined bruiser of the serpent's head, and representations are constantly found of her in the act of doing this *by herself*, without His co-operation or aid. By the last great innovation on Christian doctrine—the fiction of the Immaculate Conception—our Lord has been virtually deprived of all share in the redemption of mankind, and she has been substituted in his place. If she were indeed free from all stain of sin from her birth, then she and not her Son was the second and righteous head of our human nature : and Christ was born, and lived, and died in vain, or only to increase her glory. When was ever a greater outrage committed against His Divine Majesty than by the assertion of this monstrous doctrine ?

### IMAGES AND PICTURES.

Whatever may be the theory of image-use as a help to the worship of the unseen person represented by it, the *practical fact* is that the image *is* worshiped. For any one living here in Rome or in any Roman Catholic country, no proof is needed that the image or picture *is worshiped* as *being itself a god or goddess*, having will and power, separately existent and separately prayed to. Of this the fact that one

image is regarded as holier or more efficacious than another is sufficient proof. If, as they say, these are only aids to bring the thing represented before the mind's eye, then one thing might do this more effectually than another, but in no case could we have *agency* or *potency* attributed to the image or picture. Yet winking images, and miracle-working images, are among the very commonest tricks of this degraded priesthood, and are implicitly believed in by the people. The miraculous picture of the Madonna in the church of S. Maria del Popolo is to wink at a given time, and does so wink. The picture of the same in S. S. Cosmas & Damian in the Forum, is declared by an inscription in the church, to have spoken to Gregory the Great, and reproved him, when he once passed it without doing reverence. It was my fortune, March 31, '64, to pay a visit to the miraculous picture of the Madonna at Vicovaw, near Tivoli. After witnessing the worship of the kneeling people led by the kneeling priest who addressed the Virgin in direct prayer, "Mother of mercy, have mercy on us," "Mother of grace, have mercy on us," I was invited into the Sacristy to see the book of testimonials to the fact of the miracle. The purport of their testimony was that the left eye or right eye or both had, at a given time, been seen to move, enlarge, or fill with tears, &c.

What can be more disgraceful than the imposture which is here and elsewhere practiced on the devout and ignorant? Practiced, not in a corner, nor by a few priests for their private gain, but under the immediate sanction of the princes of the Church and of her Sovereign Pontiff? I was shown, in the Sacristy, rich presents which had been sent by the Pope himself in recognition of the great miracle. Moreover in the book of testimonials I read one of a person, once an English clergyman, but now in a distinguished position in the Papal Court. Educated as this deposer must have been, it is really surprising how he can be either duped by, or lend himself to, this ridiculous fraud. For one or the other must be true; and to my mind it is impossible to conceive a degradation deeper than the former, except the latter.

When this 'miracle' at Vicovaw began, the example became rapidly contagious in Rome. The streets are full of Madonnas; and these here and there began to wink and move. But the French, more zealous than the proper guardians of Rome, had them plastered up, and thus nipped in the bud this promising speculation.

So much for the great goddess in temples frequented by the elite.—Let us now go into the church of St. Agostine, where the common people do more resort. We see a tawny marble image of the Virgin with the child in her arms. Both mother and child are covered, smothered, with jewels, votive offerings of those whose prayers the image has heard and answered. The walls near the image are also covered with offer-

ings, some of jewels, watches, and other similar valuables, and others of pictures grotesquely representing some sickness or accident cured or averted by the appearance in the clouds of the Madonna as seen in the image. Almost the whole side of the church is thus covered from near the bottom to near the top. But look at the actual worship as practiced here by living, reasonable creatures day by day. See them, one after another, coming up to the image, kissing the foot (which is nearly worn away by the process), and then reverently touching it with their foreheads!

"THOU SHALT NOT BOW DOWN TO THEM." How do they get over this, and indeed the whole of the second commandment? Why, simply by *expunging* it from the Decalogue. Such audacity can hardly be believed. I have heard of Roman Catholics in England denying it, as is their wont when any of their corrupt practices are asserted by one not ready with his proof. But here is the proof taken from the "Dottrina Christiana," the authorized manual of instruction used in Rome.

Q. "How many are the commandments of God?" A. "Ten."

Q. "Say the Ten Commandments." A. "1. I am the Lord thy God, thou shalt not have another before me. 2. Thou shalt not take the name of God in vain. 3. Remember to sanctify the feast days," &c. &c., the *ten* being made out by dividing the tenth thus: "9. Thou shalt not desire the wife of another. 10. Thou shalt not desire the goods of another." And this mutilated version of the Commandments contains, it is implied, the very words in which they were written by God on the two tables.

Such is the *fidelity* of this pretended "Church" of Rome, which gives itself out as the guardian and interpreter of Scripture. Let us see now the truth as to her boasted *uniformity*. Ireland is not quite so far removed as Rome from the influence of the public opinion of men who have their Bibles in their hands. So this *always uniform* and *infallible* Church gives in Ireland *another* version of the Ten Commandments, in which the second is inserted entire. (See the "Ursuline Manual," published for the use of the Ursuline Convent, Cork.)

INDULGENCES.

Is all this worship—this kissing and adoring of images—for naught? Are they expressions of love and faith, or to obtain some heart-felt petition? Ah, no. All these motives seem insufficient to bring the faithful round the shrines, in due numbers, or to fill the coffers with the requisite contributions. They have, therefore, been supplemented by the monstrous fiction of *indulgences*. And *what* is an indulgence? The answers given are as curious as various. According to the calibre and supposed motives of the inquirer, the explanation is one or another. But, as far as I can gather from printed authorities, that put forth for

public belief seems to say, that indulgence means liberation, either entire or for a specified time, from the pains of purgatory. On the *hypothesis* that the doctrine of purgatory is true, it is an inexcusable fault of the Roman Catholic world, and especially of Rome, if any one ever goes into purgatory, or any one of all the dead is left there. There is hardly a church in Rome where plenary indulgence is not to be obtained every day for the living and the dead. Over the doors of the churches we read the inscription, "Indulgentia plenaria quotidiana pro vivis et defunctis;" which Latin words, I submit, will bear no other interpretation. Then besides this wide grant, most generous are the particular concessions of indulgences, both for one's self and for souls already in purgatory. By visiting the church of Santa Croce on the second Sunday in Advent, may be obtained "11,000 years of indulgence and the remission of all one's sins." By visiting that of S. S. Cosmas Damian in the Forum, *any day*, 1,000 years, and on that of the *station* 10,000 years. By kissing the foot of the idol in St. Agostine once every day, 100 days indulgence may be gained. So that, if a devout Roman chose in his walk to pass these last two churches every day for a year, he might gain 401,500 years of remission from purgatory in these two churches only. But he might multiply this ten-fold without serious inconvenience. And there is a still easier method. A true measure of the Virgin's foot, taken from her *real shoe*, is given by Percy, with the pledge inscribed on it, as given by Pope John XXII., that whoever kisses this *measure* and recites three Ave-Marias is entitled to 300 years indulgence (in an *authorized* German edition it is 700.)—This was confirmed by Pope Clement VIII. in 1603, and was extended to *any similar* measure taken from the original one; adding, that it is also to be applicable to souls in purgatory. So that any German, allowing five minutes for three Ave-Marias, could, without moving from his easy-chair, gain, in one hour of each day, 8,400 years of indulgence, and by repeating it daily for a year, gain over 3,000,000 years. It is common to see in Rome this inscription over altars, "Every mass said at this altar liberates a soul from purgatory."

### THE POPE'S LOTTERY!

There is a great institution at Rome, which in fact may be called *the* institution of Rome: greater than the Church, far greater than the trade, or the well-being of the city. It is the *Pontifical Lottery*—the lottery of the VISIBLE HEAD OF THE CHURCH; THE GAMBLING INSTITUTION OF THE VICAR OF CHRIST upon earth. How does this look? On paper, not well, but in practice worse. Respectable Romanists do not like to hear about it. Yet here it is. The common people live with it ever in their thoughts, their dreams, their prayers. Let us look into the working and influence of this *ordinance* of the Roman Catholic Church.

In order to this, let the reader accompany me to the square, called Madama, behind the General Post-Office, at a quarter before twelve on Saturday, the drawing season. The square is crowded, mostly with the lowest people. There are a few of higher condition ; some English spectators in three or four carriages ; French soldiers who are everywhere in Rome ; and here and there a Jew. Over the arched gateway is a balcony projecting from an imposing building which forms one side of the square. On the front of this balcony is inscribed "Ministry of Finances"—to be seen on ordinary days, but now covered with flaunting red which decks out the balcony as for a festa. But remember this is the place where the *Pope's "Finances"* are managed.

In the middle of this balcony is placed a glass barrel, with a handle to turn it round. Behind it stand three or four officials, just ushered in by sound of trumpet. Immediately back of the barrel stands a boy, dressed in the white uniform of one of the orphan establishments. Now are folded and put into the barrel pieces of paper inscribed with numbers from one to ninety, and the number of each solemnly proclaimed by the crier as it is dropped. About this time appears on the balcony another character—a high dignitary of the Church—all but a bishop, and possibly soon to become a cardinal. He wears not his ordinary but his *official* garb—thus connecting the proceeding with the *spiritual authority* of the realm. Preparatory to drawing, the barrel is rapidly turned to shuffle the numbers : the orphan takes off his hat, makes the sign of the cross, waves his open hand to show that it is empty, and draws one number, gives it to the high official, who opens, reads, and hands it to the crier. The crier proclaims it with musical intonation. Then the trumpets sound, and the same is repeated four times more—five being all that are drawn out of ninety put in. This done, accompanied from below with various expressions of surprise, delight, or disappointment, all is removed, and the square resumes its usual aspect till the next Saturday.

What does all this mean ? In almost every street of Rome is a shop, and in the larger streets several, for the sale of *lottery-tickets.* Single, double and triple tickets are bought, the expense increasing, and the prize, if obtained, being richer as you ascend. The double number is called an "*ambo,*" the triple a "*terno.*"

To get a favorable *terno* in the lottery is the great object in the life of thousands in Rome, and all kinds of superstitions and vain fancies are put into play to gain this end. To mention but one. "The Book of Dreams" now lies before me : originally published in Florence, but republished *con permesso* in Rome. The object of this book is to catalogue all the possible objects which can be dreamt of, and against each is placed a number to be taken in the lottery on the dream occurring.

For example: a Roman dreams that he is going into the studio of a sculptor and is bitten by a dog. He consults the dream book, and finds "*Studio* 37," "Scultore 52," "Cane mordace 79." He goes and buys a *terno*, consisting of these numbers. Sometimes in cases of accident the needed assistance is postponed till the numbers in the lottery indicated by the circumstances of the accident are secured.

The tendency of all this is demoralizing to an extent which cannot be appreciated by those who have not seen it on the spot. The very children in Rome are all gamblers. At every corner they may be seen practicing, by games of chance, for future higher stakes in the lottery. And the grown-up children, from the priest down to the beggar, are intent upon one thing—a prize in the lottery. An old woman is noticed praying in an earnest, agonized manner, before an image of the Virgin in the street. She is regarded by the foreign passers-by as an example of the simple, fearless devotion which strangers imagine to prevail here; but one of the party, better acquainted with the Italian of the common people than the rest, cannot help catching a word or two as he passes: she is praying thus fervently for a favorable *terno* in the next drawing of the lottery.

The conduct of the Papal Government (it is of no use mincing words where such solemn interests are at stake) in this matter is simply infamous; worthy of the detestation of Christendom and of mankind.

When the lottery was first established, its object was the furnishing a marriage portion for certain designated girls at the public expense. They were designated by numbers, and the fortunate ones were those whose numbers were drawn. But in course of time, the Popes have confiscated the charitable fund, in this as in many other cases, to their own exchequer to which the whole of it is now appropriated.

I have endeavored to ascertain the amount brought in by the lottery to the Papal exchequer. The following numbers may not be exact, but I have them from authority that I can hardly doubt. I am told that when the Papal States existed in their integrity, the profit to the government from each drawing was 60,000 scudi—about 62,500 dollars. At present it is stated that the profit of each drawing is about one-half the above.

But here comes in another fact worthy of notice. Up to the beginning of 1863 the drawings of the Roman lottery were held only fortnightly. In the alternate weeks the Romans played in the other Italian lotteries by turns. But since all recognition of Italy has ceased, matters have changed; the play in the Italian lotteries has been discontinued, and the Pope's Lottery is now drawn every week; and I am told that the weekly gain to the government is 30,000 scudi, i. e., on the whole, the same as before the Papal dominions were curtailed. I

repeat, I do not vouch for these numbers, but have them from those who ought to know.

There is one terrible feature in this matter, of the truth of which I am, on all hands, assured, and which of itself justifies the strong language which I have applied to the government of the priests. It is this. It has been invariably found that the greater the public distress and poverty, the greater likewise is the yield of the lottery to the exchequer. Misery makes the people more desperate, and they venture more recklessly with the little they possess. And thus this government of the Vicar of Christ fattens on the wretchedness of its subjects.

But its conduct in another particular is severely commented on.—Sacred times with their strict rules, so ostentatiously paraded on the walls, with texts of Scripture annexed, are set aside when the lottery requires it. At the end of Lent, a decree appears respecting the spiritual exercises preparatory to the Easter Communion. These are to take place at certain hours mentioned, and during these hours shopkeepers are enjoined, under penalty, to have their shops closed. But the *lottery* shops, under direct government authority, and with the Papal arms over their doors, are open, inviting trade! Yet more.—Saturday, March 19, was the festival of St. Joseph, a day strictly kept here in Rome. Shops are shut and the people make holiday, one and all. But what about the lottery-drawing? Shall it be on Friday? How can that be, as Friday is a day of abstinence and solemnity here in which all amusement is discountenanced? I have heard the making of Friday a day of enjoyment, denounced even from the pulpit, as one of the sins of this sinful age. Yet the sanctity of Friday had to yield and the lottery was drawn on that day.

These few facts may justify my assertion that the Pope's Lottery is a greater institution than the Church.

Much more might be added in regard to other abuses, but this paper is sufficiently long, and enough has been adduced to show the English reader the true state of things here. I have written, not to make out a case, not because I disliked this or that person or party; but simply because plain sense of common truth seemed to require it; because I could not, in justice to truth, write of the delights of this wonderful city, without at the same time expressing my sense of its utter present degradation; because I wished, if it might be, to open the eyes of some of my countrymen and countrywomen, who are in danger of believing the falsehoods which are here told them, and of being led astray by the fair surface here presented, and the smooth talk of the practiced decoyers with which Roman society abounds.

To a practiced eye everything here indicates that the present state of Rome cannot last much longer. Causes are at work stronger and deeper

than the duration of French occupation or the life-time of the present Pope, which must before long undermine the tottering fabric of modern Romanism. The life and spirit of its votaries are fast departing. Year by year the old ceremonies are less attended and less cared for by those who do attend them. Whether it be Carnival, or Christmas, or Easter, the remark of the Romans universally is, that it is nothing to what it used to be a few years since. But yesterday I saw the procession of the Confraternities coming to adore the Easter sepulchre in St. Peter's. There were heard around me lamentations that where we saw ten or twenty members, there used to be hundreds. And the aspect of that vast building during the most solemn services, I can never forget. It was thronged by thousands, who had come to see the ceremonies and hear the Misserere. Of general reverence there was none. I speak not of *strangers.* While one Roman was kneeling, twenty were walking and talking aloud during the Misserere itself. The remark was made to me by one of themselves, "Can this possibly be a church ?"

Inquire where one will and of whom one will, the same account is always given by men in whom there is any truth at all. And the account is, that all is as bad as possible—no public faith, no desire for the good of the people ; government servants miserably paid, and abandoned after long service ; while peculation and corruption are unblushingly practiced in the highest places ; and beneath a fair semblance of religious purity, a reeking mass of falsehood, oppression, impurity and selfishness. The present moral and religious state of Rome is hardly to be paralelled even among the darkest passages in the history of our race.

CONCLUSION.

*Nothing will ever reform Rome but the entire extinction of the temporal power of the priesthood.*

Thus much from the statements of Dr. Alford. And we ask, do they not exhibit the Papacy as an aristocracy of the most reckless, selfish, and detestable type ? All aristocracy lives and luxuriates on the oppressions of the people ; but this is worse than all others, because the injuries it inflicts, as a means of keeping the people in subjection to its extortionate hand, are not merely physical and temporary, but *spiritual*, and they endanger the *soul* in its eternal interests. In her old abodes, the atrocious abuses of this Mother of Harlots have driven the intelligent into contemptuous infidelity, and are rapidly breaking her hold upon the ignorant. She now is seeking new fields on which to repeat the old practices, and from which to gather larger spoils. England and America are the special objects of desire now with the Papacy. For power in these she is insidiously plotting, and with alarming success. Of American institutions she, like all aristocracies, is the natural and sworn foe, for the prevalence of these is ruin and death to her and to

all who live and thrive on the ignorance, degradation, and superstition of the people. The opposition, therefore, of Romanism and of all aristocracies to us is merely the instinct of self-preservation in them, and will remorselessly and forever seek the overthrow of our free institutions. This the conduct of the English privileged class and of the Romish Hierarchy in helping the Slaveocracy to destroy us in the present war has sufficiently demonstrated.

## ACROSTIC.

T IME-HONORED friend! thy visits still I hail!
H igh-toned for Truths, which must in time prevail,
E ach monthly issue comes, the heart to cheer,

C onveying strength to Christians far and near.
H ail! friend of God! thy Missions still extend—
R ise to thy work, where men to idols bend!
I n Papal lands, where darkness palls the mind,
S end forth the WORD as leaves before the wind.
T he fields are white, and reapers in demand,
I n Pagan climes, and our own blood-bought land.
A rouse the CHURCH! may every page inspire
N ew zeal—and faith—and Missionary fire!

W atchman, awake! ere long will break the dawn—
O h! keep thy post, and wait the coming morn:
R ich will the harvest prove, when JESUS comes.
L ift, lift thy voice! the Master's cause defend—
D oubt not—faint not—"I'M with you to the end." J. J. R.

## EVANGELICAL CHURCH OF LYONS,

LYONS, 16th January, 1865.

REV. DR. A. E. CAMPBELL, D. D.—Dear Sir, and esteemed Brother in the Lord: Years are rolling on, and leaving, as they pass, manifestations of light and progress behind them in the world at large, every where except at Rome, so proudly styling herself the Eternal City, and most worthy of the title as it regards stagnation and darkness. Whilst the Gospel (not to speak here of other elements of human elevation) is gradually making its way and its conquests east and west, north and south, it meets with more persevering resistance no where than in the place chosen as its seat and centre, by the men who, in long succession for centuries past, have confederated as its veriest enemies.—PIO NONO, the present occupant of the seat, seems blinded to excess, in attempting, as he does in his recent letter, to throw the nineteenth century back to the dark ages, where kings and nations bowed and submitted, at the nod of a Priest of Rome!

Lyons has been for ages past one of the strongholds of Popery in France; and although in the recent conflict concerning the Liturgy of Rome, a majority of the Clergy, to the great astonishment of many, have held out against the Pope, they are zealously united as adversaries to the cause of the Gospel, and actively oppose and even attack it wherever and whenever they can.

A pious young friend, at one of our hospitals, is at this time a sufferer from unceasing obsession on the part of the priests and Sisters of Mercy there, who torment him to a degree. He has repeatedly told them that he confesses to God alone, but they return and try notwithstanding, which is to him he says a "real torture, an inquisition; it augments my fever, and as it were scorches me; and if I do not get relieved or delivered from this sea of hypocrisy and corruption, I shall perish." We are endeavoring to get him placed elsewhere—unhappily there is no room for him at present in our small Infirmary.

Three children, of a Protestant father, were recently inveigled, with their Catholic mother's connivance, by a bigoted party, through a promise of patronage and money (60,000*f.*), and it was not without a great struggle they could be regained for their parental home.

Another child has been captured in the following manner: Friends (Roman Catholics,) requested the family to allow the child—a boy seven years old—to spend a few weeks with them in the country: the invitation was unsuspectingly accepted, and the child went—but has never returned! When applied for, the said friends replied: "We cannot allow a Catholic child to be brought up any longer in a heretic family, and to which he does not even belong." The fact indeed is, that the boy does not belong to our friends by birth, but simply by adoption, they having charitably received him, a helpless infant, deprived of the help of parents and friends, and housed, clothed and nourished him, as well as educated him in the nurture and admonition of the Lord ever since, and without the least hindrance on the part of any one. And this act of Christian generosity is the more striking, as the family are themselves poor silk-weavers, in very straightened circumstances, and have taken up this abandoned child at great personal sacrifices from a sincere desire to serve the Lord in bringing up the lad in His fear and love. And indeed the child walked in a promising manner—which most probably provoked the aforesaid 'friends' to act as they have done.

We mention these cases merely to show by *facts* what is the nature of the ground we have to break up in this central part of France—the most Catholic of the land. Yet we by no means despair. The work in which we are engaged is not ours, but the Lord's. He is not leaving Himself without witness.

Evangelization continues without intermission, by means of meetings, visits at home, tract distribution, libraries, schools and Sunday-schools, and adult schools. We had an edifying season at our November Alliance assemblies, where divers important subjects, such as the union of the primitive Christians, the observation of the Lord's day, education of the young, &c., were discussed. The first week of the present year has been profitably marked by the usual series of special prayer-meetings each evening, and where America and its paramount interests have not been forgotten before a Throne of Grace.

The saving power and effects of the Gospel, blest by the Spirit, are made

manifest from day to day by souls being awakened and seeking communion with the Lord's people. Since our October Circular (which I trust has reached you) we recently had an introductory meeting with eighteen new members received. Our resources are in distress, and we have not had the satisfaction of an answer to our recent appeal for the support of an Evangelist. Will you kindly allow us to hope for the present? We greatly stand in need of help for our important mission. Believe me, dear Sir and beloved brother,

Yours very sincerely and affectionately in the Lord, C. A. Cordez.

## THE OLD ELM TREE.

Oh! the old elm tree is standing now,
Where it stood so long ago,
When in its shadow we children played,
Till the sun in the west grew low.
And its branches reach as far and high,
And the sky above is as clear,
But under it now no children play,
In the golden day of the year.

The sunbeams creep thro' the rustling leaves
That fall on the moss-grown seat,
And tall grass waves where in other years
It was trodden by children's feet.
And the bees hum lazily in the shade,
Through the long bright summer's day,
And the soft wind murmurs with lonely sound
Where the children used to play.

They all are gone from their children's home,
And have wandered far away;
Of all that band of the dear old time,
There is not one left to-day.

They are parted now by many a mile,
And waves and mountains high;
And one has gone to the home beyond,
Through the golden gates of the sky.

And many a year has gone,
And many a summer's sun
Has past adown the golden west,
When the long bright day was done;
And many an autumn wind has blown,
And many a winter past,
O'er hill and vale, its shroud of snow,
Since the children met there last.

And the weary years will still move on
With their sunshine and their pain:
But there in the shade of the old elm tree
They will never all meet again.
But there is a heaven of quiet rest,
And its portals are open wide;
And one by one as the angels call,
They will meet on the other side.

## THE FOREIGN FIELD.

### FROM OUR BIBLE-MAN.

*Athens, Greece, Dec.* 16, '64.

My Dear Dr. Campbell—From Larissa I started for Tricala, the third town of any importance in Thessaly and the last of that district. I have not much of interest to communicate concerning it. The town is small and dirty, containing about 10,000 souls—Turks, Greeks, Albanians and a few Jews.

Having a letter of introduction to a merchant, I was allowed to stay at his premises during the ten days I spent there.—Several shopkeepers consented to let me sell at their shops, but when they heard of the nature of my wares, they not only refused to have me at their places of business but recommended me to leave town lest something serious should happen to me—yet some of these very men before I left came and purchased both the Old and New Testaments for their families.

The weather was very hot, the streets narrow, and the town low, so that I expe-

rienced more discomforts than any where else. The Greeks here are cowardly and underhanded. One day a Turk went to a Greek shop to purchase a candle; finding they could not agree about the price, the Turk gave the Greek shopkeeper two or three slaps in the face, took the candle, and without paying, went away. As the Greek was a Rajah he could not complain, because the Turk seldom if ever would condemn a fellow-Turk in order to justify a "*Christian dog.*"

Monday after my arrival being market-day, I offered my books at the market, and the people, though timid and superstitious, bought several copies, first Greeks, then Turks, and afterward Jews. While at Tricala I was deeply impressed with the following incident. A Jewish Rabbi and a silk-spinner by trade came to me and asked to purchase a copy of the Old Testament. I gladly supplied him. He was accustomed to dispute publicly with a Greek who, though uneducated, is well versed in the Scriptures, which he would quote by the hour. On the day of the sale the two combatants met in the centre of the market—one defending Christianity, the other apologizing for Judaism. The people began to crowd around; the various trades all were represented, Greeks, Jews, Turks and Albanians, witnessing, approving or disapproving; now the one, then the other, as long as the contest lasted. The Rabbi had his Greek edition with him that some one might read for him, and when the insinuation was cast that the edition was Americania or English, therefore expurgated, he boldly testified that such as it was it was not an iota different from the Hebrew text. I could wish no better advertisement. Then came the pressure on my stock of Old Testaments; every copy but one was sold. At last two priests came who made me overturn my boxes in the hope that one might have escaped my eye. The disappointment was so great that I sold them the only copy which I had retained for my own use. "We have the Old Testament" he said, "in Greek, but I cannot understand it,"—a confession as true as it is seldom made from the lips of a Greek priest. The pride of this class of people is as great as their indolence and ignorance, thus their hearts, barred by this three-fold vice, are set against the appeals of the Crucified.

After a stay of ten days, emptying the second of my boxes, I started for Yannina where you will next hear from me.

Yours in Christian love,

GEO. CONSTANTINE.

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## ITALY.

FLORENCE, Jan. 2, 1865.

DEAR DR. CAMPBELL,—The various branches of the work of Evangelization are carried on with gratifying results in the Island of Elba. In addition to the towns—Portoferraio and Rio Marina—in which churches are gathered, and where, on Sundays and during the week, the Gospel is regularly preached, all the other villages on the Island are visited from time to time. In all parts there are found those who gladly hear and receive the truth. Little by little all serious opposition is passing away—the petty injuries and insults of half-grown boys—the only instruments left to the baffled priests—are in some places of frequent occurrence.

In addition to the faithful labors of the Evangelist, a Colporteur continues to visit all parts of the Island, supplying with Bibles and religious tracts and books all who desire to possess them. The demand for books is limited on the Island as it is on the main land, by reason of the small number of the adult population who are able to read. This great evil of ignorance, inability to read—this great obstacle to the spread of the Gospel, will be much less formidable in the next generation. The Government has done much for schools during the last few years, and a far greater number of children now receive instruction in the Government schools than at any former period. In all places where congregations are gathered by Evangelists, there are demands for schools, and evangelical instruction. On account of the limited amount of money now granted by the Society, I am not able always to give a favorable answer to these most important demands. May God incline the hearts of his people to greater efforts to meet the

calls of Providence from this interesting and promising field of Christian labor.

As I write these words, a letter comes, in which is in the following language: "The place of worship at Torano was opened last Friday, attended by a great concourse of people. Sig. P. preached, and the entire movement was received with joy by almost all the people. They are very anxious to secure the advantages of a school. Had we a teacher, there is work enough for him to do here."

In the month of October nineteen new members were received into the church at Rio Marina. Of this number thirteen were men and six women. In that place heretofore the women have evinced more courage for the advancement of the Kingdom of Christ than the men, and their fidelity and zeal have been crowned with success; since many of them have seen their husbands, once opposed to the Gospel, receive it as the foundation of their faith and hopes. Among those who united with the church on this occasion was a young man who had been one of the most obstinate opposers of the truth. A large number of Catholics were present during the ceremonies of the occasion, and were convinced that the work of God in the Island, far from diminishing, as the priests and bigots would have them believe, is increasing day by day in life and force.

A recent letter from the Evangelist gives a brief account of the principal results with which God has blessed the labors in that fertile field during the year 1864. He says: The number of converts admitted to the church on the Island has been thirty. Others among the two congregations are in a course of religious instruction as catechumens.

The schools have had a development which has exceeded all our hopes; and the examination of the scholars has proved to me that the instruction which they have received, though very incomplete in many respects, has borne, notwithstanding, much fruit. Two years and a half ago, the first school was opened with nine children; now there are more than seventy: forty-five at Rio and twenty-five at Portoferraio. In this last-named city, the number of boys is almost equal to the number of girls, so that a schoolmaster will soon be required, if we separate the boys for another school.

The Sunday-schools have been regularly attended by fifty children—though at present there are about sixty. The Gospel, in its simple truths, appears to interest the young, and they readily and cheerfully commit to memory many passages. It is under this divine teaching that the minds and hearts of the rising generation are trained and influenced. Nine months ago the Sunday school at Portoferraio was commenced with three children, which was not an encouraging number; but God came to our help, and inclined others to come, and now, thanks to his goodness, the blessed Saviour is announced to twenty-five young souls.

The evening school is making progress. It is now attended by nearly thirty young men. A school of this kind will soon be opened in Portoferraio, and there the best taught of our church members will assist in giving instruction to those who desire it.

It was in the year 1864 that the temple at Rio was completed and dedicated; we have also a very pretty cemetery; both these are the more dear to the brethren, as they have contributed largely (according to their means) to secure them; having given last year more than 1400 francs. They have also contributed to the incidental expenses of public worship, and have generously given to assist the poor.

Such, briefly, are some of the facts reported by the Evangelist in Elba, as the results of labors during the year 1864. We may say that in that field God has greatly blessed the efforts of his people. To Him be all the glory.

The great changes now in progress, and in prospect, reaching the very foundations of society as it has existed here for ages, are providential calls to our churches to make greater efforts for the spiritual good of the people of Italy.

Yours, very sincerely,

E. E. Hall.

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They that laugh at everything, and they that fret at everything, are fools alike.

## CHILI.

Santiago, Chili, Nov. 29, 1864.

My Young Friends:—Yesterday two young Chilians, who attended church last Sabbath, came to me eagerly inquiring the truth of what they had heard concerning my treatment of those who should come but once to our meetings, viz.: That I have a photographic apparatus to take the likeness of such persons, and that after this is done, finding they do not return, I put a bullet through the cards, vowing to kill the individuals whenever met.

They wished to see my photographs, expecting no doubt to behold some ill-fated perforated cards. One of them said there were in Valparaiso many terrible Protestants, who did not worship God, and who would take a cross with Jesus upon it and break it as if it were but a stick of wood.

Dec. 8. 10 P. M. This is the anniversary day to celebrate the doctrine of the Immaculate Conception of the Virgin Mary, and also the horrible catastrophe of the church burning which occurred just a year ago in connection with the same celebration.

I passed around the churches to see what was going on. I found but two places open, a church and the chapel of the Theological Seminary. The church was crowded, and who should be haranging the people, but Ugarte, of notorious notoriety. Many people are indignant at this, and clamor to have the Archbishop put him out of the priesthood. In front of the church, a fire company was throwing water and making a great noise, much to the annoyance of the worshipers within and the passers by.

One could neither justify the fanaticism in the church nor the irreligion outside. Both present stupendous barriers against the reception and study of the Bible.

The purpose of the meeting at the Seminary was to celebrate masses to liberate the souls of those who perished in the Compainia Church a year ago. Note the contradiction! The sacred orator spoke of the victims, as the favored ones of their blessed Mother, and that she had taken them from that fire, as it were, to a banquet in glory; and yet they are met one year from the time to release these same souls from the flames of purgatory! The Archbishop was present.

Dec. 3d. To-day I had a conversation with a young man who has spent six months in a convent. His friends wish him to return, but he is disinclined. I had lent him the "Noches con los Romanistes," but his father forbade him reading it, so he asked for something which was less bulky, to slip into his pocket. He showed me the Latin anthems which they were accustomed to sing. I explained to him how contrary it was to the teachings of Paul and the practice of Christ, his Apostles, and the early church, to conduct religious services in an unknown tongue. The anthems were beautiful, and so are parts of the Mass, but that does not make up for the lack of the spoken language. The young men of this convent were not allowed to read the Bible.

Dec. 7. Just went away from my house a young man who bought a Bible a year ago. He sings in the theater. Likes novels better than serious reading. Very, very few young men are at all serious. I lent him the "Noches."

Dec. 9. I sold a German Catholic family a Bible, Bible Stories, and two smaller German books. I think that in our country they would not hesitate to declare themselves Protestants.

Dec. 11. Sabbath morning. Two neighbors who live on either side of me came in this morning, the one a young man to study the Bible, and the other a head of a family, to tell me the result of an interview he had had with the priest about our Bible. He said that it was prohibited. I then endeavored to show him some of the real reasons why they would not allow the people to read it. Just as I was explaining that the worship of Mary had no foundation in the Bible, one of the most intelligent in Mr. Trumbull's church came in. As he is well acquainted with the popular mind, fluent in the language, and posted on all these questions, I requested him to take up the thread of conversation. This he did in a most satisfactory manner. As he expounded to him the teachings of the Scriptures on the character of Christ as the *sole* Mediator, my neighbor could say nothing. It was hard for him to admit,

although clearly demonstrated, that the Catholics really made a goddess of the Mother of Christ. I was much interested in the position which the other one, the young man, took during this conversation. It was that of one already fully convinced, and who was anxious to have his neighbor see in the same light. Noted to-day a little improvement in the attendance at meeting.

Dec. 13. This evening I sold a copy of "Historias de la Biblia" and one "Noches" to a Scotchman, who has recently married a Chilena. To be married he became a Catholic, but he thinks of saying through the papers that he is tired of it, and has become a Protestant again. I hope he will.

Dec. 14. Steamer of to-day brings the cheering news of Lincoln's re-election. It is to me a pleasant recollection that four years ago, the day of my leaving home to come to South America, I voted for the same honest and great man.

Dec. 15. Some years ago a Chilena boy, whose uncle is now in the Senate, was taken by his father to California. Here he became converted, and joined a Presbyterian church. He entered college with the intention of fitting himself for the ministry to return again to Chili. His health failing, he was obliged to give up the plan. About a month since he reached Valparaiso. At the next communion this young man intends to unite with Mr. Trumbull's church. He has not yet decided what course to take. Will not prayers be offered that he may do much good among his countrymen?

Rev. Mr. Trumbull, a month ago, visited the Rev. Mr. Gardner at Lota, a mining and coal region at the south of Chili. While there the Lord's Supper was administered to thirty. Mr. Gardner is doing a good work. His assistant, Mr. Coombs, was a few days ago married at Valparaiso. Mr. C. came to Chili the same time that we did. The lady he married came from England by the last steamer.

War in Peru has not yet commenced.—The government of Peru is in a very bad state. The President has not the confidence of the people. I strongly sympathize with the Peruvians, yet, that the Spaniards have just grounds of complaint against them I do not doubt. Watch the signs of the times in these countries. Perhaps some of you have Christian work to do here.

Yours, very truly, NATH. P. GILBERT.

## MISSIONARY INTELLIGENCE.

### INDIA.

Great progress has been made in Calcutta in female education. Formerly none but temple women were taught to read. An educated wife was a thing unknown. A learned woman was looked upon as a disreputable character. Now, a periodical has been commenced intended specially for educated women. A book has been published, said to be the genuine production of a native lady, who is exceedingly anxious to benefit her countrywomen. She established a school, and funds being needed for the payment of teachers, she sold her own jewels for the purpose. Dr. Duff's girls' school now draws the younger members of respectable Hindu families. It is sad that female education scarcely prevails anywhere in Northern India, except in Calcutta and its vicinity.—The Lieutenant-Governor has urged the importance of educating the ladies of their families on the chiefs and landholders of the Bengal province.

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BAPTIST MISSION IN DELHI.—Since the mutiny, Christianity has progressed wonderfully in Delhi. For forty years before, Mr. Thompson preached without a single convert. Now there are four churches, a hundred and thirty members, and a community of four hundred Christians. Crowds gather around the missionary whenever he goes into the street to make known the truth.

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LONDON MISSION—SOUTH TRAVANCORE.—In connection with this mission there are 1,475 church members, all of whom have been baptized. During 1863, 180 were

newly admitted, and 434 were registered as candidates. Every precaution is taken to preclude the unworthy. There are 229 congregations in the mission, containing 24,142 nominal Christians. The Seminary contains 68 students, who are receiving an education for mission work.

The Medical Mission in this field is accomplishing a good work. A vast amount of disease and suffering has been alleviated or removed, and thousands of all castes and creeds have been directed to the Great Physician of souls. A press is in operation, and 4,179,820 pages were printed last year.

MADRAS.—Mr. Hunt writes, November 24, that the work at his station, Royapooram, was going on much as usual. A meeting was held at Chintadrepettah at the time of the annual meeting of the Board, which was "not large but interesting." The native preachers made remarks in regard to the various missions of the Board, and presented reasons why, they, at Madras, should help the cause: and Mr. Hunt remarks,—"I spoke myself about thirty-five minutes, and I must say the people seemed intensely interested when I assured them, that while the people in America were paying six millions of rupees daily to put down the rebellion, they had also found means to keep the missionary society out of debt."

MADURA.—Mr. Rendall, of Madura station, wrote in October: "Under the present pressure for funds," finding it impossible to support more than one helper in connection with each of his nineteen village congregations, he had been urging upon the catechists the duty of teaching as well as preaching; giving the mornings and evenings to the work of preaching the Gospel to the heathen and the adults of their congregation, and some portion of the day to teaching the children.

MAHRATTAS.—Mr. Ballantine writes from Ahmednuggur that four persons were received to the church in November; two of them girls in Mrs. Ballantine's school, one a pupil in the catechist's school, and the other the wife of a man previously a member. "There is some interest among people not connected with the mission." One such person, a young man, gave striking evidence of a work of the Spirit in his heart, and would probably soon be received into the church.

ARCOT.—Rev. W. Scudder writes: "We have just visited Trenomaly. The people listened with great attention, and scarcely a word was said in opposition. We preached everywhere through the streets, and reached over 30,000 souls with the Gospel. There must have been from 200,000 to 300,000 people at the feast."

## CHINA.

There are in China at the present time one hundred and eleven Protestant Missionaries, forty-two missions, and two thousand five hundred converts. There are about twenty different societies engaged in the work of propagating the Gospel. Of the missionaries, fifty-seven are from America, forty-five from England, Ireland and Scotland, and nine from Germany.

CANTON MISSION.—Mr. Vrooman writes from Shau Chau Fu Chu City, over two hundred and fifty miles from Canton: I meet men almost every day who recognise me and call me by name, having seen me at our chapel in Canton. Such men uniformly treat me as a friend, or at least as one in whom they feel some interest. Perhaps I take too favorable a view of the character of these country people, I do not believe that they are by nature any more prone to evil than the people of New York or New England, and not so much so as many in the older states of Europe. A Christian education, the renewal of their hearts by the Holy Spirit, and a Christian literature, would make them superior to any class or race, except the better stock of Anglo Saxons and the real Americans. There is no danger that labor expended here will be lost because the race is fading away. The world does not furnish a more vigorous stock of human beings than are to be found among these hills and on these rivers. As I write, my eye rests on an old man in a boat near us, who has his great-grand-child near him, and large enough to labor, yet

the great-grand-father is still hale and active. Such cases are not rare.

*Prospect.*—The great battle for the entrance of God's truth openly and undisguisedly into China, was fought and won at Canton. This fact is recognised by the people here, and opposition, as a systematic thing, has ceased; though individuals and small local clans, under the influence of some evil minded man, may still, as in America, oppose the spread of the truth. The battle fought here has opened the Empire for the introduction of the gospel; but in no other part of the Empire, so far as I can learn, do the people feel so clearly as here, that there is to be no more systematic opposition to it, and to the freedom of intercourse with foreigners. I have abundant evidence of this every day. I expect to call upon the officials of this city on the morrow, and shall probably be treated with respect, simply because I am a teacher.

## BURMAH.

Dr. Kincard gives an account of the baptism of thirty-three Karens. They are, he says, in distress for Bibles. "The dearth of Testaments and school books is becoming greater and greater every year." Churches and schools cannot live without them. As soon as a font of type can be obtained, the Karens are determined to print for themselves.

## TURKEY.

The Musselmen of Constantinople demand religious reform. This reform has no connection with Christianity, but with the history of the Koran. The Reformers demand that the Koran should be translated into Turkish, and made accessible to all. They oppose polygamy, favor wine drinking, and claim that no man is an infidel who believes in the Old and New Testaments, both of which they consider holy. They wish to be recognized as a sect, and have petitioned for a mosque. The dignitaries of the capital are said to favor the reform.

## SOUTH AFRICA.

*Review of Thirty Years.*—In another letter, dated December, 1864, Mr. Grout presents the following statement of progress and success which he has been allowed to witness at his station among the Zulus, and of his feelings in view of his missionary life:

Thirty years ago this month, in company with five other missionaries, I left Boston, under instructions to go to the Zulus of South-eastern Africa, explore, and if possible establish a mission among them. Nothing was then known of the Port of Natal, or of the Zulus, except that they were a nation of inveterate heathen warriors. It was supposed that Natal was as unhealthy as other portions of the African coast. Indeed every thing about our mission was so unpromising that somebody called us fools, and on a wild goose chase; and indeed, as I now look back to that time and our prospects, I confess that, as to myself, the only promising thing in the case was a burning Christian zeal in my heart, every moment fed by a belief, which did not admit of a doubt, that God had called me, fitted me, and sent me on that mission.

At length, in 1845, eleven years after we had embarked in our work, I had the pleasure of baptizing my first convert. My present station is the fourth one I had selected and built upon, having been driven away from the other three. Now, at the end of thirty years, I find myself at a mission station which has seventy-three members in the church, in good standing, who are a part of a Sabbath congregation numbering two hundred and fifty; one hundred and forty-five of whom are Sabbath-school scholars, and sixty-eight of whom are day school scholars. Our house of worship has been erected by the avails of sugar-cane which the people have grown. It is built of burnt bricks, roofed with galvanized sheet-iron, floored with boards, and the walls plastered with lime on the outside. It is seventy feet long and thirty-five wide. Our people have also erected forty upright houses of their own, some of them as large and as good as civilized people live in. If I went out thirty years ago on a wild goose chase, I have indeed caught my goose.

## DAKOTA MISSION.

Extract of a letter from J. P. Williamson:

"At a communion season just held, five persons were received to the church on pro-

fession of their faith, and in September nine were admitted. The members under our immediate notice have generally maintained a very consistent Christian character, and we have had good evidence that many of those who were absent were exemplifying faith in Christ. For all these things we praise God, but there are also dark spots, where we have to mourn the outcropping of sins unsubdued.

"*Faithful Elders.*—Of the eight elders on our roll, five are out on the prairies, (one of these was a scout the past summer,) two are with us at this place, and one has gone down to the white settlements. I am much pleased with the conduct of these elders, seven of whom were among those who returned from Davenport last spring. Wherever they go, even out on the prairie, I hear a good report of them, as holding up the banner of the Lord Jesus."

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## LOYALTY ISLANDS.

The mission of the London Missionary Society on the Island of Lefu has been forcibly suppressed by the French authorities. The Directors of the Society intend to bring this gross and intolerant outrage under the attention of their Government, in the hope that by remonstrance with the Government of France such conduct may be disowned, and that English Protestant missionaries may be allowed to live and labor among the Islanders, who owe their civilization to the influence of their Christian teaching.

A missionary thus describes the outrage:

"It was Friday morning, the day upon which we are accustomed to hold a service at sunrise. I hesitated about ringing the bell, but decided to continue my labors as usual until prohibited. The congregation was composed of Samoan and Raratongan teachers and their wives and children, and about twenty natives. We commenced the service, which I intended should be a prayer-meeting, and were engaged in the first prayer, which was being presented by Tui, an old Samoan teacher, when the chapel doors were burst open, and the house of God soon filled with soldiers. I heard the rustling of their arms and the trampling of their feet, but did not raise my head nor open my eyes, and Tui, like a brave old soldier of the Cross, continued his prayer for about three or four minutes after their entrance. Our composure appears to have checked and repulsed them, for they instantly retreated. When I opened my eyes there was not a soldier in the chapel; but the doors and windows were well guarded, and we saw a little forest of bayonets glittering in the morning sun. I rose, and calmly proceeded with the service, and gave out a hymn, which we sang. I then read a portion of God's word, and concluded with prayer. I was the only person permitted to leave the chapel; all the others were kept prisoners. As I walked home I heard the report of guns, and the hallooing of natives, which plainly indicated that the latter had been fallen upon before they could get away. In that struggle the natives lost four men and had a number wounded. The French had one killed, and one severely wounded. The natives ran inland, but were soon met by 120 soldiers, who had been landed on the opposite side of the island. Here there was another battle, and four more natives were shot and many seriously wounded. The French had a few slightly, and one seriously wounded. Two companies of soldiers pursued the natives inland, whilst one remained here to complete the work of devastation. A number re-entered the chapel, bound the Samoan and Raratongan teachers, and dragged the natives from the sacred edifice. One woman, having crept under a seat for safety, was pierced in six or seven places with a bayonet. An old grey-headed man, one of my deacons, had a bayonet thrust in his side, and a gash in his forehead; the latter caused by his being thrown violently against the tree to which he was bound.—From the verandah of my house I saw the soldiers belaboring an old man about the head, a church-member, whilst others were fastening him to a tree."

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## EGYPT.

The seed sown in former years is now beginning to yield a rich harvest. The fire of the Coptic persecution seems to be about burnt out. The chapel at Cairo is well filled on the Sabbath, and all looks prosperous again. At Alexandria the work has been

retarded for years for want of Mission premises. They have at last been purchased.

### WEST AFRICA.--GABOON MISSION.

Letter from Mr. Walker, Nov'r. 22, 1864.

There is in many persons here opposition to our work. One man will flog his slave for coming to converse with me about the slaves, but every Sabbath he is at church. With him it is pride, lest his slaves get into the kingdom before him. Another opposes for another reason; but in spite of all these things the work goes on. I might say much of the influence these slaves are exerting.—It is principally for good, but in a state of society like this there is little of unadulterated faith and love, and you may see many things that look dark. Compared with your light it is darkness; compared with their former darkness, it is light, radiant, and cheering.

### WOMEN IN ARMENIA.

Armenian girls go about as they like; they are unveiled, and enjoy as much freedom as they could do in European countries, flirting, love-making, and marrying to please themselves, as in more civilized lands. But once married, and all is changed. From that time until the birth of her first child, she never speaks to any one but her husband, and then only in private. After she becomes a mother she may speak to her mother-in-law first, and after the lapse of certain periods, to her own mother, her sisters-in-law, and her own sisters. She is always veiled, even in her own house; she never speaks to male strangers, and she seldom or never leaves the house. Her finery, jewelry, and ornaments, can be shown only to those of her own sex; and in every way her seclusion is as complete as that of the Turkish women. On the other hand, the Armenian women seldom do any hard work; they remain at home while their husbands labor in the fields, and they enjoy, probably on account of their acquaintance prior to marriage, much more respect and confidence from their husbands than falls to the share of the Turkish wife, who, moreover, has to divide with two or three rivals the little affection or respect which her husband deigns to bestow on her. As the Armenian woman can only talk in her own house below her breath, that none of her male relatives may hear what she says, it follows that the consequence, which usually results from the residence of so many women in one house, incessant quarreling, is quite avoided.

*Ussher's Journal Persepolis.*

### DAHOMEY.

The King of Dahomey recently decapitated two men with his own hand; the victims were previously ordered to render themselves entitled to the honor by passing the night in a Fetish temple. Ten other prisoners were executed by the high priest, who picked up each victim's head and showed it to the people, whilst they uttered ferocious yells. When all was over, the populace fell upon the bodies of the unfortunate victims, which they cut into pieces and then drank their blood. Many Europeans who were in the town had an audience of the monarch, and implored him to give up the horrible sacrifice. The King declared that he could not suppress the national festival, but that in consideration for the foreigners he consented to reduce the number of the victims to twelve.

### ITALY.

Sabbath-School in Carrara.—The Rev. Mr. Moorehead, one of our missionaries to Italy, and who has just returned from his visit to this country to his field of labor, writes from Carrara, that he has just opened a Sabbath-school. At the time of writing, only three Sabbaths had past since the work was commenced. On the first Sabbath there were nine children and two men. The second Sabbath, fifteen children and four men. On the third Sabbath, nineteen children and eight men. And though these children suffer persecution in the way of being laughed at—the boys, at the instigation of the priests, gathering around the door and shouting 'excommunicated Protestants'—still the little boys come: not one has left.

At Torano, another village, so anxious were the people for preaching and for a Sabbath-school, that they have of their own accord, and at their own expense, hired a room and fitted it up with seats, lights, &c.

# NEWS OF THE CHURCHES.

## SCOTLAND.

The subject of Railway Traffic on the Lord's day is exciting considerable attention. As is well known, the rest of this day has been more observed in Scotland than in any part of Europe. The multiplication of railroads has introduced a new element.—English shareholders who have a very obscure view of what Sabbath observance in Scotland means, give their full weight to the support of those who favor the increase of Sabbath traffic. Presbyteries are taking strenuous action to suppress it.

## IRELAND.

A considerable number of the Romish Prelates, abetted by some members of Parliament, have given the signal of a general agitation, aiming at the overthrow of the Protestant Church Establishment, and securing what is called "Tenant Rights" to the Irish farmers. It appeared, at first view, strange that the priests should enter into a measure like this, especially when they are accustomed so much to have things their own way. But it seems now as though they were driven to this expedient to maintain their power among their own people. At Skibbereen, on the west coast of Ireland, and where the population is almost exclusively Roman Catholic, the Romish priest has been burnt in effigy, and insults have been offered to the Romish Bishop of the Diocese because of his opposition to the Fenian agitation,—a secret movement of a seditious if not treasonable nature. The leaders of this secret society pay as little regard to the priests as to Sovereigns, and it is with a view to divert the people from associations, so dangerous to their order, that they commence agitations of their own.

## ITALY.

The publication of the Pope's Encyclical letter seems to have caused trouble on every side. It is rumored that Russia and the Pontiff have quarreled over it. The French Minister of Justice has prohibited the publication in France of all the material portions of it, and the French Embassador at Rome has so informed the Papal government. Even from priest-ridden Spain we hear that the government will act energetically if the Encyclical letter is published without the authority of the Council of State. The Italian government has cautioned the clergy against publishing it without first receiving an authorization. Some of the cardinals, too, are said to have regretted the issue of the letter.

The Pope, however, becomes only the more confident as his troubles thicken. He is ready to launch an interdict at the whole kingdom of Italy as soon as the bill for the suppression of Ecclesiastical Corporations becomes a law. In an allocution lately pronounced, he says that "the triumph of the Church is certain, the day only of that triumph being uncertain." After witnessing the destruction of the enemies of the Holy See, and the triumph of truth and virtue, he would exclaim with Simon, "Lord, now lettest thou thy servant depart in peace." If the Pope means to live till then the proposed new dogma of the "Immortality of Pope Pius IX." will be established.

## SPAIN.

The French Protestants are determined to follow up the successful efforts made by the Evangelical Alliance, (who secured the liberation of Matamoras and his friends,) by establishing a Spanish College at Bayonne, for the education of Spanish youths, who may become Evangelists and Pastors to their own countrymen, wherever and whenever the providence of God shall open the door for their labors. In the meantime they are to be employed in Christian work among their countrymen living in the French cities bordering on Spain. The Director of the College is the well-known and esteemed Pastor Nogaret. Six students have been already admitted, and two other pupils are preparing to enter. Admission is only gained after the most satisfactory proof of Christian character and fitness for the work.

Let prayer then ascend to the Great Head of the Church, not only in behalf of this College and its noble work, but also in be-

half of Spain. She may expel Matamoras, but she cannot blot out the truth from the minds of those men who have been reading the Bibles distributed there a few years since. It is stated on good authority that there are a great many friends of evangelical truth in that land of bigotry and of the Inquisition.

### DENMARK.

She has been compelled to drink the cup of humiliation to the very dregs. The Dutchies are wrested from her, by Prussian and Austrian conquest. It was supposed that Holstein would be appropriated by Prussia, and the claims of the Duke of Augustenberg ignored. But it is said that Austria has lent an ear to his complaints, and that because of this Prussia will consent to his becoming Duke of Holstein.

Some time since, eight German ministers sent a letter to the British Branch of the Evangelical Alliance, attempting to justify the war of Germany against Denmark.—Among the charges made were these, that in the period of Danish tyranny, the people (Germans by birth) had been sadly estranged from the ordinances of the Church, and that many of the Danish pastors were Rationalists, and that they had lost the esteem and confidence of the people. But a reply has been sent from the Danish pastors and teachers of Schleswig, assembled at Copenhagen, contradicting these statements, and showing that pastors and people have been blest with the reviving and sanctifying influences of God's Spirit.

### FRANCE.

Prince Napoleon.—The London Daily News makes the important announcement that at the same time that the Emperor made Prince Napoleon vice-president of the Council, he resolved that, in case of his own death, during the minority of the Prince-Imperial the Prince Napoleon should be Regent, and that the resolution was taken with the consent of the Empress.

### TURKEY.

There is much talk in Constantinople about a religious reform, demanded by a large number of the Mohammedan population. This reform has no connection with Christianity, but with the history of the Koran, and the interpretation of the four great Commentators, hitherto blindly followed. The Koran has never been printed there, but only sold in manuscript. The present reformers claim it should be translated into Turkish and printed.

### HAMPTON HOSPITAL.

The Lord has signally blessed the work of the Chaplain at Hampton Hospital. He found that converts multiplied, and he determined to form a Church, with a creed and government broad enough to embrace all denominations. More than a hundred have placed their names on this Church record. "Methodists and Episcopalians, Presbyterians and Roman Catholics, gray-haired Christians and boyish converts, sit down fraternally side by side, or unitedly kneel in prayer to a common Father in heaven, asking all in the name of a merciful Saviour." It must be a sight that angels look upon with interest.

Preaching by a Negro Clergyman in the Hall of the House of Representatives.—Rev. Henry Highland Garnett, a colored minister, preached in the hall of the House of Representatives on the morning of Feb. 12, by invitation of Rev. Dr. Channing, the Chaplain of the House. A large crowd of both white and colored auditors was in attendance—the latter furnishing their own vocal music. This is the first instance of a colored clergyman preaching at the capital, and occasions much comment in all circles.

### WEST VIRGINIA FREE.

West Virginia is free! Erected into a State, and admitted into the Union with a constitution prohibiting slavery, only after a term of years, she now has abolished this remnant of barbarism. Both Houses of her Legislature concurred in the following:

Be it enacted by the Legislature of West Virginia—

1. All persons held to service or labor as slaves in this State, are hereby declared free.

2. There shall hereafter be neither slavery nor involuntary servitude in this State, except in punishment of crime, whereof the party shall have been duly convicted.

### THE NEW STAR.

The rising sun of the Edinburgh (Scotland) pulpit, is said to be Mr. Dykes, a colleague of Dr. Candlish, twenty-eight years of age. The correspondent of the Boston Traveler describes him thus: "He has a swarthy face, very pale, thickly clustering black hair, a heavy countenance, the figure medium in its proportions, the voice low, but ringing and melodeous. In action he is nothing striking, save the nervous twitching at his gown, a trick which he has accidentally absorbed from Candlish. In utterance he is fluent, but most comprehensive and felicitous. His great power lies in his clear, massive thought and intense earnestness.—There is no boisterous passion, no loud cries, no stories, no pathos, no contrasts, but an identification of the man with the theme, and a kindling glow and irresistible onflowing that carries the hearer quite away."

### PARIS.

The Liberals have been defeated in the elections of the Protestant Consistory of Paris. It excludes the younger Coquerel from the pulpit. M. Guizot, who was on the other ticket, was also defeated. This severe condemnation of the illustrious statesman is due, it is thought, to his defence of the temporal power of the Pope and the interest he has appeared to take of late in the affairs of the Catholic Church.

### ROME.

Interesting intelligence has just been received from Rev. Dr. VanNest, at Rome. The room in which he has been holding service is now proving too small for the accommodation of those who desire to attend. A church has been organized, with the following committee:—Gen'l. Rufus King, U. S. Minister, Joseph Mosier, Esq., James B. Gould, M. D., Lee S. Burridge, M. D., and Irod Hawley, Esq. At the last communion one young person joined for the first time.

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Action of Various Governments in reference to the Pope's Encyclical.—The Encyclical Letter has been condemned by every Catholic power. In France its publication has been prohibited. In Spain the ministry have announced that they will "act energetically" against any priest who may break the law. In Italy the government has allowed the proclamation of jubilee and disallowed the remainder. In Bavaria the cabinet is resolved to "maintain the privileges of the state." In Russia the Emperor will, it is asserted, take advantage of the opportunity to abolish the Roman Catholic Church of Poland, not by prohibiting that form of worship, but by declaring that all the powers possessed by the Pope shall henceforward be exercised by an Archbishop, to be appointed and removed by the Czar.

## MISCELLANEOUS.

Home Field.—In the February number of the Magazine we gave quite a full account of the labors of some of our Bible-women and our Home-Missionaries in the West. Nothing of very special interest has occurred during the month. The laborers are all busily engaged in their work, going from house to house, distributing Bibles and tracts, reading and praying with families, where permitted to do so, and superintending their Industrial and Sabbath-schools.

Presbytery of Watertown.—The Presbytery of Watertown, at their annual sessions at Adams, after listening to an address from our District Secretary, adopted the following minute:—

The Presbytery of Watertown, having listened to the Rev. W. B. Stewart, in behalf of the "American and Foreign Christian Union," express their cordial approbation of the great work of carrying the Gospel to the multitudes of the corrupt Roman Catholic Church; and commend this Society to the benevolence of all our Churches.

J. J. Porter, Chairman.

Successor to the Rev. Dr. Baird.—At a meeting of the Board of Directors of the American & Foreign Christian Union, on the 10th of January, the Rev. Joseph Scudder, late of the Arcot Mission, was unanimously elected Corresponding Secretary, to fill the place made vacant by the death of the Rev. Dr. Baird. Mr. Scudder left India more than three years since. He came to this country on account of his own health and that of his family. Soon after his arrival here he engaged in the active duties of a chaplain in the army, a part of the time having been spent as Post-chaplain at Governor's Island. Mr. Scudder was eminently useful as a missionary, and will, we doubt not, be equally so in his new field of labor.

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St. Lawrence County Anniversaries.—The various denominations in this county are accustomed, annually, to devote the greater part of a week in celebrating the anniversaries of their County Benevolent Societies—the Bible, Home and Foreign Missions, the Tract, Sabbath-School, and Temperance Societies. The anniversary of our Society was held on Wednesday evening, when addresses were made by our District Secretary, the Hon. Mr. Hurlburd, and others of the brethren. The meeting was one of great interest. These yearly meetings are accomplishing a great and good work among the people, and causing the labors of the various benevolent societies to be more and more appreciated.

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New-York Legislature—Sectarian Legislation.—Our readers will remember that last year the Roman Catholics succeeded in obtaining the repeal of a law giving the control of church property into the hands of trustees, as in the case of all other religious denominations. So that now the priests have again the management of the secular affairs of their congregations, and the exclusive direction of those interests which all history shows should be left to the people themselves or their chosen representatives. And stimulated by success in this, and in other attempts to gain public influence, the Roman Catholics, not satisfied with having a Common Council in New-York City entirely subservient to their bidding, have gone to the State Capital to obtain further legislative enactments in favor of their sectarian institutions. We are pleased to know that some of our pastors and editors are calling the attention of the Christian community to these proceedings. On the first of last month Lewis E. Jackson, the Corresponding Secretary of the City Mission, prepared the following petition:

To the Honorable the Legislature of the State of New-York:

Your petitioners, deeply impressed with the value of those cardinal principles of Religious toleration, separation of Church and State, freedom of conscience, and the voluntary system in ecclesiastical affairs which lie at the foundation of Republican Government, do earnestly pray, that there be no legislation in favor of any particular sect or denomination of Christians, as such, to the exclusion of any other, for any purpose whatsoever.

This petition, with comparatively little publication or effort, has already received several hundred signatures, and has been forwarded to the Hon. William Laimbeer, Jr., of the Senate, to use when occasion shall require. Other copies of the petition are still in circulation, and it may be well to keep the matter before the people, to awaken thought and inquiry, and lead all good citizens to a more watchful care of the public interests. The petition is so framed as to put all denominations on an equal footing, and every honest, impartial, fair-minded man may sign it whether he be Jew or Gentile, Romish or Protestant.

THE POPE'S ENCYCLICAL LETTER.—It is a matter of devout thanksgiving that this remarkable letter has been sent forth to the world. It furnishes a perfect refutation of all those apologies that have been made in times past respecting that semi-religious, political power, the Romish Hierarchy, designated in the Bible as Anti-Christ. This letter shows that it is the same persecuting power that it ever has been—the bitter enemy of civil and religious freedom. It has been said again and again that the entire spirit of the Romish Church had changed—that the spirit of the nineteenth century had purified the councils of the Vatican, and to impute to that Church of the present day the spirit that animated their predecessors in the days of the Inquisition, is nothing but sheer bigotry and intolerance. But this letter of the Pope is a perfect refutation of all such sentiments. He, as the Head of that Church, has sent forth the decree, in language so plain that no man can misunderstand,—showing that the Rome of the nineteenth century is the Rome of the middle ages—the same persecuting, blasphemous power it has been. A writer in the "Christian Advocate & Journal" thus briefly and ably sums up the principal points in the letter:—

1. The Catholic Church ought freely to exercise until the end of time a "*salutary force*, not only with regard to each individual man, but with regard to nations, peoples, and their rulers."

2. "The best condition of society is that in which the power of the laity is compelled to inflict the penalties of law upon violators of the Catholic religion."

3. The opinion that "liberty of conscience and of worship is the right of every man," is not only "an erroneous opinion, very hurtful to the safety of the Catholic Church and of souls," but is also "*delirium*."

4. Liberty of speech and of the press "is the liberty of perdition."

5. "The judgments and decrees of the Holy See, even when they do not treat of points of faith and morals, claim acquiescence and obedience, under pain of sin and loss of the Catholic profession."

6. It is false to say "that every man is free to embrace and profess the religion he shall believe true," or that those who "embrace and profess any religion may obtain eternal salvation."

7. The "Church has the power of *availing herself of force*, or of direct or indirect temporal power."

8. In a legal conflict "between the ecclesiastical and civil powers," the ecclesiastical "ought to prevail."

9. It is a false and pernicious doctrine, that "public schools should be open without distinction to all children of the people, and free from all ecclesiastical authority."

10. It is false to say that "the principle of non-intervention must be proclaimed and observed."

11. It is "necessary *in the present day* that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship."

Christian reader, look at these points, and mark their bearing—and then say is there a question (next to the overthrow of this rebellion) equal in importance to this? Here in this letter the Pope condemns, in the most unequivocal manner, the foundation principles upon which our Government rests, and calls upon the four millions of Catholics in this country to unite in its overthrow! Let every American patriot, then, be warned of danger, and be prepared to meet the enemy at all points!

The Pope's Letter *endorsed by the Bishops of that Church.*—The "Boston Pilot," one of their papers, makes a concession which clearly shows that the Bishops of that Church in this country are in sympathy with the principles laid down in that letter. The paper states that the text of the Encyclical was written four years ago, and submitted to the Bishops in all parts of the world.—The Pope, therefore, has sent forth the letter with the understanding that the Bishops and clergy are in sympathy with him, and are prepared to maintain its principles. If, then, that Church does not persecute Dissent, it is only from policy or want of power. It is only holding back till the sword of secular power can be grasped and wielded.

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The Arab's Proof.—A Frenchman who had won a high rank among men of science, who denied the God who is the author of all science, was crossing the great Saharra in company with an Arab guide. He noticed with a sneer that, at certain times, his guide, whatever obstacles might arise, put them all aside, and, kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he rose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eye on the scoffer for a moment in wonder, and then said solemnly, "How do I *know* there is a God! How did I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lonely desert, "that footprint is not that of a man."

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Punch on the Encyclical.—While the staid English weeklies are gravely discussing the questions involved in the Pope's Encyclical Letter, the London Punch thus makes his record: "It is our painful duty to record a terrific explosion which has just occurred at the Vatican. This accident arose from want of caution on the part of the Pope and the College of Cardinals, in projecting a fulminating composition which they had been some time engaged in preparing for the demolition of all modern ideas. Almost before the destructive mixture had left their hands, it blew up with a noise which was heard all over Europe, and morally brought the venerable edifice in which they were assembled about their ears."

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Whitfield and Wesley.—The Calvinistic and Arminian controversy ran high in Mr. Whitfield's day—more high, perhaps, among their respective followers than between themselves. On one occasion, one of Mr. Whitfield's ardent admirers met him walking with a friend, and accosted him, "Oh! Mr. Whitfield, I am so glad to have met you; I want to ask you an important question." "Well, what is it?" said Mr. Whitfield. "Why, sir, I was at a party of friends the other night, and somebody said that we shall see John Wesley in heaven. Do you think we shall, Mr. Whitfield?" who replied, "You ask me—that is, you and I—shall we see Mr. Wesley in heaven? Certainly not." "I thought you would say so," replied the ardent hyper; "thank you, sir." "But stop, my friend, hear all I have to say about it. John Wesley will be so near the throne, and you and I so far off, that we cannot expect to see him."

# BOOK NOTICES.

NED FRANKS; or, the Christian Panoply, By A. L. O. E., author of Shepherd of Bethlehem, Stories of the Parables, War and Peace. Robert Carter & Brothers, 530 Broadway. 18mo., 190 pp.

Also, THE RED CROSS KNIGHT; or, Christian Panoply. By the same author. 18mo., 192 pages.

These two volumes, by the same author, are by the present publishers bound together, making a volume of nearly 400 pp. It is designed to illustrate and enforce by the life of Ned Franks and other persons introduced with the story, the Christian Armor as defined by the Apostle Paul, Eph. 6 : 14, 15. The first volume has three chapters—The Girdle of Truth—The Breast-plate of Righteousness, and the Sandals of Peace. The second volume,—The Shield of Faith, the Helmet of Hope, and the Sword of the Spirit. It is an admirable book, and like the other volumes from the same author, well deserving a place in every family and Sabbath-school library.

GAZLAY'S PACIFIC MONTHLY. This is a new monthly, its second number only having made its appearance. Its subscription price is $5 a year in currency or $2.50 in specie, in advance. Each number contains between 80 and 90 pages, making nearly two large volumes of between 400 and 500 pages. The editor says in his preface—"As a historical record of current events on Mining, Agricultural, Scientific, Statistical and Mechanical subjects of interest to the general reader, our constant endeavor will be to make it without an equal. As a drawing-room companion it shall not be excelled by any other periodical in existence, if labor, energy, capital, and the best literary ability which can be obtained, will make it so." Those desirous of subscribing for the above work can address David M. Gazlay & Co., No. 34 Liberty Street, New York.

SCIENTIFIC AMERICAN, a weekly journal of practical information in Art, Science, Mechanics, Chemistry and Manufactures. Price $3, in advance. Munn & Co., publishers, No. 37 Park Row, New York. This journal has now been published nineteen years. It gives a weekly official list of all Patent Claims, all improvements in machinery, household and farm implements—in short, it is what it professes to be, the Scientific American. Each number contains a large number of superb engravings. The fifty-two numbers making two large volumes of 416 pages each. It seems strange to us that this work is not in the hands of every farmer and mechanic in the land. They cannot know its value or it would be.

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JANUARY TO THE 1ST OF FEBRUARY, 1865.

### MAINE.

Portland. Wm. Oxnard for Italy ..... 5 00
Hallowell. Mrs. Lucy Emmons ..... 5 00

### NEW HAMPSHIRE.

Gilsum. Dea. Amherst Hayward ..... 2 00
Exeter. Mrs. Sarah A. Rowland for Italy ..... 2 00
Temple. Nathan Wheeler ..... 5 00
" Warren Keyes ..... 4 00
Nashua. Pearl st Chur. & Soc., of which $15 from R. W. Lane for L. M. of Sarah H. Lane ..... 42 27
" 1st Ch. & Soc ..... 35 61
Bennington. Mrs. Deborah Whittemore deceased ..... 20 00

### VERMONT.

Thetford. 1st Cong. Ch. & Soc ..... 20 30

### MASSACHUSETTS.

E. Sheffield. J. N. Collar ..... 4 00
Taunton. N. Rand ..... 2 00
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THE

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## "SIGNS OF THE TIMES."

### THE TWO FAMOUS MANIFESTOES:

THE ENCYCLICAL LETTER OF POPE PIUS IX. AND THE FIRMAN OF THE SULTAN OF TURKEY.

It is the design of this paper, *in the light of prophecy*, to demonstrate, that the Encyclical letter of Pope Pius IX, issued from the Vatican of Rome, Dec. 8th, 1864, to all the Patriarchs, Primates, Archbishops, Bishops, and faithful of the Catholic Church throughout the world, on the one hand; and the recent Firman of the Sultan of Turkey in reference to the improvements to be made in the Holy City, Jerusalem, on the other; *are the two most significant and portentous* "signs of the times" *that have transpired during this century.*

### I. OF THE ENCYCLICAL LETTER OF PIUS IX.

In order to understand the bearing of this document on the subject in hand, it will be necessary to furnish a brief outline of the *prophetico-historic* rise, career, and final destiny of the "little horn," which was to "come up among the ten horns" of Daniel's fourth or Roman beast, chap. vii. 8, and which all Protestant expositors admit to symbolize the *Papal power*. Of this "little horn" the prophet says:—"I beheld, and the *same horn* made war with the saints, and prevailed against them until the Ancient of days came," etc., verses 21, 22. He also "beheld, because of the voice of the great words which he spake against the most High; even until the beast was slain, and his body destroyed, and given to the burning flame," verse 11. And he then adds: "as concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time," verse 12. It is here to be noted, that the "little horn" is the *eleventh*, as coming up among, and consequently distinct from, the "ten horns" of the nondescript beast.

Now, history attests that the Roman Empire, in its civil or political aspect, as denoted by the fourth beast of Daniel, chap. vii. 7, was divided into two parts, the *East* and the *West*, symbolized by the two legs of iron of the colossal image, Dan. ii. 33, between A. D. 337 and 395.

Its subidvision into ten principalities, as denoted by the "ten toes" of the image and the "ten horns" of the beast, did not transpire till A. D. 532. The next year, A. D. 533, the "little horn" made his appearance "among the ten horns," by the edict of Justinian, which constituted John II the then Patriarch of Rome, the universal bishop of all the churches throughout Christendom, as the so-called Vicegerent of Christ upon earth. But, to the *spiritual prerogatives* of this "little horn," was to be added that of a *temporal sovereignty* as well. This is indicated by the words of the prophet, that "before him there were *three* of the first horns plucked up by the roots," chap. vii. 8, which was verified, as all prophetical expositors agree, when the Exarchate of Ravana, in A. D. 730, Lombardy in A. D. 755, and the State of Rome in A. D. 774, fell into the hands of the Papal See, Pepin, meanwhile, having constituted the Pope in a manner the *King* of Rome, by which the above three, not only, but all the remaining *seven* of the ten horns, were subjugated to and terminated in him; and so, as depicted in the synchronic imagery of the Apocalypse, the crowns which were at first placed on the *seven heads* of the beast, were transferred to the "ten horns," (compare chap. xiii. 3, with xii. 1), denotative of the ECCLESIASTICO-POLITICAL sovereignty of the "little horn" over the *entire* Roman earth, in token of which Pio Nono still wears the TRIPLE CROWN.

Nor is the prophet less explicit in marking out *the period* assigned to the career of this "little horn" power. The saints were to be given into his hand for "a time, times, and the dividing of time," (Dan. vii. 25), at the expiration of which, "the judgment should sit, to take away his dominion, to consume and to destroy it *unto the end*," (verse 26). This prophetical number of 1260 years, as nearly all interpreters who adopt the year-day theory admit, is to be dated from the above edict of Justinian in A. D. 533, and which brings us down to A. D. 1793. Accordingly, during the revolutionary reign of terror in France, which resulted in the decapitation of Louis XVI in A. D. 1793, that "dominion" which more immediately belonged to and depended upon the Roman See, at the pouring out of the Vth Apocalyptic Vial on the seat of the beast, (Rev. xvi. 10, 11), "was taken away" from the ten horns or "the rest of the kings." Still, the *power* of the Papacy, though then exceedingly weakened, was not totally destroyed. "The *lives* of the kings were to be prolonged *for a season and a time*." Hence Daniel's addition to the 1260 years, of the 1290 and 1335 days or years of chap. xii. 11, 12, which, all having a common commencement from A. D. 533, gives to the prolonged "season" the period of 30 years, and to the "time" of 45 years, or a total of 75 years *beyond* A. D. 1793.

This introduces us to that notice of the Encyclical letter of Pope Pius IX, which, as occurring at this time, forms, as we have said, one

of the two most notable "signs of the times" that marks the history of the present century. It is quite superfluous to say, that it furnishes the evidence of the continued "lives" of the ten horns. Yes, THE PAPACY STILL LIVES! Nor can its history from A. D. 533, furnish evidence of the putting forth of more arrogant and blasphemous claims to supreme and unlimited power, *spiritual* and *temporal*, as alleged to have been "entrusted to Pius IX and his predecessors by our Lord Jesus Christ himself, in the person of the blessed St. Peter, chief of the Apostles," "not only in regard to each individual man, but with regard to *nations, peoples*, and their *rulers*," AGAINST those who affirm what the Pope calls "the impious and absurd principle of naturalism," viz., that "liberty of *conscience* and of *worship* is the right of every man—a right which ought to be proclaimed and established by law in every well constituted State," etc. These extracts, as indicating the general character and purport of the Pope's manifesto, for want of space, must suffice. We would only add, that it is followed by an "Appendix," setting forth *ten classes of errors*, commencing with "Pantheism, naturalism, and absolute rationalism," and ending with those of "Modern liberalism," in which is included "Protestantism." Against one and all of the authors and advocates of these "errors," his Holiness thunders out his anathemas in every form which an exasperated mind and hot words can command, on account of "the very great grief" which their combined assaults upon the Catholic Church have occasioned to his pious soul. But let us now pass,

II. TO THE CONTEMPORANEOUS FIRMAN OF THE SULTAN OF TURKEY, on the subject of the improvements ordered to be made in the HOLY CITY, JERUSALEM.

Here again, we must turn back to the prophet Daniel, for information regarding the *prophetico-historic* rise, career, and final destiny of the TURCO-MOHAMEDAN power. It must suffice now to state, that though there are several striking resemblances between the characteristics of this Power and that of the Papacy, yet that they are not identical, as some writers contend, is evident from the facts following.—Unlike the Papal little horn, which appears among the *ten horns* of the Roman beast, the Turkish "little horn" springs out of *one of the "four notable horns"* of the Grecian he-goat, chap. viii. 8, 9, and verse 21.—This was the *Arabian* horn, which, with other provinces, fell to Ptolemy, one of the four generals among whom Alexander's Empire was divided after his death. The prophet tells us that this "little horn" was to "wax exceeding great toward the South, and toward the East, and toward the pleasant land," i. e. PALESTINE, (verse 9). Again,

The *period* assigned to the Empire, the Medo-Persian, out of the conquest of which by the Grecian when divided into four kingdoms this "little horn" was to arise, instead of 1260 years, was 2300 days or years,

(Dan. viii. 14). We submit the following, as the historic verification of the commencement and close of this 2300 years, only remarking by the way, that in the interpretation of the above prophecy, "the records of *ancient* history must answer the prophetic description of the *commencement* of the vision; and the records of *modern* history, *after* 2300 years intervening, that of the *termination* of the vision. Also that these epochs, if rightly fixed, will prove *strongly marked* and *well-determined* epochs," thus furnishing us with a double argument and a double test to the determination of the exact epoch required.

This period, then, it is to be remembered, comprehends the *duration of the whole series of events predicted in the vision; of them, and of no more.* For the question of the one angel to the other angel is not, "How long shall be *a part* of the vision?" but, "How long shall be *the vision?*" called a vision, to distinguish it from that which is its principal subject, "the vision respecting the daily sacrifice." Nor again is it said, "How long shall be the vision *from some era* (as of Daniel's seeing it, for example) *antecedent* to the commencement of the vision;" or "*from some era* (as of Alexander's victories) *subsequent* to its commencement," but simply, "How long shall be the vision?" i. e., of what duration *from its commencement to its close?*

What, then, marks the date of its *commencement?* "I saw in a vision," says the prophet, "and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came [or had come] up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him; neither was there any that could deliver out of his hand."

Let it then be observed, that as with the taking of Babylon by Cyrus *began* the renown of the Medo-Persian empire, and that its supremacy continued to the time of Xerxes, and *no further;* so the commencement of the vision *must* be dated either from Cyrus' taking Babylon, B. C. 538 or 536; or Xerxes' defeat in Greece, B. C. 480. The interval, as history attests (if we except a few isolated defeats, as in Scythia and Marathon), was marked by the unchecked victorious pushing of the two-horned ram, "so that no beast could stand before it," and so continued down to the time of Xerxes' expedition against the Greeks, when, at the battle of Salamis, Platæa, and Mycale, Persian pre-eminence received a mortal blow, from which it never recovered. Henceforward, the ram was no longer enabled to "do according to his will." It is clear, therefore, that the vision cannot be dated *earlier* than B. C. 538 or 536, nor *later* than B. C. 480. This, it will be perceived, leaves a space of only 56 years, within which to fix the *exact* epoch. In either case, the 2300 years, if reckoned from the former dates, must have *ended* A. D. 1762 or 1764; and if from the latter, in A. D. 1820.

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It requires, however, I submit, but an impartial glance at the history of the Persian empire during the above interval of 56 years, to determine the point in question. For, first, though the successes of the two-horned ram, Cyrus, would seem to verify the commencement of the 2300 years with B. C. 538 or 536, so far as *ancient* history is concerned; yet the *modern* era at which this number would have expired, furnishes no corresponding event to that indicated by the prophecy, viz., the overthrow of the Turkish power, or the cleansing of the Christian countries or the Jewish sanctuary from the Mohammedan yoke. The same remarks will apply, second, to the first Persian expedition into Greece, that ended with the battle of Marathon, B. C. 490, there being no corresponding event in *modern* history to the close of the 2300 years, if reckoned from that date, to indicate the overthrow, etc., of the Turkish power. There remains, third, the era of Xerxes' *expedition*, of which the setting out from Susa is determined by a famous eclipse of the sun to the year B. C. 481, and which arrived at Thermopylæ soon after the summer solstice, in the *year following*. That this event fully meets the terms of the prophecy in every particular, will, we opine, appear from what follows:

The epoch in question is expressly set forth by Daniel himself, chap. xi. 2, as one prominent, and to be noted in the history of Persian greatness. "Behold, there shall stand up three kings in Persia (Cambyses, Smerdis, and Darius): and the *fourth* (Xerxes) shall be far richer than they all: and by his strength, through his riches, he shall stir up all against the realm of Grecia," etc. Now, mark. It was at the above-named date, B. C. 481, that the two-horned ram, eager for conquest, collected his *whole strength* in preparation for conflict with the *united forces* of the Grecian he-goat: and, so general was the impression "that none could deliver out of the ram's hand," that, as a matter of self-preservation, many of the smaller republics of *Greece* itself succumbed to the demanded acknowledgment of subjection to the Persian monarch, by the delivery of earth and water. And yet, Xerxes, with his waving banners of twenty-nine tributary nations accompanying (as Herodotus describes it), collected from Scythia north to Ethiopia south, and from India east to Thrace and Libya west, having advanced *westward* across Asia Minor to Sardis, *northward* across the Hellespont into Thrace and Macedon, and *southward* from Macedon to its conflict with the *Greeks* in the passes of Thessaly, was there humbled by the much smaller number, yet superior valor of the latter, and *Persian* supremacy ended by the emancipation of the Asiatic Greeks from a foreign yoke. Thus we have the testimony of *ancient* history to verify the *commencement* of the 2300 years with 481 B. C.

Finally, counting from this era, the 2300 years ended in A. D. 1820 In this year, as *modern* history attests, the Greek insurrection broke

out, from which began that dismemberment of the provinces of the Turkish empire, which has ever since been going on; and by which, from Greece, from Moldavia and Wallachia, from Algiers, Egypt and the Holy Land, taken in connection with the events of recent date, is clearly indicated a *recession*, to an immense extent, of the overflowing waters of the MYSTIC EUPHRATES. But more on this subject anon.

To return now to the TURCO-MOHAMEDAN "LITTLE HORN." This horn, be it observed, was not to appear upon the prophetical stage until "the last end of the indignation," Dan. viii. 19, 23, or in "the latter time" of the Arabian kingdom out of which it was to arise! To determine this point, we must repair to the Apocalypse, where, in chap. ix. 1–11, we have depicted the symbolic rise of the *Saracenic* power, denoted by the symbolic locusts, the followers of the great Arabian prophet, MOHAMED, "whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon," i. e., the destroyer, and whose hegira or era is dated from his flight from Mecca in A. D. 622. These Saracens were introduced upon the prophetic platform as a scourge to the apostate devotees of the Roman beast in the *eastern* or Greek branch of the Empire, whom they were empowered to torment for the space of "*five months*," (verse 5), or 150 years of prophetical time, "each day for a year." Now, this period is not to be dated from the hegira in A. D. 622, but from the Arabian impostor's *first* proclamation of his mission in A. D. 612, when Mohamed demanded—"Who will be my Vizier"? To which Ali replied, "O prophet, I am the man. Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, and rip him up!" From this year, the Saracinic hordes in propagandist swarms like locusts, swift as horses, firm as lions, and cruel as the sting of scorpions, to make proselytes to their faith, and to punish the eastern provinces of guilty Christendom. Accordingly, after having desolated Damascus and Jerusalem, in A. D. 630 they erected the Mohamedan Mosque of Omar *on Mount Moriah*, the very spot on which stood the once glorious temple of Solomon, and proclaimed to the subjects of their wrath—"Ye Christian dogs, ye know your option—the Koran, the tribute, or the sword!" thus "waxing great toward the pleasant land," Palestine, etc. (see Dan. viii. 9–12). Suffice it to say, that the Saracenic empire continued to extend itself almost unchecked from A. D. 612, till, at length, it began to decay, and so continued down to A. D. 762, a period of precisely 150 years, when its once united power was rent in twain, and the eastern dynasty of the Abyssides became the antagonist of the west. Its last remaining vestiges, however, disappeared in A. D. 1057, when Tangrolipix the Turk put an end to the Saracenic empire, by the conquest of the Caliph of Persia.

Hence the rise of the *Turko-Mohamedan* or *Islamic* power, which was another scourge in God's hand for the punishment of the *unfaith-*

*ful* of his professed followers, both *Christian* and *Jewish*. These Turks, as warriors, differed from the Saracens, as infantry differs from cavalry. The Saracenic locust army were "*like unto* horses prepared for battle," (verse 7); whereas the Turks *mounted* "horses," (verse 17). In Rev. ix. 13–15, they are introduced upon the stage of the Roman earth under the symbol of "four angels" or messengers of judgment, which, for a time, are represented as being "bound" on the other side of "the great river Euphrates," but are now let "loose" to pass that river, to make inroads into the *eastern* or Grecian branch of the Roman empire, and to erect themselves into a monarchy upon the ruins thereof. They are called "four angels," for the reason that, at the time of their remarkable passage over the river Euphrates, they were under the command of Solyman Shahum and his three sons; and, upon the father's being drowned in crossing, they brought themselves under "four" other captains, viz., Otrogulus and his three sons, of whom one was the famous Ottoman, who, a little after, established on a firm basis that great empire over which his family sways the sceptre to this day.

Again. That the phrase, "the great river Euphrates" (chap. ix. 14) symbolizes the TURKISH POWER, will appear from the fact, that as the term Euphrates in Isa. viii. 7 was symbolically employed to denote the territory of the Assyrian army which bordered upon that river; so, by analogy, the twice-repeated phrase as a symbol in Rev ix. 14 and xvi. 12 under this VIth trumpet and the Sixth Vial, as all the best expositors admit, cannot represent any other than the Turkish power,* they being no less borderers upon the Euphratian territory, or the inhabitants of the same track, than were the Assyrians.

Their being "*bound* on the great river Euphrates," indicates a pause, or *season of repose*, during which those judgments which had been inflicted under the previous trumpet, were suspended. Not that there was a total cessation of the Saracenic power as a scourge to the apostate Christians of the east; for, although their empire was ruptured in A. D. 762, yet their power was not completely broken, until, as already stated, Tangrolipix the Turk put an end to it by the conquest of the Caliph of Persia in A. D. 1057. The period allotted to their mission was for "an hour, and a day, and a month, and a year, for to slay the third part of men," (chap. ix. 15). As the phrase, "an hour," is uniformly used in the Apocalypse to signify an *indefinite* period of time, it will be so applied in this place. The sense then is, that the Turks were loosed from the Euphrates as the predestined instruments

* As early as A. D. 570, a deputation of ambassadors from Turkey, told the Emperor Justin that their Empire was divided into four Sultanies, viz., Aleppo, Bagdad, Antioch, and Iconium, as is related by one of the Byzantine historians, and noticed by all their writers. (See Pocock's Researches, ad Abeel-phar, pages 106, 108, and Lounclay, Hist. page 86),

of God, to inflict ruin upon the *eastern* or Grecian empire, *even* "for a day, a month, and a year," which, as a *definite* prophetical period, computing "each day for a year," stands thus :—a day, 1 year ; a month, 30 years ; a year, 360 years. This period, therefore,—1+30+360=391 years—reckoning from A. D. 1057, when Tangrolipix erected the Turkish empire upon the ruins of the Saracenic, brings us down to A. D. 1453. Accordingly, *on this very year*, (the interval from A. D. 1057, having been filled up by a series of the sorest judgments ever inflicted upon Christendom, first, at the hand of Togrel Beg, and subsequently by that of Alp Arslan), the Turks, with the Sultan Hincemar as their leader, besieged the capitol of CONSTANTINOPLE, that city which, for centuries, had held before the world the position of "the queen and mistress of the East," and which, by conquest, has been retained in their grasp down to this day.

But, this Turko-Mohamedan power, like the Papal, *still lives.* The Turkish crescent still surmounts the dome of the Mosque of Omar on the Mount Moriah, in the Holy City, Jerusalem. And the Sultan of Turkey, like Pope Pius IX, has just issued the following firman, which appears in "The Christian Advocate and Journal" published in this city, bearing date Jan. 12, 1865 :—

SIGNS IN THE HOLY LAND.

The "Jewish Intelligencer" gives the following passage of a recent letter from Jerusalem by the Rev. W. Bailey :

"JERUSALEM, which is generally so quiet at this season, has been all astir this week in consequence of an order from the Porte, that all the streets should be levelled and paved, and that all undue projections in the same should be removed. The order has been executed in true Turkish style, and many a tale of loss and oppression can probably be told by the poor storekeepers and some house-owners ; but the improvement to the city, and the public benefit, will be great ; we shall now have comparatively broad and airy streets, where before we could scarcely move. When the work is completed, it will, indeed, prove an advance in civilized effort, and quite an achievement for Turkey. The Jews are very much concerned about this gathering up of the stones and making broad the ways of Jerusalem ; they say, 'Now we are certain Messiah's coming is very near.'"

I must here observe by the way,—and well they may say so. For, reference is here made by them to the following prophecy of Isaiah, chap. lxii. 10–12. "Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the high-way ; gather out the stones ; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world"—that is, by this very *firman* of the Sultan of Turkey, though *undesigned* on his part—"Say ye to the daughter of Zion, Behold, THY SALVATION COMETH ; behold, his reward is with him, and his work before him. And *they*" (i. e., "the world," all nations) "shall call them, *The Holy people, the Redeemed* of the Lord ; and *thou*" (i. e., Jerusalem) "shalt be called, *Sought out, a city not forsaken.*" With the eyes of the Jews therefore fixed upon

this prophecy of Isaiah, it is no marvel that they recognize in the above *firman* of the Sublime Porte in reference to the Holy City, a clear and explicit "SIGN" that their "Messiah's coming is very near." It is nothing less than the "lifting up of that standard" before all the nations of "the world," which betokens one of the principal steps in preparing the way for the *national restoration* of the Jews to their own land, Palestine, and the bringing to them of that "*salvation*" which is to immediately follow, by the personal appearance to them of their Messiah. (Compare Zech. xii. 9, 10, with chap. xiv. 1–6). But, to return to the Letter. It continues thus :—

"You have, perhaps, heard that there is a telegraph at Jaffa which connects Egypt with Beyrout. It is now decided, I believe, that a branch line is to be made to this city. I also find it is very probable we shall ere long have a carriage road to Jaffa, as two engineers, one English, the other Turkish, report says, are to arrive here in a few days to make preparation for it. A survey for a railway has already been completed, and a plan, sixty-five feet long, to lay before the Sultan, left here about a month ago. I do not think, however, that the time for a railroad in these parts has yet arrived. Jaffa is now undergoing a similar change to Jerusalem; a number of coffee and other unsightly shops, outside the gate on the Jerusalem road, are to be removed, and the land sold, with the condition that it shall be built upon; another gate is also to be made. Our Pasha went three days ago to see that these important changes and improvements are properly done. A better landing place from the sea was nearly completed last week, and it is just possible that ere long a lighthouse may be built near it. Soon there is to be a lighthouse on Mount Carmel, and two or three others, it is said, will soon be placed on the Syrian coast. We have now two lines of English steamers touching monthly at Jaffa, in addition to the usual foreign ones, and the French will henceforth come oftener than formerly; thus Jerusalem and the Holy Land will necessarily bebrought more than ever into notice. Surely these, and many like changes which are taking place around us, have much meaning in them. I must believe they have."

Thus, then, we have the evidence, that "the sick old man" as Nicholas I, the Czar of Russia, styled the Turko-Mohamedan power, *still lives.*

It only now remains, that we furnish the grounds upon which rests our assertion, that the two above-named manifestoes of Pope Pius IX and the Sultan of Turkey, are the *two most significant and portentous* "signs of the times" that have occurred during this century. We shall proceed to show, in the light of the great calendar of prophecy, that these two missiles as put forth, the one by the representative head of the *Western*, and the other by that of the *Eastern* ANTICHRIST of Scripture, like the application of a galvanic battery to two decaying and putrescent bodies, are indicative of their *speedy dissolution.* In other words we mean to say, that the *very forces* by which they are respectively galvanized into renewed vitality, being counteracted in each by the *inherent* process of dissolution, will soon expend itself, when death will ensue.

### I. IN REGARD TO THE PAPACY.

We have already shown, that the whole period assigned to the career of the "little horn" of Papacy and his ten vassal kings, was 1335 years,

which period, commencing with the rise of the Popedom in A. D. 533, ends in A. D. 1868. We have also shown that "the dominion of the ten kings" was taken away in A. D. 1793, at the *end* of the 1260 years during which he was to "make war with the saints and prevail against them." The "season and time," or the 75 years beyond the 1260, therefore, during which their "lives were to be prolonged," reckoning from A. D. 1793, also *run out* in A. D. 1868. Hence, from the present year A. D. 1865, *only three years remain for their survival*, down to A. D. 1868.

A short time this, the reader will say, for the accomplishment of what remains, in effecting the final overthrow of this stupendous power. But, let us see. A due consideration of what is indicated in the prophetic pages as to the *process* of this consummation, will, we opine, settle this point. In the first place, Daniel says, chap. vii. 26, that "the judgment that should sit, to take away the dominion of the little horn," was "to consume and to destroy it *unto the end*," i. e., of the 1335 days, or years of chap. xii. 12. History abundantly shows, that, despite the extraordinary efforts put forth by the Papacy to recover from the blow which the "ten horns" received during the French Revolution in A. D. 1793, the *temporal* power of the Popedom has been on the wane. Napoleon the III, since his accession to power as the revived VIIth head of the Franco-Roman Empire, (compare Rev. xiii. 3, with xvii. 10, 11), has nearly swept away the last remaining vestiges of that power. Hence the moanings over and the protestations and the anathemas against the interference of the *civil* powers of the State with the arrogant *ecclesiastico-political* claims of the "little horn," as fulminated from the chair of the Vatican in his recently published "Encyclical letter."

Let us now take a view of the *effects* of this notable manifesto of Pope Pius IX. True, the self-arrogant and self-complaisant Pope "has received the members of the Sacred College and addressed to them an allocution, in which he said that in the present day robbery was committed under the pretext of nationality, but the triumph of the Church was certain, the day only of that triumph being uncertain. His Holiness added that after witnessing the destruction of the enemies of the Holy See, and the triumph of truth and virtue, he would exclaim with Simeon—'Lord, now lettest thou thy servant depart in peace.'" But we may say to him, as Ahab the king of Israel said to the messengers of Benhadad—"Tell him, let not him that girdeth on his harness, boast himself as he that putteth it off," (1 Kings xx. ii). It is here to be borne in mind, that the *originators*, *abettors*, and *promoters* of the ten classes of "errors," from the atheistic "Pantheism of absolute rationalism," down to the most diluted form of "modern liberalism,"

constitute the *identical* "*ten horns*" of the Roman principalities or kingdoms, over which this "little horn" of the Papacy has for so many centuries swayed his gigantic ecclesiastico-political sceptre. Who therefore can be surprised, that the journals of the day already announce that :

"The Pope's Encyclical Letter has produced an extraordinary sensation in Europe. It is regarded as a formal repudiation of the convention between France and Italy for the settlement of the Roman question, and a refusal to compromise existing differences. The English, French and Italian newspapers discuss it at great length, and generally condemn it. The French Government is said to be greatly annoyed by it, and it was expected that it would lead to a complete revision of the relations between the Pope and the Catholic hierarchy and clergy in France."

Furthermore :

"A circular of the French Minister of Justice, dated the 1st instant, addressed to the bishops, announces that the Council of State is occupied in examining the project of a decree for authorizing the publication of that part of the Pope's Encyclical Letter, which grants a jubilee. The minister says :—'As regards the first part of the letter and the appendix, your eminence will understand that the reception and publication of these documents, which contain propositions contrary to the principles on which is based the constitution of the empire, could not be authorized.'

The French clergy had held a meeting to arrange preliminary measures for a gathering of all the prelates, chief priests and deacons of the church in France to concert measures for informing the Pope of the unpleasant effect produced by his letter throughout France. A French Imperial decree appoints Prince Napoleon Vice President of the Privy Council."

Again. In speaking of the recent action of Maximilian, in regard to the confiscation of the estates of the Church in Mexico, and "the restoration of the property of the Church as an impossibility," etc., the writer says—

"The assumption of the Emperor to invest prelates, pay the clergy, and regulate their property, is of special importance in view of the recent Bull issued by the Pope against any interference of the State in ecclesiastical affairs. This action of the Emperor of Mexico was no doubt instigated by the astute Emperor of France, who is supposed to meditate a still larger assumption of authority, to the extent of declaring the French Catholic Church absolutely independent. The result of this Mexican movement will therefore be regarded with great interest as involving the religious as well as the political destinies of the people."

Aye, and not only of the Mexican empire, as a limb of the French as one of the "ten horns" of the Roman earth. Napoleon III, as the *eldest son* of the Church, has only commenced the work of despoiling the "little horn" of his arrogant ecclesiastico-political assumptions in these "last times." In the Apocalypse, chap. xvii. 1–5, and verse 15, the Holy Spirit shows, under the revived VIIth head of the beast—which is that of the reigning Emperor of the Franco-Roman empire—that, the symbol denoting the Papacy, is changed to that of a "*woman*," called "the great whore, upon whose forehead is written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," who "sitteth upon many waters," denotive of the "peoples, and multitudes, and nations, and tongues" over whom she has so long reigned

and still continues to "reign," as also "over the kings of the earth," verse 18. This is revealed in immediate connection with "*the judgment*" which is to overtake her; while the *agents* who are to inflict this "judgment" are those *very vassal "kings"* (verse 12), or "ten horns," (verse 16) of the "peoples," etc., who are now being so incensed at the audacity of the Pope's Encyclical letter. The reader has only to turn to verses 15–17 in evidence of this, and of the *mode* or *manner* in which this "judgment" is to be inflicted. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. *For God hath put it in their hearts to fulfil his will*, and to agree, and give their power unto the beast, until the words of God shall be fulfilled."

The inevitable conclusion, therefore, is this, to wit: that unless our interpretations of the prophecies in reference to the rise, career, and final doom which awaits the "*woman*" whom St. John saw "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," can be shown to be fallacious, the above act of the "ten horns" or "kings" in destroying her, root and branch, cannot be postponed beyond a period later than A. D. 1868. And I now add, that the same holds true of those prophecies which relate to—

II. THE FINAL DOOM OF THE TURCO-MOHAMEDAN POWER.

The Prophet Daniel, when speaking of the king of fierce countenance, and understanding dark sentences," who was to "stand up," or appear "in the latter time of the kingdom," *i. e.*, the *Arabian* branch of "one of the four notable horns" of Alexander's divided empire which fell to Ptolemy, says, "*but he shall be broken without hand*," &c. We have now only to turn back to our historic verification of the *commencement* of the prophetic period of the 2300 days or years of Dan. viii. 14, in the year B. C. 480, and of its *close* in A. D. 1820 at the breaking out of the Greek insurrection, and to mark the *historic waning* of the Turkish power from the *latter* date, for an illustration of its predicted doom in accordance with the above prophecy.

It has been God's plan all along, to *punish* those very powers that have been engaged in *persecuting his saints*, as that of the "little horn" of Papacy; and also those that have been used as "rods" in his hand to scourge the *apostate nations of Christendom*, as those of the Saracens and Turks. Hence, as the Saracenic empire was subjugated by the Turks, so now this latter power is destined *to be blotted out from the list of nations.* Of the Jews who escaped the edge of the sword at the destruction of their national polity and temple by Titus in A. D. 70, our Lord predicted that they "should be carried captive into all nations, and that Jerusalem should be trodden down of the Gentiles,

until the times of the Gentiles be fulfilled," Luke xxi. 24. That this period, for the wisest of purposes left *indefinite* in the above prophecy, was to embrace *a long period*, is evident from the fact that the Jews still remain captives among the Gentile nations of Christendom, while Jerusalem continues to be trodden down by the proud foot of the Islamic power. Indeed, that power constitutes the only remaining *impediment* to the national restoration of the Jews to their own long alienated land. But the Holy Spirit has revealed the *removal* of that impediment, in exact harmony with the prophecy of Daniel, that "*it shall be broken without hand.*" It is to transpire under and during "the pouring out of the VIth angelic vial upon the great river Euphrates," which, as has been shown, symbolizes the Turco-Mohamedan power; the effect of which is, to "*dry up the waters thereof,* THAT THE WAY OF THE KINGS OF THE EAST MIGHT BE PREPARED," etc. (Rev. xvi. 12.)

Now, what is the *record of history* on this subject? The answer is, that during the wars of the French Revolution, while the armies of France desolated Spain, Portugal, Germany, Holland, Russia, Prussia, Italy, and Austria, down to A. D. 1820, the OTTOMAN EMPIRE, peaceful within and without, appeared to the world, and was respected, as a powerful and mighty nation. But it was that calm which presaged a terrific storm. For, *commencing with this very year* A. D. 1820, Ali Pasha of Albania declared his independence of the Sublime Porte, thus signalizing the commencement of that libation of the Divine wrath symbolized under the VIth vial, since which period, down to the present time, judgment has been wonderfully poured out upon her, whether it has been effected by the hand of man, or more directly by the hand of God. She has been made to suffer alike from internal commotions and from foreign aggressions; from plague and famine; from conflagrations and inundations; from storms and earthquakes, and from the ruinous effects of exorbitant taxations, exactions, and despotic robberies to such an extent, as to draw from the lips of that renowned historian, orator, and poet, M. de Lamartine, when speaking in the Chamber of Deputies in Paris, (of the drying up or progressive wasting away of the Ottoman Empire) the following:—"The Ottoman Empire is no empire at all; it is a misshapen conglomeration of different races without cohesion between them, with mingled interests, without a language, without laws, without religion, without unity or stability of power.—You see that the breath of life which animated it, namely, religious fanaticism, is extinct. You see that its fatal and blinded administration has devoured the race of conquerors, *and that Turkey is perishing for the want of Turks.*"

With this statement accords the fact, that *at this present hour*, the

last streamlet is scarcely discoverable in the once full and overflowing channel of "the great river Euphrates;" and though, at this moment, the Anglo-French Alliance, by a strange combination, is still spreading over it the SHADOW of their wings to prevent its entire evaporation, they will not succeed. God has pronounced the doom of that temporarily galvanized body, and no power on earth can prevent its speedy accomplishment. The time has fully come "for Russia to commence a movement so long thirsted for—so long imposed upon her rulers by their predecessors—*the conquest of Turkey and the possession of Constantinople.* Peter the Great first declared that "Nature had but *one* Russia, and she should have no rival." The efforts of every successive Sovereign, from Catherine down, were directed to extend the empire to the Mediterranean, *to drive the Turks out of Europe, construct a new Byzantine Empire, and make* CONSTANTINOPLE *the Southern capital of the Russian Empire, and the centre of the Greek Church.* . . . True to the traditionary policy of his family, Nicholas I did not abandon his designs on Constantinople, although he was unwise in the selection of *the time* for the attempt, in A. D. 1854. He did not foresee that France and England were then free to form an alliance, in conjunction with Sardinia, and force him into the Crimean war, which lost him a large portion of his army and a good deal of his military prestige. But the times are different now. The opportunity, which had not arrived then, *is at hand.* Hence, Alexander II, having been "convinced of his father's errors," terminated the Crimean war immediately upon his accession to the throne; but, urged on by "the hereditary policy of his race," he is reported to have recently sent a large army to invade the Turkish Empire, with a view to the accomplishment of the grand project which originated with Peter the Great, and that, with the assurance of no further interference from any of the allied powers of Europe.

We repeat, therefore, that the *total evaporation* of this mystical Euphratean Power, as the *only* obstacle in "preparing the way for the kings of the East," *alias*, the national return of the Jews to Palestine, cannot be extended beyond A. D. 1868, that being the utmost limit of the period called "THE TIMES OF THE GENTILES."

On the other hand, as we have seen, the fall of the *Papacy* takes place *coetaneously* with it; and, that immediately thereupon, the *agents* of its destruction—the "ten horns" or "kings" of the Roman earth, "*give their power unto the Beast,*" having "two horns like a lamb, but who speaks as a dragon."

And now in view of these great transactions, what shall the Protestant Church do? Shall she stand still and quietly look on from afar? Because a great ocean rolls its majestic waters between our continent and the scene of these developments, have we no interest in such things?

We as a nation are guilty of many sins, but, thanks be unto God, the blood of martyrs does not stain our hands. God's ancient covenant people cannot write "persecution" upon our escutcheon. We have opened our doors to the oppressed of all lands. May we not hope then that God has a much higher, holier work for us to do? The American and Foreign Christian Union has for its object this very work. The field of its operations has enlarged. It is growing wider and wider every day. We must give Europe the true religion in place of the false systems she is now shaking off, or Infidelity will throw her dark mantle over the whole land. The cry from hovel and palace, from poor and rich, is, give us the religion of Jesus. People of the living God, will you stifle it? Will you fail to respond, and that too with all the energy of your abundant resources? Let not such a decision be recorded upon the pages of history. Let not angels write so black a page against the blood-bought churches of America.

## THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse to a wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed,—
The plea for mercy, softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
If with a firm, unchanging faith,
And holy trust and high, [met,
Those hands have clasped, those lips have
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel, but never tell;
The hard repulse, that chills the heart
Whose hopes were bounding high,—
In an unfading record kept,
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true.
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

M. Mocquard, the private secretary of Napoleon, has just deceased. He was his Majesty's oldest and most tried friend, having shared his fortunes as a state prisoner, as an exile, then as Prince-President, and finally as Emperor of France. He was seventy-three years of age, and was an enthusiastic Bonapartist under the first Napoleon. He was buried with great pomp and ceremony from the Church of St. Roche.

# THE FOREIGN FIELD.

## ITALY.

MILAN, Jan'y 24, 1865.

MY DEAR BROTHER:—Our evangelist at Lugano, in Canton Tessin, gives the following interesting account of a very determined but ineffectual attempt recently made by the priests to put a stop to the sale of the Bible and religious books in that city.

At the time of the great annual fair, which continues for many days, and always brings together a great crowd of people from the country around, the evangelist and his brother, the colporter, placed their Bibles and tracts upon a table in the public square, in common with all other articles brought together and exposed for sale. So many Bibles and other religious books, however, were bought by the people, the priests became enraged, and day after day besieged the authorities, demanding that the sale of such pernicious books should be stopped.—But all in vain. Finally, however, by bribes and entreaties, they persuaded two members of the municipality to send an order of prohibition. The Evangelist and colporter quietly removed their table, protesting, however, and appealing at once to the Grand Council of State, then in session. Two of the principal lawyers of the city volunteered to present, and, if necessary, advocate their cause.

The matter came up at once for examination, and the two members of the municipality were censured for what they had done, being able to give no other reason for their prohibitory order, only that the priests did not wish the books to be sold, since they were injurious to their church. The evangelist said to the council, that he was ever ready to yield to the laws, but not to the priests. After an examination which excited great public interest, the Governor of the Council not only gave the evangelist and colporter liberty to sell during the fair, as before, but publicly ordered the police to protect them. He also took occasion to issue by his secretary a public order, causing it to be published in the principal journal of the city, granting permission to our brethren to sell their books freely in every part of the Canton.

In Lugano, there are many families of influence where the evangelist is cordially welcomed, and among which he is doing an excellent work. I had hoped before this to have opened a hall for worship, but the society has not furnished me the necessary means. Hence the evangelist's labors are principally visiting the people in the city and region around, and holding private meetings as opportunity offers.

In Belinzona, another of the capitals of this Canton, our colporter had almost precisely the same experience as in Lugano. A table was hired from a *caffè*, and placed in the public square of the town, and Bibles displayed. The vice-mayor being informed by the priests of the fact, sent the police to prohibit the sale. The colporter resisted, declaring that he had the law on his side. A crowd assembled and soon became tumultuous, about half being in his favor and half against him. The vice-mayor also appeared with three large, fat priests, as his body-guard, and was greatly enraged that his orders had not been obeyed. The colporter, in the meantime however, had appealed to the mayor, whom he knew to be friendly, and this latter now sent an order not only permitting him to sell as long as he pleased, but also that he should be protected in so doing. The vice-mayor, who was a mere tool of the priests, was exceedingly angry, and at once begun railing at the colporter in vile and abusive language. While thus doing, he turned suddenly to leave, but, making a wrong step, he fell with his face, violently striking the pavement. His nose was broken, and when he rose his face was covered with blood. Thus rebuked, he and the priests left the field humbled and vanquished.

Many months ago our faithful colporter, laboring in the Valtellina, brought to me a very earnest request from the people of Sondrio, that I would send them an evangelist, and open a chapel in that city. The Valtellina is one of the richest and most charming valleys in Europe, situated at the

foot of the Alps, in northern Italy, and leading from the Lake Como to the Tyrol. It almost unites the products of Sicily with those of the north, combining the severe beauties of the Alps with the mild sky of Italy. The chain of the snowy Bernina separates it from the Swiss Engadina on the north, and in its varied climate are found the chestnut, the almond, the fig, olive and mulberry; and the Valtellina grapes, in ancient times, were so sweet, that it is recorded that the Emperor Augustus had them brought from here for his table. The people of this valley are more intelligent than in most other parts of Italy, and have manifested a remarkable interest in the Gospel. Indeed, their ancestors took refuge in this valley from central and south Italy, on account of their love for a pure and gospel Christianity, and then afterwards, in 1620, scores of families were massacred entire, men, women and children, for their attachment to the same. Carlo Barzomeo, the saint, who now lies a hideous corpse in a crystal coffin, in the vault of the beautiful cathedral at Milan, was the chief cause of this butchery. Sondrio is the largest city of this beautiful valley, and here are found many families who are continually entreating our colporter to urge me to come to their help, and they have waited so long, their last message was "are we forgotten, are we abandoned? We have called so long and no help has come, we are almost discouraged."

I sometimes think it is better not to begin at all in the work of a people's evangelization, than to awaken their desires, and then keep them long in suspense till finally they are discouraged.

This state of suspense, and I may say in many cases of painful suspense, is the precise situation of many parts of northern Italy. A great increase of effort and expenditure is absolutely demanded to furnish evangelists and open places of worship. The simple colporter must give place to a stronger and more permanent agency. For this reason, in looking around and viewing the imperative wants of this field, I beg for 12,000 or 15,000 dollars for north Italy the present year, and twice this amount expended the next twelve months would bring untold blessings to Italy for generations to come. It is the opinion of all intelligent and serious-minded Italians, that this country is now passing through a religious crisis. The people are being forced by the Pope and his encyclicals, to despise and reject the Papacy, and it is certain that, if a true spiritual faith is not soon given them, they will reject all religion, and scepticism will spread its blighting curse over all the land.

An intelligent Italian professor said to me yesterday, "if America and England would give Italy their religion, and make her a living nation in Europe, it must be done, and it can be done NOW; and if *not* done a dark and fearful conflict is before us. All moral and religious elements in society are to be terribly shaken, if not altogether swept away, by infidelity. We beseech you give Italy the Gospel immediately."

WM. CLARK.

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CARRARA, Jan. 23d, 1865.

REV. DR. CAMPBELL,—*My dear Sir*,—About a month ago, I wrote you of the work of evangelization in this little city. I am happy in being able to-day to give you a more full account of our most interesting work here. The little church of which I spoke in my last is in a most flourishing state. The meetings are attended by a goodly number of Catholics and "indifferents," beside those who are interested in evangelical truth. Besides we have organized a little Sabbath-school which met, for the first time, in a little side-room to our chapel, three Sabbaths ago. I have charge of this school, and trust, with the blessing of God, much good may be done for the poor, ragged, ignorant children who attend it. On the first Sabbath of our school, we had nine children and two men; the second, fifteen children and four men; the third, nineteen children and eight men. You see from these numbers that it is rapidly increasing, in fact the last day of our school, the little room in which we hold it, was *full*. Mrs. M., though only six weeks in Italy, and having but a limited knowledge of the language, nevertheless is engaged in

instructing an interesting class of ragged little ones who cannot as yet read. We feel very much encouraged in our school; although our children must *suffer persecution*, in the way of being *laughed at* and hooted at as *Protestants*, by urchins of their own age, sent, no doubt, by the priests for that especial purpose. Often these impudent little *priestlings* gather around the door of our school-room and shout *Protestanti scomunicati*," ("excommunicated Protestants," &c.) But though some of the children who attend school feel keenly these taunts and jeers of their bigoted companions, yet no one on this account has left us. Let me remark, in passing, that all Italians are exceedingly sensitive of the name *Protestant;* and on this account, they never call themselves by that name—all are known by the appellation of "Evangelici." They have been educated from infancy to regard the name "Protestant," as synomymous with *Satan*.

We have opened also evangelical meetings at Torano, a little village near Carrara, and we are very greatly encouraged in our work at this place. Twice a week we hold meetings, *i.e.* Wednesday evenings and Sabbaths in the afternoon. The room is crowded full every time worship is held with a most deeply interested audience. I have preached there sometimes, dear sir, when every nook and corner of the room was filled to overflowing — when they crowded around the little stand erected for the speaker, and listened to the words of life with an earnestness and interest which would have filled your heart with joy. To show you that these people of Torano are really anxious to know the truth, let me say that they hired the room in which we hold our meetings *themselves*, fitted it up with seats, lights, &c., all at their own expense, something very unusual indeed in the work of evangelization in Italy. Another most encouraging feature of this field is, that many of our auditors are women.—Generally speaking, the women are the last (except the priests) whom the Gospel reaches in Italy. But here at Torano nearly one-third of our audience are women. Already they are asking for schools, daily and Sabbath—for the organization of a church, for Bibles, &c. Indeed, dear Dr., our hearts are much rejoiced. May the Lord, who hath in his mysterious providence, led us to this place, bless and multiply more and more His own work. We ask your prayers for ourselves, for our brother and fellow-laborer, Sig. Perazzi, and for our work.

W. G. Moorehead.

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Florence, Feb. 13, 1865.

Dear Dr. Campbell:—It is impossible that the religious opinions of the Italians should remain unchanged, while the course of events is continually changing the relations of the Papacy to the State, and weakening its power over the minds and hearts of the people. Before the late revolution, Italy, (with the exception of Piedmont) under the sway of the "triple tyrant," walked in darkness and saw no light. There were no Bibles, no free press, no religious books, no colporteurs, no evangelists, no evangelical services—darkness covered the land and gross darkness the people. The people were ignorant and superstitious—they accepted unquestioned the religious absurdities recommended to them by the priests. If they suspected there was any other than the Roman Catholic religion, neither their minds nor their hearts were sufficiently interested to awaken in them any desire of change.

Now, however, God in his providence has removed the obstacles which had long prevented the introduction of the Gospel; religious liberty is substantially secured to the people, so far as the laws can do so. God has greatly blessed the labors of his people in many parts of Italy; multitudes once sitting in spiritual darkness have seen the light, and felt the power of the Gospel. On the part of the people generally there is a desire for instruction, both intellectual and moral, which desire either did not exist, or could not be gratified under the old order of things; for Roman Catholic Christianity does not seek to improve the minds or the morals of the people, but only to make them subservient to the Papacy.

Christians of all countries, who love the kingdom of our Lord, have reason to praise God that so wide a field is prepared, in

which they may aid in sowing the precious seed, the word of God, which has life in itself. Though they may not live to see the golden harvest which shall one day be gathered in Italy, yet whoever helps to scatter that seed, which has in itself a vital power, may rest assured that it will not perish, but will spring up sooner or later, and bring forth fruit to the honor and glory of God. The opportunity of doing good in this land now afforded should be thankfully improved by all who love the truth, and who are accustomed to pray that the kingdom of God may come, and his will be done on earth.

In nearly all the reports of colporteurs and evangelists appear encouraging facts, which should stimulate to greater effort and greater sacrifice. One writes: I have had the opportunity during the last month to converse often with country-people, who generally receive religious instruction with pleasure, and listen attentively to the reading of the word of God. I have tried to make them understand the differences between the disciples of Christ and the disciples of the Pope; that those who put their confidence in man will perish; but those who trust in God and obey his word, will find peace on earth, and eternal blessedness in heaven, and that no power of the priests can deprive their hearts of the joy of believing on the Lord Jesus Christ. I know not if those who listen to me receive the good seed into well-disposed hearts; but I do know that they are very attentive to the words of truth.

Another says: I entered a house where, within and at the door, were a good number of people. I began to speak to them of the church of Christ; and when they discovered that I was an evangelical, they were divided in their opinions, some wishing me to continue my discourse, and others wishing me to leave the house. When they became excited, and I feared some serious result, I proposed to make a prayer. They all became silent; and I prayed God for light and the knowledge of the truth. When the prayer was ended, all appeared to be changed—there was no more opposition; and all wished me to continue my remarks on the subject of which I had first spoken, or some other religious topic. On this occasion I sold many tracts, the most to those who appeared at first the most opposed.

So does God hear the prayers of his people, and blesses their persistent efforts to honor his name in doing good unto men.

Yours, very truly, E. E. Hall.

### LIMA.

Mr. McKim writes:—

Dr. Campbell,—Dear Sir: I have opened my little church, and had at the first meeting seventeen hearers, nearly all men; and nineteen the second. I look for a larger attendance on the next Sabbath. I have a nice though small room that will hold about forty persons. I find many who truly sympathize with the work. If it can be kept up, there may be much good done yet in Lima. I pray God to bless your churches with prosperity, and not to forget us in our weakness.

### GREECE.

The work in Greece is going forward, and is most encouraging in its nature. Letters from Mr. Constantine give evidence that God is most signally blessing his labors, enlarging his sphere of usefulness, and crowning his efforts with success.

## THE HOME FIELD.

One of our Bible-Women writes—

We cannot portray the looks which often accompany the thanks and blessings which fall from the lips, prompted by the heart, of those who suffer from sickness and sorrow of different kinds. As one, very feeble, said, "You must be an angel to come and see us so regular, but God helps you to do it, and it is a comfort to us." We talked to her of Jesus. She said she had confessed to the priest. We told her Jesus was the only one to hear her sorrows and know her pen-

itence for sin. She thanked us for our "sweet words;" but ere we returned, she had gone to the spirit land. Our schools are doing well, increasing in numbers and interest. One case on hand now is that of a sick mother, and a daughter who tries to take care of her. They have seen better days; but now misfortune threatens to overwhelm them, unless some kind hand is extended. Their history is beyond anything I ever listened to, and, if all true, is terrible beyond conception. While we have made an effort to supply the wants of the body, we have tried to induce her to come back to her spiritual Father's house, where there is bread enough, and we yet hope to hear her shouting the victory of redeeming grace. Sunday exercises as usual. One day varied from a sermon to a temperance lecture in the jail. As we passed out, we could hear one and another of those in different cells saying, "if we ever get out of this place not a drop of liquor will I taste—nor I, nor I, nor I;" and our hearts said, Amen.

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Our missionary at Louisville, Kentucky, writes:

The attendance of children at the engine house is very much increased. To see 85 little girls, from six to fourteen, gathered from the streets, children of poor families of the north-western part of the city, German and Irish, all seriously engaged in sewing, making up different kinds of garments for themselves, which had been cut out and prepared for them by the lady superintendent, assisted by fifteen lady teachers, to see them rise and repeat the Lord's prayer, and to hear them sing with so much earnestness and harmony the little hymns selected for them, saying readily when asked, that they love Jesus and want to be angels in that happy land—O this would, I think, bring tears from those who believe in the blessedness of the work of leading such little ones to Christ! We have now commenced another industrial school of refugee girls, under the superintendence of Mrs. Ladd. The materials are all furnished by our Refugee Commission. If present, you could see on Friday a room full of these children, and some adults, of those who were lately in the now desolate regions of Alabama and Georgia, and have been landed here, hungry and almost naked; many of them sick and covered with vermin, many dying and more dead. But now, those who have endured these privations and hardships, are washed and clothed, nursed and fed; and gathered into this Industrial School, are taught to sing and pray, and to make their own clothes. Besides this, on the Sabbath the little refugee boys, united with the girls, are gathered into a Sabbath-school at the same place, under the superintendence and instruction of myself and wife, and by assistant teachers taught more fully to sing and to read, and to love the blessed Saviour.

## MISSIONARY INTELLIGENCE.

### INDIA.

The hurricane which overwhelmed Calcutta visited Masulipatam, driving the sea inland for miles, and submerging the place. The Rev. J. Sharp writes:—"The rain streamed in torrents into the house, and the noise of the elements was deafening. I ran about, fastening doors and windows as well as I could, moving the furniture away from the stream of rain, and baling out the water, my wife helping me most energetically. But the doors and windows began to come off their hinges and to break their fastenings. We blocked them up with all the heavy furniture we could get; but all in vain. At last, near midnight, we found water rushing into the house, and rising most rapidly.—Everything began to float. The house floor is raised a yard or more above the compound, yet the water inside was above our knees, and we knew not how much higher it might get, for it was from the sea, two miles off. Mrs. Sharp was bent on going out and trying to cross to the nearest house, but I knew how deep and muddy it must be, and would not hear of it. We then tried to go out to the veranda and climb the staircase leading to the housetop. Twice Mrs.

Sharp was perfectly unable to advance, from the water, wind and rain, which struck us like hailstones. The third time we succeeded in reaching the staircase, and climbed it on hands and knees. Mrs. Sharp was all but blown over. We crawled along the top into one of the elevations of the roof, and just managed to get inside among the rafters. The wind and rain beat upon us, and we had little on but night-clothes. We had to keep one another warm by constant rubbing, and felt at times overpoweringly sleepy. A light, which we left below, shone through the chinks of the ceiling, and was a great comfort to us, as it showed that the water had not risen high enough to extinguish it. We prayed often, and little expected to see the dawn, for the walls shook with the wind and waves, and, I thought, would certainly fall. But we were heard, and preserved until the dawn came—an unspeakable relief. The staircase was all but gone, but we were able to descend it when the storm abated. The desolation around us is indescribable; all our out-houses flat, our furniture carried away for hundreds of yards, trees down, many houses fallen, and hundreds of corpses. Mrs. Sharkey lost thirty-three girls [of the Mission school]. Other native Christians and East Indians are gone. The Europeans are almost all alive. We have had great difficulty to get food. One day I got, very thankfully, some horse-grain."

The Rev. T. Darling writes from Bezwara —"The head assistant collector has received expresses, from which we learn that nearly the whole of Masulipatam and its suburbs have been submerged by the sea, which rolled in for several miles, that supplies of grain have been solicited and coolies to bury the dead. A pestilence is feared.

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Mr. Colen Valentine mentions the following interesting case of conversion:

A Jogi (a religious man who wanders about the country, begging and making converts,) for more than twenty years had been visiting holy places. In his travels he met a convert to Christianity. From him he heard of Jesus Christ as the Saviour of sinners. At once he said, "I have found one who can be my Saviour, he who is himself sinless. He who is God and man in one, can draw me a poor sinner from the pit into which I have fallen. I will no more put faith in *avatars* (incarnations of Hindu gods.) I must learn more of Jesus Christ." He stripped himself the following day of all his heathen ornaments and charms, and said: "I have parted from these things forever; teach me how I may obtain salvation from this sinless *avatar*, Jesus Christ." He and his wife are now under instruction for baptism.

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Mission among the Arrians of Travancore.—The Arrians live on the Hills of Southern India. To be out of the way of the tigers and elephants, they build their huts or nests in large trees, twenty or thirty feet from the ground. These men have no knowledge of the true God, but worship the spirit of their fathers, or certain demons, supposed to live in peaks and ragged rocks. Each little village has a priest, who, when required, calls on the demon of the place, and working himself into a state of frenzy, is thought to be possessed by the evil spirit, and yells and screams out answers to the questions put to him. When the body is buried, the spirit is supposed to pass into a brass or silver image, that is shut into the vault. A few offerings of milk and ghee are made, a torch lighted and extinguished, the covering stone placed on, and all leave. They have sacred groves where they will not fire a gun or speak above a whisper. The Rev. H. Baker was urged to visit the people by five of their number. At first he refused, as it was difficult and even dangerous to go through the jungle to their villages. Again and again they came. At last they said, "Five times we have been to call you. We are ignorant of what is right. Will you teach us or not? We die like beasts, and are buried like dogs. Ought you to neglect us?" "Cholera and fever," said another, "carried off such and such members of my family: where are they now?" Mr. Baker went. No sooner was his arrival known, than voices were heard shouting from one place to another, far away up the hill-sides: "He is here! he is here! Come all!" The work began. The people built houses for their teachers, erected prayer houses, and kept the Lord's day holy.—

There is now a most flourishing mission among these poor Arrians.

### CHINA.

In Pekin, says the Spirit of Missions, a wide door is opened for the preaching of the Gospel. Six missionaries have taken up their abode in that city during the past year, three places of residence have been purchased for the location of missions, two schools have been opened, and two chapels rented, all without opposition from the government. The people of the place are willing to hear, free from prejudice to a great degree, and, what is remarkable in China, women form a considerable part of the audience.

### DRUSES.

The Druses are a singular people with a singular history. They inhabit the Lebanon, to the south of the road from Beyrout to Damascus. They number about 79,000. They profess to be followers of a fanatical Egyptian caleph, named Hakim, who lived about the eleventh century, and was put to death by his own relatives, because of his cruelties. His clothes being found in a cave while his body had disappeared, it was concluded that he had ascended into heaven, and he is worshiped as a kind of incarnate god, who is presently to return to conquer the earth and give supremacy to their religion. Being no exception to the rule that all sects are intolerant in proportion to their smallness, they give the Jew ten curses, the Christian twenty, but the Mohamedan thirty. They believe also in the transmigration of souls, and it is one of their doctrines that in the last day, they themselves will rise as rulers, Christians as apes, Jews as ass drivers, but Mohamedans as asses with Jews on their backs. The English have established Protestant schools among them.

### TURKEY.

At Murad Tehai, a small town east of Broosa, a native Protestant preacher, while quietly pursuing his work teaching Protestants and others of his acquaintance the doctrines of Christianity, was suddenly arrested by the Governor of the Province, and in the depth of winter, in bad health, and against his most earnest protestations, was carried off under guard to the distant city of Bolee, where he is kept under surveillance. The pretext was that there would be excitement and bloodshed if the man were not arrested. The Muder (mayor) of Murad Tehai asserted in public that the "Protestants have been cursed by the Sultan, and put out of the pale of his protection;" and still, as he said, "they have the impudence to go about trying to spread their doctrines." This man has not been called to an account for his impertinence and falsehood. On the contrary, his superior confirms his assertions by treating the poor preacher as a felon and an outlaw, and leaving the other Protestants to the insults and outrages of their enemies. Mr. Stuart, the representative of Great Britain, brought the case before Ali Pasha.—He promised to order the liberation of the preacher immediately. Eighteen days have gone by, and yet nothing has been done. The poor preacher is still a prisoner, and has as yet received no intelligence respecting his liberation.

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Another Case.—In a town beyond Biligic, having a population of about three thousand Armenians, there have been a few Protestants for some years. The oldest of these, named Bedros, a poor but yet worthy man, was employed by a Turk to take care of his silk worms. This poor man was in the habit of reading his Testament to Turks who came to sit with him. At the close of the silk season, it was found that the silk worms had failed to furnish cocoons, which often happens. The owner became enraged, and declared that Bedros had neglected his business in order to read the Bible, and beat him so severely that he died of his wounds in a few days. The Turkish Governor paid no attention to the affair, and the Protestants were prevented by fear from demanding the punishment of the perpetrator of so great an outrage.

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Balikesir.—At a Sabbath meeting, while one of Mr. Greene's colporters was speaking of the efforts which even in time of war American Christians put forth to spread the Gospel, a man named Hagi Sarkis was

moved to tears, and immediately insisted on sending to Mr. Greene an English pound to help on the good work. This man is represented as a man of intelligence and good reputation. He voluntarily promised to pay part of the salary of a preacher, should one be sent to that place. He and those associated with him are the fruit of Bible reading.

At a place called Moohalect, distant 12 miles from Broosa, such has been the violent opposition of the Armenians and the imbecility of the Governor, that the Protestants were for ten days prevented from burying the body of the wife of one of their number. Three years ago strict orders were given by the Turkish Government that a burying ground should be granted to every Protestant community. The Pasha of Broosa has not yet obeyed them in respect to the Protestants at Moohalect. There is much reason to fear that secret instructions have been given by the Turkish Government to the rulers of the provinces so far as possible to thwart and prevent the work of the missionaries even among the Armenians. Fearful that the light of Christianity would weaken the spiritual authority of their rulers they would gladly put a stop to all Protestant reformation.

## SOUTH AFRICA.

The Zulu mission has for some time felt the need of good schools. A great number of children from among the heathen wish to be taught. The missionaries were pinched for funds. They presented their wants to a few of the English Colonists, and about £100 was contributed with great cordiality. The Government Superintendent of Education has also granted to the day schools funds in aid sufficient to keep them in good condition, and is ready to increase the grant if needed. The only conditions made are, that reading, writing, and arithmetic must be taught in the English language. The missionaries may teach what ever else they please.

## SYRIA.

The missionaries write:—A marked effect of the labors of numerous Jesuits and sisters of charity has been noticeable of late, in drawing lines of separation hitherto unknown between us and the people, restricting general intercourse more and more each year. We formerly had a wide circle of friends and acquaintances, with a slight hold upon each. Now our friends are fewer, but our hold upon their interest and regard is stronger.

As we are here enabled to compare the nominal Christianity of Western Asia with that imported from Rome, we find the latter tenfold more malignant, unscrupulous, and successful. The one is vulnerable error, the other steel-plated; but the sword of the Spirit will in the end pierce them both.—Jesuitism is most active in the cities; and therefore, prejudice is stronger, and the results of missionary labor less, than in the country. Of our congregations in Sidon, a large part come from the gardens without the walls, and from a neighboring village.

The Press.—The Old Testament has been printed from Psalm 81 to the 30th chapter of Ezekiel. An edition of the New Testament, for the British and Foreign Bible Society, (7,000) was completed in April. An edition of the New Testament, royal 8vo., (4,000) and one of 12mo. (5,000) for the American Bible Society, were completed in November.

A minion New Testament, by subscription, (3,000) was commenced April 19, and at the end of the year had reached the last of Acts. A second edition of the primary Arithmetic, commenced in 1863, was completed in February of this year.

The total number of pages printed during the year was 9,425,600; of which 8,662,000 were pages of Scripture. The Arabic translation of the Scriptures was completed in August.

Boarding-School.—Out-Stations.—The female boarding-school, under the care of Miss Mason, was in successful operation through the year. Not more than ten pupils were in attendance at once, but these were mostly from Protestant families, had good opportunities, and made satisfactory progress.

At Dibbee, twelve miles north-east of Sidon, the home of two Maronite bishops, "the Gospel entered," "a flourishing school

was opened," "the missionaries, on their visits, were welcomed by a large number," and "for some months there was a cheering prospect." But it is said :

The more gratifying this state of things was to us, the more galling was it to the Bishop, a proud, imperious man, who was taunted, wherever he went, with what was occurring in his own village. Thus was he stimulated, on every hand, to endeavor to quench this rising flame. By means of his powerful influence with individuals and with the Government, he caused the Protestants to be wronged in their property, brought before courts on unjust claims, turned out of their employments, and their names made odious every where ; while, on the other hand, to those returning, presents and office were freely given. In this way, one by one the number was reduced, till there no longer remained enough of either children in the school, or adults in the community, to justify the continuance of the teacher among them. Only two families remain steadfast. From these there are two pupils in Miss Mason's boarding-school.

### TRIPOLI.

During the summer of 1864, a number of young men of the Greek Church formed a society for the study of the Bible. They were desirous of making the society permanent, by renting a room and establishing a library, when the Bishop prohibited their meeting together, telling them they would fall into heresies. They begged of the Bishop to give them their best educated priest to instruct them : this he also denied. These young men now attend the services of the American missionaries, and some of them are learning the truth.

## NEWS OF THE CHURCHES.

### ENGLAND.

The Week of Prayer appointed for the first days of the New-Year were celebrated by prayer meetings in many parts of the city of London, and the other cities and towns of England. The principal meeting, at Freemason's Hall, which was attended by a large number, was addressed by well-known ministers and laymen of different churches, and the feeling pervading it was excellent.

Two hundred and fifty clergymen attended the Clerical meeting this year at Islington. The question, is the Church of England duly fulfilling her office as a Missionary Church, was discussed. In treating of this topic, reference was made to the smallness of the whole amount of missionary contributions as compared with the resources of the country. The imports and exports were a million and a half a day, while the whole contribution of the members of the Church of England to the four great Missionary Societies was two hundred and fifty thousand pounds.

### SCOTLAND.

The premises of the Free Church Mission in Calcutta, which Dr. Duff had so long and ably superintended, were almost wholly destroyed by the late hurricane. An appeal made for a fund to restore them has been most liberally responded to, by persons of different churches, who seem to regard the great Indian Missionary as their common property. It is to be hoped that, through his influence, the missionary spirit, which had somewhat abated in Scotland in recent years, may be much revived.

The Chamber of Commerce of Edinburgh, composed of men of all parties, decided by a majority of between twenty and thirty against four, in favor of the following resolution : That the Chamber strongly disapprove the systematic running of goods-trains on the Sabbath-day, and that this resolution be communicated to railway companies and corresponding-Chambers of Commerce.

### FRANCE.

France is passing through a seething time. The breaking up of the tyranny of the clerical man will but make place for the religion of the future, the rationalistic despotism of the Atheistic man. Christians must take heed to themselves, and to the part they play during this seething time. It is no hour for vague speculations, but for sober,

solid grounding upon the eternal Word of God.

### GERMANY.

The commencement of the year was celebrated with energetic demonstrations against the ever bolder and franker advances of infidelity. More than sixty evangelical clergymen issued an encouraging address to the distressed brethren of Baden, who have entered into a spiritual controversy with Dr. Schenkel. The antagonism between belief and unbelief is continually growing more and more distinct. The positive impossibility that the confession of the Gospel, and the denial of Jesus Christ's having come in the flesh, should subsist together, is more and more truly felt. The question, What think ye of Christ? whose Son is he? is resuming its prominence.

Prayer meetings were held in Berlin during the first week of the New-Year. The largest was held in the beautiful hall of the Evangelical House of Assembly, and was distinguished by the attendance of her Majesty, the Queen Augusta. Her Majesty staid through the meeting to the very end, with an interest not faintly manifested, and finally expressed to the various members of the Committee her desire that the Prayer-week at Berlin might be renewed from year to year, with a constant increase in the number of its adherents.

### SWEDEN.

A Clerical Conference, summoned by the Bishop, was lately held at Lund. The following topics were discussed: No religion without miracles; no religion without conviction of sin, and a confession of the fall, and a worship in accordance with this; no Christianity without faith in the Divinity of Christ; no Christianity without an atonement of blood; no Christianity without a pure and unadulterated historical source, and an infallible standard of doctrine; no Christianity without a church; no church without a ministry, and no ministry without learning; no living church without discipline, and no discipline without the church's freedom with reference to the state; and no free and strong church without Synods and Synodical authority. The substance of all these was ably expounded and maintained.

## MISCELLANEOUS.

Albert Woodruff, Esq., of Brooklyn, a gentleman well known to the public for his benevolence and his great interest for years past in the Sabbath-school cause, has been appointed by our Board an Associate Secretary, with special reference to the Sabbath-school Department. For two or three years past he has been traveling through France, Germany, Italy, and Switzerland, awakening an interest in Sabbath-schools, employing colporters, and establishing Sabbath-school papers, giving freely and liberally of his means for their support. On his return home, he presented the facts to his pastor, the Rev. Dr. Storrs, and Dr. Kirk, and other friends; and they, in connection with the members of our Board, were so deeply impressed with their importance, as connected with the great work of evangelization, that they unanimously invited Mr. Woodruff to occupy the post as Associate Secretary. Mr. Woodruff, from his love to the work, accepts the appointment, giving his services gratuitously, asking no salary from the Society. We commend him, then, to all the friends of the cause. When any of our Sabbath-schools or Churches want to hear of the work going forward in Italy or Germany, or other parts of the field, he will be ready to respond to their calls. He can be addressed at the Rooms of the Society, No. 156 Chambers-street, N. Y.

PRESIDENT'S INAUGURAL.—We advise our readers to study well the President's Inaugural. It contains a deeper meaning than can be derived by a simple perusal. It shows that he who stands at the head of the nation often visits the fountain of knowledge. Many of his words to the people are the words of God, aptly selected to impress upon the mind lessons of the highest importance.—The judgments of God have spoken to the land, and Mr. Lincoln would have us learn wisdom. His words were "like apples of gold in pictures of silver."

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THE Commercial Advertiser says that the President offered the French Mission to Dr. McClintock, in acknowledgment of his patriotic services in Paris while he was Chaplain of the American and Foreign Christian Union. Dr. McClintock promptly declined the honor, assigning as a reason, failing health. We are sorry to hear that he has been obliged to resign the pastorate of St. Paul's Church, and trust that his residence on a farm, for a year, may do much to benefit his health.

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The Rev. Mr. and Mrs. CURRIE, connected with the United Presbyterian Church, sailed from New-York in the steamship "City of Boston" for Liverpool, on their way to reinforce the mission in Egypt. That mission has been very prosperous under the labors of its present missionaries; and we are rejoiced to see so valuable an accession to their numbers. May the Lord abundantly prosper them, and bring Mr. and Mrs. Currie safely to their journey's end.

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THE FIRST ARTICLE.—We would bespeak for our first article in this number a careful reading. It was written by one of our able correspondents, who has devoted much time and careful study to the subject of the prophecies, as well as the chronology of the Bible. We do not hold ourselves responsible for all his calculations: still the matters discussed are immensely important, and well deserving our most serious consideration.

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EXAMINER & CHRONICLE.—The Examiner and The Chronicle, both Baptist papers of this city, have been united under the joint names of the two papers. We have not been as familiar with the Chronicle as the Examiner. This latter paper has long been on our list of exchanges. We have looked for its visits from week to week with great interest. There are few if any of our papers whose leading editorials have been more ably written. We wish them great success in their work.

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INFLUENCE OF CHRISTIANITY UPON SAVAGE TRIBES.—Not long ago a ship was wrecked. The passengers nailed boards together, and on this frail raft nineteen persons succeeded, after twenty-one days, in reaching one of the Fiji Islands. The natives hid themselves, supposing that the new-comers were slavers. After a time, their helpless condition was discovered. Neither party could understand the other. At last one of the natives spoke the word "missionary"—which made the poor mariners feel perfectly at ease. The kindness of the natives was remarkable. They supplied every want, and on the following morning went to inform Mr. Nettleton, belonging to the Wesleyan Mission, residing twelve miles from their village, of the coming of the strangers.

Mexico.—At the Anniversary of our Society in May last, we made the following statement in regard to the work of evangelization in Mexico:

"Our principal work for Mexico has been done by one devoted missionary lady, Miss Rankin, in a female Seminary at Brownsville in Texas, on the border of Mexico, where, as stated in the last Report, over two hundred Mexican young ladies have been educated in a Christian manner. Through her influence, in co-operation with the American Bible Society, thousands of Bibles have, in the last ten years, been carried into Mexico, and the fruits begin to appear. A wide-spread and growing distrust of the Romish religion prevails, especially among the priests. A Jesuit, who was receiving an annual salary of $25,000, saw a Bible, bought it, and read it: found in it a religion totally unlike the Papal, which he renounced; and after severe persecutions, escaped to Brownsville, and is now preparing answers to priestly misrepresentations. He gives all the evidence of sincerity which the case admits; submitting to loss of salary, property, friends, influence, and to the infliction of tortures for the truth. He says, that of the 7,000 priests in Mexico, 150 he knows to be desirous of renouncing Popery, and to be held to it only by fear of starvation. Some have left it, and are wandering in disguise and extreme poverty. Is there not encouragement to redouble our efforts for Mexico?"

Two of these priests, Juan Francisco Dominiquez and Juan Nep Enriquez Orestes, have lately come to New-York, bringing to us letters from Miss Rankin introducing them to us, and giving us good hopes of their true conversion to Christ. We introduced them to Mr. Theodore Dwight, who speaks the Spanish language, and who has taken a great interest in the work of evangelization in the Spanish Republics, having written a number of articles for our magazine on the subject. Through his agency, in connection with Dr. Leavitt and Mr. A. Woodruff, a public meeting was held Tuesday evening, March 7th, in Brooklyn, in the Rev. Dr. Storrs' church. It was a meeting of great interest. Both these priests addressed the large congregation present in Spanish, which was interpreted by the Rev. Mr. Riley. They stated that they obtained a Bible, and after reading it, had renounced the errors of Popery and called themselves "Reforming Catholics"—that since the beginning of the late war with France they had been driven from Mexico, but they hope soon to return and continue the work of evangelization.

What is in store for poor, oppressed Mexico we know not: present indications are, however, favorable. Miss Rankin has twice been driven from her Seminary, in Brownsville, by the Rebels, and her school broken up. The last letter from her announced to us that she was going to Monterey, in Mexico, to open her school there. Since then we have not heard from her, but hope to soon.—Another fact encourages us: the Bible Society have learned that their agent, Mr. Hickey, has received written permission from the government allowing him to prosecute his work of Bible distribution. Shall we not then labor and pray with more earnestness, that "the word of God may have free course and be glorified" in this land of darkness and perplexity?

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Intelligence has been received of the death of Rev. Austin H. Wright, D.D., of the Nestorian Mission, (American Board), and of Mrs. W. Williams, of the Eastern Turkey Mission. Dr. Wright has been an honored and valued laborer in Persia for nearly twenty-five years.

Negotiations are pending between England, Russia, and Denmark, in view of establishing submarine telegraphic communication between England and Russia.

An English View of the United States Christian Commission.—The February number of "Christian Work," a magazine published in London, contains a long article on "The United States Christian Commission," from which we extract the following paragraphs:

"We would especially claim the attention of our English clergy to one fact which, in our opinion, does their American brethren the greatest credit. Although the clerical portion of the committee appears to be made up of different sects, not a particle of sectarianism can be detected in any of the voluminous reports and documents before us. They have marched to their duty—Presbyterians, Congregationalists, and Episcopalians—shoulder to shoulder, having before them only two motives of action: the love of God, and the welfare of their brethren at the seat of war. Nor is the lay element one jot more prejudiced; they seem actuated by exactly the same reasons which brought from their pulpits and congregations their spiritual teachers.

"Another feature should also be noticed and retained in the memory of all Protestants, the power of their clergy in the promotion and organization of good works. The Catholics speak with most justifiable pride of the influence of their priesthood in teaching the necessity of such acts, and not unfrequently have pointed at the weaker power of the Protestant clergy; but here we have a proof how far the reformed creed can go in works of general utility. **** In no Roman Catholic country can be quoted a mission of mercy in point of magnitude equal to that at present to be seen in America."

Spread of Romanism in England.—Since 1851, there have been built in and about London, eleven churches, thirty-five nunneries and monasteries, besides orphan asylums, hospitals and schools. There are in England and Scotland 1521 Bishops and priests, 1132 churches and stations, and 250 nunneries, and 12 colleges. In various ways the Government has aided and encouraged this "ominous increase" of Jesuit power. Is there not danger that it may some day or other shake the very foundations of England's boasted liberties?

Revivals.—Good tidings come to us from the army of the Potomac. Gentlemen who have just returned from the front, speak of the work as beyond description. The chapels erected by the Christian Commission are filled to overflowing by those enquiring, What shall we do to be saved? One clergyman said, "I never attended such meetings—I never wept as I did when I heard one and another rise and ask for prayer, stating the dealings of the Spirit with their hearts." We have heard that General C., who so lately made the glorious cavalry charge which resulted in the capture of Early's forces, has come out boldly on the Lord's side, and is rejoicing in hope.

There has been much interest awakened in some of the Brooklyn churches. There have been over a hundred conversions in one and fifty in another church. Sabbath school children, young men of promise, and old men, have together come out from the world and confessed their faith in Christ.

Persecution.—In our last number we gave an account of the persecution of Protestants by the Roman Catholics in the Loyalty Islands. We are glad to hear that the Earl of Shaftesbury, Dean Stanley, and other English gentlemen sent to Napoleon III a memorial protesting against such acts. The Emperor replied that the Protestants should have redress, and that he has written to the commander to afford the missionaries every opportunity to freely exercise their ministry in the Islands.

Encyclical.—It is said that the Pope hesitated long in reference to publishing the Encyclical. In the beginning of last December, while taking part in a service in honor of the Immaculate Virgin, he heard a voice from heaven, telling him to publish it without delay. He at once called his chief Secretary and commanded him to take the letter to the printer, and have it published so as to send copies to every Patriarch and Archbishop. The Pope is an old man, and his bigotry grows with his age. He knows nothing of men, nor of the times. He is feeble, superstitious, fretful and timid. He abandons himself to fancies, and calls them the voice of God!

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Dr. Wiseman.—No pains have been omitted to create a sensation by the death of Dr. Wiseman. Twice he received extreme unction, and for twelve days he was announced to be daily sinking. At length, however, the fact of his departure was announced, although it may fairly be questioned whether he had not breathed his last somewhat earlier. It would not have done for a Cardinal to die off at once as other men; the thing must be converted into a performance, and be done with dignity!

The funeral was a very startling affair; nothing like it has occurred in London since the Reformation. The procession was very skilfully arranged, and eminently calculated to create the thing desired—a sensation, and to impress the sentimental multitude; outriders, bishops, canons, clergy, filling thirty or forty coaches, some with four horses and some with six, are blazoned forth; Queen Amelie, ambassadors, and all sorts of great people are exhibited as adding lustre to the scene. Still further to exalt the exhibition, the entrance to St. Mary's, Moorfields, yesterday could only be obtained by invitation, this course having been found necessary in consequence of the extraordinary number of applications that had been made to the Roman Catholic clergy of London during the past few days.

The poor Cardinal is in a somewhat perplexing condition. After twelve years of personal affliction and sublunary glory, the boast of his Church and the terror of England, there is much uncertainty as to his whereabouts. He had not much repose here, and it seems doubtful whether he has much whither he has gone; for "requiems" are being everywhere performed for "the repose of his soul." The question, therefore is, whether "his excellence" be in purgatory or not!—Appearances seem rather against him; for in heaven we know there is rest, pure, perfect, and everlasting, so that prayer for it is a work of supererogation; but if in purgatory, it is another thing. Here our information fails us. If he be there, he must get out as best he can!—*Standard.*

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Popery in Ireland.—A highly intelligent gentleman, who designates himself as "an English Catholic," is addressing a series of letters to the editor of the daily Standard, in which he throws considerable light on divers points with which the public at large are not, and cannot be expected to be, acquainted.—He calls attention to the fact that about one-ninth of the Scotch and English clergy of the Popish Church, are either foreigners by birth or immediate descendants of foreigners. Of the 1,521 priests residing in England and Scotland, no less than 170 have distinctly foreign names—French, German, Italian, and others.

When God has some great event to be brought about, he raises up men equal to the emergency. There are two principles in the government of God, that stand out in all their prominence:—1. That all events are under the control of divine providence. 2. That in the accomplishment of his plans he employs human agency, and not miraculous power. That God intends good for this country, and does not mean to give us up, is manifest from the history of its settlement.

Russia.—Some years ago Dr. Baird visited Russia, for the purpose of inducing the Emperor to print the Bible in the vernacular of the country. We now learn that the Bible is widely circulated, and the spirit of missionary enterprise is taking a deep hold on the people. Some Russians at St. Petersburgh resolved to send in 1864 a colporteur to Nyni for the sale of Bibles, but before he got half way, there was such a demand that he sold all his stock, and had to send back for a fresh supply. Schools are multiplying among the peasantry. Already there are more than 150,000 children in them, and in consequence the circulation of the Bible is increasing. Great progress has been made in the academies for the training of the clergy, in a high and liberal course of study. Every where among the laity is a desire for reform, and to know more of the English Church, and to follow England in her religion as well as her political development. A Russian nobleman, a member of the Council of State, not long ago said he thought the Evangelical Russians should do something in sending out missionaries from Russia to Central Asia and Northern China, and that he knew of but one obstacle, that the law required all converts to be members of the Greek Church. He thought that might be overcome.

The Spanish Priests.—We give the following extract from a historical sketch of the converted Spanish priest, the Rev. J. N. E. Orestes, read at the meeting held in the Plymouth Church, on Tuesday evening, March 7th inst.:

"I entered the Roman Church with entire confidence that it was the true church. Having, however, studied the Bible, I discovered abuse where I looked for justice, excess where I hoped for equity, usurpation where I expected right, error where I thought there was truth, imposture where I admired mystery, superstition where I reverenced religion, deception where I revered doctrine, in short, evil where I believed there was good.

"Mexico, following the impulses of the age, made a step forward in the way of civilization and progress. The nation rose *en masse* to recognize the rights of its Sovereignty —to overthrow a vicious theocracy—to extinguish the inveterate abuses of a noxious aristocracy, and of a clergy as rebellious against the laws as astray from their apostolic mission.

"A large number of priests, seeing the criminal and shameful acts of the high clergy, the seditious pastoral letters of the Bishops, the inhuman violence with which they sustained and gloried in the civil war, causing torrents of blood to flow for the purpose of saving their wealth and privileges, were convinced that the conduct of the greater part of the Mexican clergy was contrary to the doctrines of Jesus Christ. They have in consequence been the subjects of persecution, yet each in his sphere has sustained the reformation with more or less success and suffering. My friend and myself are here to night as representatives of these men who call themselves the Reforming Clergy of Mexico."

One Child.—Bishop Beveridge has truly and strikingly said—"Who knows but the salvation of ten thousand immortal souls may depend on the education of a single child?"

ITEMS.—The United States owns upwards of 1,000,000,000 acres of public lands susceptible of cultivation. They own at least 2,000,000 acres of gold and silver-bearing lands. The arable lands are worth at least $1,200,000,000, and the mineral lands are worth at least $8,000,000,000, making together a total of $9,200,000,000.

The scientific world has just experienced a severe loss by the death of M. Gratiolet, professor of zoology in the Paris Faculty of Sciences. He was struck with apoplexy while in his laboratory at the Museum of Natural History.

The Italian Government has given notice that on and after the 25th January all coinage or currency bearing the Papal effigy or insignia will be no longer admissible to circulate either in the Romagnia or Umbria, or the Marches of Ancona or any province of the kingdom.

The coasting trade of Chili will be opened to vessels of every nation on the first of May. The immediate effect of this will be to increase trade with San Francisco and benefit our commerce there generally.

THE JEWS.—According to a calculation recently made, says the Moniteur, there exist in the whole world 7,000,000 Jews, of whom one-half are in Europe, especially in Russia, where there are 1,220,000. The number in Austria is 853,300; in Prussia, 284,500; and in the rest of Germany, 192,000. At Frankfort-on-the-Main there is one Jew to 16 Christians; in Sweden and Norway, only one in 600. France contains 80,000; England 42,000; and Switzerland 3,200. A remarkable fact is that in the countries where the Jews are completely emancipated—that is in France, Bnlgium and England—their number is diminishing, whilst elsewhere it is increasing.

MUNIFICENT BEQUESTS.—The sum of about £60,000 has been transferred by the trustees of the widow of John Scott, Esq., in different proportions to the Church Missionary Society, British and Foreign Bible Society, the Pastoral-Aid Society, the London Missionary Society, the London City Mission, and the Clerical-Aid Society. The three former Societies will receive about £14,000 each, and the three latter about £7,000.

ALL FOR THE BEST.—Dr. Johnson used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks: "For every bad there might be a worse: and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised!" he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission; one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost half won the battle of life at the outset.

ARCHBISHOP WHATELY was endeavoring to elicit a candidate's idea on the market value of labor, with reference to demand and supply, but being baffled, the prelate put a question in this simple form: "If there are in your village two shoemakers with just sufficient employment to enable them to live tolerably, and no more, what would follow if a third shoemaker set up in the same village?" "What would follow, sir?" said the candidate, "why, a fight, to be sure."

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1865.

### NEW HAMPSHIRE.

Drrey. 1st Ch. & Soc.....10 00

### VERMONT.

Orwell. Cong. Chur., Rev. A. L. Austin L. M.....50 00
St. Johnsbury. 2d Cong. Ch.....34 79

### MASSACHUSETTS.

E. Hampton. Missionary Socy. of Williston Seminary.....21 15
Pepperell. Cong. Ch. & Soc.....13 86
So. Braintree. For L. M. of Rev. L. R. Eastman.....5 00
W. Cambridge. John Field, Esq.....100 00
Boston. J. W. Field, Esq., for L.M.....50 00
Foxboro. 1st Cong. Ch. and Soc., to make Henry Williams L.M.....45 25
North Bridgewater. Porter Ch. & Soc.....18 75
Braintree. 1st Cong Ch. & Soc.....25 00
North Weymouth. Pilgrim Ch. & Soc. to complete L.M. for Rev. S. L. Rockwood.....18 70
Boston. By the Mass. S. S. Socy.—Books for the Greek Mission.....15 00
Winchester. Cong. Ch. & Soc.....104 70
Sudbury. " " .....20 70
Andover. So. Parish add.....1 00
Essex. Cong. Ch. & Soc.....31 03
Wilmington. James Skilton.....50 00
E. Weymouth. Cong. Chur. & Soc. for L. M. of Rev. Jas. P. Lane.....30 00
Andover. Free Church & Soc. for Greek Mission.....30 82
" Rev. J. Henry Thayer.....2 00

### CONNECTICUT.

North Woodstock. Cong. Ch. for Rev. J. White.....9 00
——— A Friend in Connecticut.....10 00
Hartford. Centre Ch. in part.....77 00
Rockville. 1st Ch. & Cong., $30 of which from E. R. Rose to make himself a L. M., the rest makes S. W. Johnson and John A. Stickney L. Ms.....100 00
" 2d Ch. & Cong.....60 00

### NEW YORK.

Cuba. T. H. Vance in full for L. M.....10 00
Flushing Miss Martha Tappan.....5 00
N. Y. City. Am. Bible Soc., part of grant for Bible work in Italy.....750 00
and for special Bible work in the Valley of Engadina, under Rev. Mr. Clark.....500 00
Cambridge. Rev. P. Campbell.....1 00
Poughkeepsie. Margaret J. Myer.....40 00
Troy. Pupils of Troy Female Seminary to make Miss Emma Willard L.M.....36 47
Albany. 2d Presb. Ch., Rev. Dr. Sprague by G. & E. C. Batchelder.....182 37
Honoeye Falls. Richard H. Lee.....10 00
Albany. 1st Presb. Ch., W. Gould, Tr.....85 00
N. Y. City. John C. Baldwin.....150 00
" Col. for the support of the S. School Department, under A. Woodruff, Dr. Bronson, H. H. Corning and others, through Rev. J. H. Brutiss, $520; Dr. Bonson add. $250.....770 00
" A. C. Post, M.D.....100 00
Astoria. 1st R. D. Ch.....36 29
N. Y. City. M. Prot. Ch. Attorney-st., in part of L.M. for Rev. W. P. Hammond.....27 13
Hortright. Benevo. Association by A. R. Leel, Tr.....2 50
Danby. Cong. Chr. by Rev. Mr. Mayo.....7 85
N. Y. City. "C. P. S." $25; "P." $100, for Mr. Bonifas' School in France.....125 00

### NEW JERSEY.

Mendham. 1st Presb. Ch.....41 37
Blackwoodtown. Chas. Stevenson to constitute his son, R. G. Stevenson a L. M.....30 00
" O. S. Pres. Ch., of which $30 makes Rev. Charles Wood a L. M.....33 50
" A Union Meeting col.....9 03
Belvidere. O. S. Pres. Ch.....15 00
Camden. Stevens & Vanuxum.....10 00
Millington. Alex. McEowen.....10 00

### PENNSYLVANIA.

Philadelphia. Mrs. M. R. Mitchell.....5 00
Brooklyn. Pres. Ch., Rev. W. H. Adams L. M.....30 00
Susquehanna Depot. Pres. Chur. by H. Pettingill.....17 00
Catasauqua. Which makes John Irwin and Lodge 68 L.Ms.....35 00
Philadelphia. For George Constantine in Greece, Alex. Whilden for L.D., $100, Dr. J. S. Whilden, U. S. A. $25.....125 00
" S Colwell.....50 00
Philadelphia. T. A. Biddle in full of L M. $20; Bayard, Earp, Williams, Johnson, Worne, and Stewart $10 each; Thos. Potter $15; Perkins, Brown, Farr, Perkins, Stoddard, Boyd, Neff, Tenbrook, Benson. Kimball, Young, Thompson, and Gallagher $5 each.....160 00

### MARYLAND.

Baltimore. G. S. Griffith, for L. M., $30; C. J. Baker $10; Purviance, Stevenson, and Purviance $5 each; Miss Purviance $2.....57 00

### ILLINOIS.

Kewanee. Selah Loomis.....2 00

### OHIO.

Norwalk. Bapt. Ch., Rev. A. Cornell 50c., H. P. Dillingham $1.....1 50
" M. E. Chur., S. Pennewell and Chas. E. Pennewell, $1 each.....2 00
" Prot. Epis. Chur., C. E. Newman, and Platt, Benedict $1 ea.....2 00
" Pres. Ch. in part to make Rev. A. Newton, D.D. L.M.....25 00
Oberlin. 1st Cong. Chur., of which $2 to complete L.M. for N. Gerish, and in full of L. M. for D. P. Reamer.....30 24
" 2d Cong. Ch.....18 90
Wakeman. 2d " " .....2 00
Zanesville. R. Q. Beer.....1 00
Norwalk. Rev. E. C. Cooke.....1 00

### MICHIGAN.

Detroit. 1st Pres. Ch., J. W. Farrell, $25 Eliza E. Stewart, $20; Mary Canfield and "Nemo," $10 ea; D. Cooper, J. S. Farrell, D. Carter, Dr. M. Stewart, A. Shelly, $5 each; Ira Worcester, $1.....91 00

THE

# CHRISTIAN WORLD.

Vol. XVI. MAY, 1865. No. 5.

## LEAGUE OF THE AMERICAN REPUBLICS.

Certain fillibustering operations have been commenced, and others threatened, against American Republics, by several European powers, since the hands of the United States have been tied by the great slaveholders' rebellion. These aggressions have caused much alarm to republicans on the American continent; especially to those of the smaller and weaker States, and have made them anxious for a league among all these republics to assert the "Monroe doctrine" and save this continent from monarchy, *forced* upon any State by conspiracy of European aristocracies or despotisms for that purpose. Peru has taken the lead, and been especially active in securing such a league, and so far as South American republics are concerned has made some progress. A congress representing all of them, excepting Paraguay and Uruguay (which are in too disturbed a condition to attend to it), has assembled and taken decided action. Also favorable responses from Mexico and Central America have been received, and all loyal citizens of the United States look on these foreign inroads with unspeakable reprobation.

It is proposed in this paper to set forth a few facts, showing that there are grounds for apprehension and protest.

### STEPS OF AGGRESSION.

I. The initiative was taken by Spain. By a solemn decree, dated May 19, 1861, she reincorporated the Dominican republic into the Spanish monarchy. II. Then followed the invasion of Mexico by France, at first seconded by England and Spain. III. Thirdly came the little quarrel, got up by Louis Napoleon with Peru, on account of her alleged participation in kidnapping South Sea Islanders as laborers. IV. In the fourth place, Spain, without giving opportunity for reparation or explanation, seized the Chinca Islands, because of indignities shown by Peruvians to some Spanish subjects. All these came after our troubles began, and in pretty rapid succession, and probably for causes no greater than had many times before existed to an equal extent. But such causes were passed over in silence before, because they

could not be taken advantage of with prospects of safety and success. Now they are seized on with indecent precipitation.

The circumstances are very remarkable. All four of these quarrels taking place so hastily and so nearly simultaneously ; all of them with *republics* on the American continent, or in its waters ; all of them after the United States were occupied by a gigantic civil war—it certainly looks as if they had some connection with our embarrassments. It looks also as if there were concert of action among the different aggressors, to gain some great object of common interest. This will appear more clearly, we think, as each case is examined more minutely.

### I.—ST. DOMINGO.

It seems that Santana, a former president of St. Domingo, but evidently a traitor to his country, represented that it was the unanimous desire of that people, satisfied of their inability for self-government and worn out by anarchy, to be again received into the arms of their ancient mother. So far as appears, no vote of the people was ever taken—so far as appears, the Spanish government took no measures to ascertain the real state of feeling among the Dominicans ; but found it *convenient* to believe all which this renegade adventurer, Santana, asserted, and on that based the gravest proceedings which were to denationalize a whole people, and affect their most vital interests for ages. It was all done, too, from motives of *pure philanthropy*, and of special love to her erring children. This *prodigal daughter* had gone ungratefully away from her tender mother—had subsisted on the husks of republicanism, until brought to the point of starvation and repentance ; had now returned and begged admission again under the parental roof. The soft-hearted Spanish mother cannot refuse, but goes forth magnanimously to receive her erring daughter. But how ? With hostile ships full of armed men ! ! Does this look like an honest belief of what was said by Santana, or like hot haste to find a pretext and an opportunity ? As the pretext was furnished by Santana, was not the opportunity furnished by our war ?

### RECEPTION BY THE DOMINICANS.

From the statement of Spain's motives, as given by her present Premier, Narvaez, it would seem that so much disinterested benevolence ought to have secured for her delegation, sent to welcome back the homesick republic, a most cordial and grateful reception ; their approach should have been hailed by bonfires, salutes, and ringing of bells. Alas ! how different ! The poor, degraded mulatto race had become so depraved by forty years of freedom, as to have lost all sense of common proprieties. They rudely warn off these loving friends—with deadly weapons resist their landing—shoot them down—refuse them all supplies—do every possible thing to make them go away.

Now arises another *seeming*. It seems that, if Spain, as Narvaez asserts, "*believed that* ALL *the inhabitants of the Dominican republic asked and solicited with impatient desire to be reincorporated with the Spanish nation*"—it seems as though such a reception might have undeceived her *quickly*. What are the facts? Spain persistently maintained the invasion *three years and a half*, at the expense of twenty million dollars, and much Spanish blood. Her veteran troops were beaten, in skirmishes, pitched battles, and hand-to-hand encounters, by these mulattoes who had been so demoralized, enfeebled, and discouraged by forty years of republicanism. At length the Spanish troops were shut up in four coast towns, in two of which they could obtain no water, except by importing it from Porto Rico. The persistency and power of the Dominicans increased as they became accustomed to war. When Geffrard, the Governor of Hayti, offered to mediate with Spain, and assured them he could secure peace in forty days, their reply was, "If peace is made to depend on the departure of the Spanish troops, we shall accept it gladly; but if any other condition be asked, we will continue to fight for forty years rather than submit!" The Premier of Spain, in his paper of Jan'y. 1865, communicating to the Spanish Cortes the decree of the Queen, annulling the act of reincorporation and abandoning the attempted subjugation, says: "*At this day the Spanish portion of the Island of St. Domingo presents to the civilized world the spectacle of an* ENTIRE *people in arms, ungratefully resisting, as tyrants, those whom* THEY *called in as preservers.*" The utter hopelessness of Spanish success, together, probably, with our victories between Sept. and Jan., at last enabled the Spanish Government to see that the poor, yellow republicans were not so anxious to be swallowed up as they had *pretended* to think, nor so easily "reincorporated" as they evidently *did* think.

Upon this long-delayed, reluctant conviction, the following official announcement was, in Jan. 1865, made to the Spanish Cortes:

"Upon all these and other considerations which the superior intelligence of the Cortes will supply, the ministers, anxious to put an end to the useless sacrifices in men and money which the war in St. Domingo imposes upon the nation, have the honor to propose—being duly authorized by her Majesty—the following project of law:

Art. I. The royal decree of the 19th of May, 1861, declaring the territory of the Dominican republic reincorporated with the monarchy, is repealed.

Art. II. The government is authorized to take the necessary measures for the execution of this law, giving account of the same to the Cortes.

DUKE OF VALENCIA, President of the Council.
ANTONIO BENAVIDES, Minister for Foreign Affairs.
LORENZO ABBAZOLA, Minister of Grace and Justice.
BARZANALLANA, Minister of Finance.
CORDOVA, Minister of War.
ARMERO, Minister of Marine.
LUIS GONZALES BRAVO, Minister of the Interior.
GALIANO, Minister of Public Works.
SEIJAS LORENZO, Minister of the Colonies."

So now the abandonment of this fillibustering enterprise is an accomplished fact, officially announced. And what will be the decision of history concerning the motives on which it was undertaken? Will it not be, that it was the beginning of a concerted attempt on the part of Spain and France, cheered on by England and other European aristocracies, especially that of the Papacy, to take advantage of the opportunity furnished by our civil war, to crush all republicanism on the American continent? We think the facts yet to be stated in regard to the other three quarrels will furnish additional proof of the truth of such a supposition. Let it be distinctly noted that St. Domingo was invaded just after the attack on Fort Sumter, and that the invasion was withdrawn just after Sherman's triumphs in Georgia.

## II.—MEXICO.

We have already, in the last Nov'r. number of the Christian World, touched on some of the disgraceful proceedings of Louis Napoleon connected with the invasion of Mexico, particularly his making the Jecker bonds a pretext—a pretext so dishonest that, when understood, it drove both England and Spain, in disgust, from the unholy triple alliance.—We shall now briefly inquire what were his real motives in the invasion. These were doubtless many; but we shall speak of only four.

1. Wiping out the disgrace of France.
2. Patronage of the Papacy.
3. Commercial advantage.
4. Checking the progress of free institutions so dangerous to aristocratic, royal, and imperial pretentions.

Motive 1. *Wiping out the disgrace of France.*—Canada, from its discovery in 1535 by Cartier, was under French rule until 1759, when the power of France, broken by the victory of Wolfe at Quebec, passed away, and at the peace of 1763 the territory was formally ceded to England. "The period of the fall of Quebec is pronounced by Lord Mahon to have been the most magnificent period of English history." If so glorious to England, was it not equally humiliating to France? To appreciate the ground of exultation to the one, and of shame to the other, we must remember that France had sought to push her claims to the head waters of the rivers and brooks which flow into the St. Lawrence and the Mississippi; had established the policy of hemming in the English colonists and confining them to a narrow strip of land on the Atlantic coast by a chain of forts extending from the Gulf of St. Lawrence to the Gulf of Mexico. Thus the vast interior of the continent was to be French; all possibility of a great population and of empire was to belong alone to the French. Their bearing towards the English colonists was that of proud enemies awaiting a convenient season to crush their victims. The French were to be the lords of the

magnificent domain of North America. All that glory and wealth were lost, and the chagrin equalled the magnitude of the loss. A hundred years have passed, giving France no opportunity to retrieve her fortunes on this continent.

A special part of Louis Napoleon's mission seems to be to vindicate and magnify the honor of France. He would push the French domain to the Rhine as the only natural and proper boundary, as his uncle did. What would he not do or suffer to remove the reproach of Waterloo, and to avenge the chaining his great relative to pine and die ingloriously upon the rocky isle? Did not that vigilant ambition catch at our rebellion as the fitting opportunity for again planting the foot of France on American soil, and of gaining an empire there which might bring back something of the lost glory?

Motive 2. *Patronage of the Papacy.*—Louis Napoleon is determined to have the prestige of two antagonistic characters—one as the defender of religious liberty and universal suffrage; the other as the protector of Popery in every part of the world. And the composition of the French people—largely ignorant Romanists, with a considerable sprinkling of intelligent, progressive, influential Liberals—perhaps, obliges him to act in both capacities. At any rate, he has been doing so, for years, with an adroitness and success which few could equal.

His chosen relation to the Papacy was a strong additional impulse towards Mexico. The disappointment of the Papacy, occasioned by Wolfe's victory at Quebec, was no less than that of France. Her ecclesiastics were among the foremost pioneers to explore the sources of the St. Lawrence and the Mississippi—to establish mission-posts, still retaining their names—and to claim all those streams with their rich and broad valleys for the spiritual domain of their lord, the Pope.

Those wars and rumors of war and apprehensions of war with the French Canadians, which disturbed the English colonists almost continually for more than a century, received their spirit and power from a sense of religious antagonism. The Protestants felt that the interests which they held most precious, both for themselves and for their children—viz., those connected with the free exercise of the Protestant faith—must perish if the French triumphed. Hence Pomeroy sent back from Lake George as a rallying cry for recruits, "Come to the help of the Lord against the mighty."

But the Papal interests in Mexico had a more special and immediate connexion with Napoleon's invasion of that country. Juarez, the President of the Mexican republic, aware that the intrigues of Romish ecclesiastics had, from the date of her independence, kept Mexico in constant turmoil, determined to stop them. He proclaimed religious liberty, invited Protestant missionaries and expelled the Papal bishops.

These bishops went, at once, to Louis Napoleon as the recognized champion of aggrieved Popery, and claimed his protection and intervention. He did intervene, the world knows how; and sent back one of these Romish bishops to aid in organizing the republic into an empire, and invite to its throne the man whom Napoleon chose as the most available instrument to accomplish his purposes.

That the interests of Romanism are deemed to be most deeply concerned in this Mexican question, is evident from the fact that the Pope formally received Maximillian at Rome, on the eve of his departure, and bestowed on him that special Pontifical blessing which is never accorded to a political enterprise without the expectation of a hundred fold in return. This Mexican affair is a great stride towards the realization of Napoleon's favorite idea of uniting the Latin races and reinstating in their hands the power they had in the sixteenth century—a power wielded by such rulers as Philip II. and his lieutenant, the Duke of Alva—a power deeply mixed with and largely derived from, the Papal religion. It is a war to give sway to the Latin race, the Latin religion, the Latin system of politics, yet flavored with such a savor of "the great ideas of modern civilization," as is absolutely necessary to give it popular currency in the nineteenth century. This Papal aspect of the transaction sugars over the bitter ingredients of the enterprise, and makes the whole tolerable to the great mass of people on whom the Emperor is dependent for his power. This prestige of patronizing, of protecting Popery is indispensable to him. It is one of the chief pillars on which his fabric rests. But how he is much longer to maintain it, together with certain liberal sentiments which seem equally important to his success, it is hard to understand. The plot thickens. How he is to deal with the new Encyclical, and how fulfill the engagements of the September treaty, still retaining this prestige of Papal protector, is a mystery. But he will labor for it unscrupulously.

Motive 3. *Commercial advantage.*—Another bait which tempted the "Great adroit" towards Mexico is the hope of commercial gain. One leading principle of his policy is to turn off the French mind from politics to commerce and manufactures—from dabbling with the governing of France, to putting money in their own pockets. He very well knows that the men who have much to lose by political convulsion, are the men most likely to put up with objectionable features in a political system, provided that system be one of strength, and give the one assurance of protection to their monied interests. They are not the men to push to extremities an abstract idea at the risk of present palpable loss. In this, as in his other schemes, Napoleon has been most successful.—He has made France *another* nation in its spirit of commercial, manufacturing, and agricultural enterprise—has added vastly to her wealth

and to her power of increasing wealth in future. This fact is another element of popularity and strength to his government; of popularity with the more intelligent and prosperous, and of strength by accumulating the means of carrying on his costly undertakings.

In a commercial view, Mexico loomed up before him as the land of inexhaustible mines of the precious metals—the land of broad fields of wheat, rice, sugar-cane, indigo and cotton—as the land facing two oceans, and inviting the trade of both Europe and Asia, furnishing also good facilities for easy inter-oceanic communication. It brings him also close to Texas, whose silky fibred cotton has contributed so largely to the warp and woof of French silks, and put so many millions of money into French coffers. That silky fibre of Texas Napoleon covets. That such a country should not be a strong commercial motive to one of Napoleon's enterprise, and in his circumstances, is hardly conceivable.

Motive 4. *Checking the progress of republicanism.*—It was a remark of the First Napoleon—"Europe, in fifty years, will be all Cossack or all republican." It was a strong expression of his conviction that nothing but the most stern repression could keep the men of the nineteenth century from rapid advances to freedom. Doubtless, the nephew is equally convinced of this tendency towards self-government. He seems also convinced that it cannot be formally and directly repressed, so he manages by an apparent patronage of it, to defeat it by indirection. He ordains universal suffrage, yet so manages that suffrage that it shall surely elect *him*, Emperor. So Louis Napoleon is the "*Republican* Emperor!" It shall be left to the popular vote of Savoy and Nice, whether they become integral parts of France; yet it is a foregone conclusion that they *are* to be annexed, and that popular vote is *manipulated* accordingly. To the same soft going tune, Mexico must move into imperial line. But here the farce was so grotesque as only to excite ridicule. Napoleon must see that this riding of two horses, at the same time, is becoming a feat more and more difficult. By this last experiment, he probably hoped to cut short the necessity of practicing it. By planting his power so near us, he would be in the best position to take advantage of any conjuncture of circumstances favorable to bring reproach upon the great republican experiment, whose past success has caused such inconvenient yearnings among the people of Europe, and especially of France.

When it is remembered that he began his official career as President of a French republic; that he found himself hampered by its constitutional restraints; that he pronounced it, for France at least, an impracticable scheme; that he broke it up by violence and blood; we hardly can doubt that bringing to an end such a disturbing influence must be with him a very strong motive. He sees in our continued re-

publican prosperity a dark cloud of troubles accumulating to burst ere long on that boy, Napoleon IV., on whose brow he hopes to leave the imperial diadem of France. It is impossible for him to look on such a prospect with indifference.

### III.—THE FRENCH QUARREL WITH PERU.

Some time ago the Peruvian government permitted its citizens, under the Peruvian flag, to procure laborers from the islands of the South Pacific, just as France has allowed her subjects to import Coolies as laborers into her colonies. The Peruvian government distinctly enjoined that no native should be taken before a fair bargain was made and his full consent obtained. It appears that this provision was disregarded, and many natives were wickedly kidnapped. France claimed that some were so taken from islands within her jurisdiction, and in 1863 demanded reparation. Peru, on evidence, acknowledged the wrong, and was forward as far as possible to atone for it. The representative of France required the Islanders to be collected and returned to their homes.—Peru set herself diligently to that task. As they were gathered at the capital, the French official demanded that the government should go to the expense of boarding them at the first hotel in Lima. Even this was complied with. At length they were shipped, and Peru having done all she could to appease France, hoped the matter was satisfactorily ended. But no. The Frenchman coolly remarked that the case would be put on record for future adjustment. Does not this look like treasuring up "a bone of contention"? Witnessing this and other things pointing the same way, the venerable Mosquera, then President of New Granada, said, "If the United States fails, *we all go under.*"

Peru was at that time talking earnestly of a league for mutual protection. It is credibly reported that the minister of Louis Napoleon at Bogota remarked to the minister of Ecuador that *France would not allow such a league to be formed!*

### IV.—SPANISH QUARREL WITH PERU.

The fourth and last of these demonstrations, hostile to American republics, was made by Spain against Peru in 1864. The Spanish fleet suddenly seized the Chinca Islands, from whose deposits of guano Peru has for years received the principal part of her revenue. It seems that one or more Spaniards had been killed by subjects of Peru, and some insult had been offered to the Spanish minister. For these the seizure was precipitately made, we think without giving time for explanation or satisfaction. But Spain has met a bold front, such as she probably was not expecting. Peru at once set about preparations for defence. Chili expressed sympathy with her assailed sister, denied supplies to Spanish war-vessels, and entered on warlike preparations to aid Peru. Even the Chilian ministry was compelled to resign for advising that negotiation be resorted to as the means of settling the difficulty. Peru

appealed to the other republics of South and of North America for sympathy, counsel, and aid. She received kind words from Mexico and some of the Central American republics; but those of South America took it up in earnest, and held a congress, at which all but two (Paraguay and Urugay) were represented. Such a show of opposition, together with our recent successes, seemed to bring Spain to milder counsels. She now offers to "give up the Chinca Islands the moment the Peruvian cabinet disavows all complicity in the attempts made against the Spanish minister at Lima, and promises to punish the persons who murdered the subjects of Spain." Why did she not offer the same terms at first? In regard to this invasion, as well as that of St. Domingo, Spain appears in considerable haste to get out of it.

France also, in view of the resolutions of our Senate and of the approaching end of the rebellion, is reported to be anxious in regard to Mexican complications; and the *Moniteur* pronounces *false* all reports that Maximillian has ceded or mortgaged to France the northern provinces of Mexico. France may yet be found as desirous of dropping her prey as Spain has already shown herself to be; but she will not, probably, be placed in an attitude quite so ridiculous, because she has taken the precaution to bring in a third party, who will be made to bear that part.

From the above facts the following conclusions may be justly drawn. I. France and Spain are very desirous to regain a footing on the American continent. II. They made indecent haste to effect this by taking advantage of our rebellion. III. They are deterred only by unexpected and dangerous obstacles. IV. England has shown herself quite willing to have them succeed. V. Our only hope of security for the perpetuity of republican institutions on this continent lies in having the power and showing the disposition to use it in protecting them.

Peru, in view of such conclusions, deeply impressed by her immediate dangers, is laboring earnestly to induce the whole body of republics to pledge their united efforts to defeat all attempts of foreign monarchies to destroy the liberties of any American republic. It should be added that these invasions are not merely crusades for re-establishing monarchical rule. They are almost equally in the interest of Popery. In Mexico it is formally so. In the South American republics some grant religious liberty, and where laws prohibit Protestant worship those laws are essentially a dead letter. Popery and republicanism are antipodes. Popery in a republic will instinctively labor for its destruction. If the republic lives, it must do so by denying the pretentions of the Papacy. The two are essentially antagonistic. If, then, we mean to maintain free institutions, we must do it by a constant watch and guard against the machinations of both monarchical and Papal powers.

# THE ENCYCLICAL OF POPE PIUS IX,

**Promulgated at Rome, Dec. 24, 1864.**

BY THOMAS H. SKINNER, JR.*

This Encyclical may be described as the massing and moving of the forces of Rome against the progress of modern civilization. While its publication was an urgent necessity imposed upon the Papacy for its own preservation by the condition and prospects of European politics, it is at the same time a most able and powerful assertion of the vital properties and essential nature of Romanism against all its opponents under whatever guise or name.

It were easy to set forth the absurdity and wickedness of the proud assumptions of this letter. It were easy to show how the fundamental principles of civil and religious liberty, not only in constitutional monarchies, but also in our own Republic, are assailed and denounced in it. It were easy to unveil the real nature and magnitude, the essential godlessness and inhumanity, the hierarchical selfishness and pride of Romanism as evinced in this missive from the Vatican. It were easy to extract sentences and opinions which cannot but awaken astonishment and ridicule from American Protestants, and provoke contempt from French and Italian liberals and progressives; and it would not be difficult to put its various successive positions and claims in such an attitude and in such relations as to make the whole letter appear a piece of arrant, imbecile folly, a tissue of worn out and dead dogmas, twice dead and plucked up by the roots. Such to a large extent has been the method by which the religious and secular press of the country has met and resisted this marvellous utterance of Pius the Ninth.

However much may be said in the line of criticism just indicated, there is as much, perhaps more, to be said in another and very different line of remark. The letter is not an empty fulmination—a Pope's bull against the comet; it is not a thing to be rudely cast aside as absurd and powerless, "less to be feared than contemned," as the "Christian Times" says: "it contains great truths, as dear to us as they are important to Rome. It is like the church from which it emanates, holding fundamental truth and so getting its power over the minds of men, and then covering over that truth and appealing to the lower nature of men—to the æsthetic and the superstitious tendencies of the heart—to its constitutional fears and hopes. Examined from the two-fold stand point—First of the Roman Catholic Church in the midst of European politics and modern civilization, and Secondly of the Truth contained in it, we shall find matter for serious reflection, and good reason to go and lay it in earnest prayer before the Head of the Church—to pray and labor in His spirit for its nullification."

I will therefore pursue a somewhat different course from that of the press, and examine the letter, not to show the glaring presumption and daring usurpation of Rome, but to discover what elements of Truth and so of Power there are in some of the matters therein considered.

The letter is not the product of a sudden impulse or of an individual mind.

* Read at the Reformed Dutch Association of ministers in New York, Feb. 13, 1865, and at the meeting of the A Σ of New York, Feb. 20, 1865.

It is not the act of the Pope in virtue merely of his position and pretended infallibility. It is the result of an earnest, protracted, most searching examination of the spirit of the nineteenth century, of the principles and purposes of modern civilization and progress, and of their relation to the Roman Church and See. From various concurrent accounts of its origin and history, I select the following:—"The letter is a mature and long-considered document, expressing the deliberate judgment of the Church of Rome on the questions of the present day. It was drawn up some time ago by a body of learned ecclesiastics, and afterwards thoroughly discussed at the Congregation of the Holy Office.—The condemned propositions were then submitted to the most distinguished prelates of the Catholic Church, and when their opinions were obtained, the entire paper was again carefully revised by the Pope and the Cardinals. It may be taken therefore as the unadulterated essence of the entire wisdom and learning of Catholicity. The idea is believed to have originated with Monsignor Gerbet, the Bishop of Perssignan, who forwarded a letter to the Pope in 1860, containing the draught of the obnoxious propositions. The Bishop has not lived to see the completion of his task."

The history of the Papacy, justly styled Satan's masterpiece, is a guarantee that the letter is anything but ill-advised and impolitic. No earthly government has ever been so keen-eyed to its own interests as the Papacy. No earthly government has ever made human nature so profound a study, or evinced such consummate skill in promoting its own aggrandisement in the management of human nature. Subtle, crafty and bold, heartless, grasping and ambitious, wise, energetic and tireless, Rome, next to the kingdom of Christ, is the strongest and most vital organization ever known on the earth. This solemn, deliberate, thorough and uncompromising edict is the irrevocable determination of this most wonderful institution. Rome may have been compelled by the urgency of her position to utter it, but she has not uttered it without a clear discernment of the condition and tendencies of modern society, and having pronounced it she will stand by it. With nearly two hundred millions of subjects who believe in her divinity with the energy of a superstitions devotion, with about eight hundred Bishops and numberless Priests, all sworn to obedience to the Pope as the Vicar of God, Rome wields a power unequalled on the earth by any merely human organization. Her influence over the female mind, over the wives, mothers, and sisters of her vast domain is almost unlimited. Her power over the intellect and heart of the men of her communion, while it is very great, is different from that over the women, and it labors under certain drawbacks of a scientific and political character, which will be apparent during the progress of our discussion. As already intimated, the foundation of her strength, the secret of her dominion, are in the great supernatural truths imbedded in her system. These have sustained and inspired the mighty fabric, which otherwise must have crumbled and disappeared under the surpassing wrongs, crimes, and atrocities of her proud rulers.

I need not recite the distinguishing Bible truths she maintains in common with ourselves—I only name as peculiarly appropriate to our present theme, two most important doctrines, viz: The Divinity of the State, and The Divinity

of the Church. Rome believes that the authority of the magistrate is divine. The civil power is ordained, not of men, but of God. All theories which modern politicians, statesmen, revolutionists and philosophers have propounded, founding the State in a social compact, in the will of the people or in nature, are rejected, and the State is declared to be God's institution, and as such is to be unfalteringly maintained. The Divinity of the Church is held with a like tenacity; and granting to Rome the claim that she is the true Church, and that the Pope is God's visible Representative and Vicegerent, his right to be Head over all things in Church and State inevitably follows. And when we consider that this claim was allowed and magnified by the civilized world for a thousand years before the Reformation, and that it has been maintained by more than one-half of Europe (in 1851 one hundred and twenty-five millions were Roman Catholics) for the last three centuries, we can readily perceive what it is that gives the letter its startling, alarming power.

Many, the chief of the errors therein denounced, the Protestant Christian Church must denounce with like emphasis and decision. And while the weapons of our warfare against them are not carnal; while we have neither the power nor the desire to enforce the truth or punish error by civil agencies, by bodily pains and personal disabilities, we must, if true to the Master, use those spiritual mighty powers He has entrusted to us in the service of His kingdom and truth, and use them fearlessly and persistently. While from the Vatican Rome sends forth her mandates to all her ministers for the suppression of what she deems error, for the defence of what she deems truth, for the maintenance of what she calls order, the Protestant Churches should put forth their legitimate power to the same ends. We, as truly and more Scripturally, than does Rome, believe in the power of the keys, in the divine authority and discipline of the church. Christ's church is not a mere preaching, talking, publishing, missionary, moral suasion association, but it is a living organization, invested with the right and duty of preventing and punishing heresies, and whatever disorderly practices may prevail within her limits. The twain, preaching and order, doctrine and discipline, are essential to the prosperity and success of Christ's kingdom on the earth. Let not Rome, even through a perversion, have the exclusive benefit enhanced by the sad neglect of it on the part of the Protestant Church.

And more—We believe that Christ's church has a most intimate and sacred relation to the State and the family. The divorce of religion from politics and from family government, is utterly abhorrent to the mind of Christ and His Church. The supremacy of the principles and powers inherent in Christ's kingdom over all human societies, civil, political, educational, domestic—the duty of the church by every appliance committed to her to leaven the State and the household with Christianity, to bring labor and capital, art and science, politics and statesmanship, learning and skill into the Divine service, and make them tributary to the name and cause of the Lord Jesus Christ, are matters of elemental Christian faith.

And again, It is the absolute assurance, the sacred aspiration of the Christian Church, that she will eventually rule among the nations in something more than a simply spiritual form. "The kingdom and the greatness of the king-

dom under the whole heaven shall be given to the people of the saints of the Most High." Kings and Queens are to be the nursing fathers and mothers of the Church—out of her is to go forth the law of the Lord for all nations. To this glorious issue, we expect the Church will come; and, so far as we can in the administration of her affairs, we would shape every thing to the realization of this sublime hope.

These fundamental, imperishable doctrines and prospects have been seized and cherished by Rome. She knows their great power. She feels their inspiration and has moulded her vast organization; has established and consolidated her hierarchy, her manifold orders and offices, her monasteries and colleges, her convents, nunneries and hospitals—has vitalised her whole being to carry them out. There is something grand in the indomitable persistency, fearlessness and energy with which she works to maintain and extend the sacred, though perverted truths of the unity, authority, supremacy and necessity of the Church of God as the one and only hope of man, whether in States, families or individuals. And we cannot altogether withhold our sympathy from a recent Catholic writer who calls his church "the most magnificent fact of history," for we must remember that all her prodigious energy has wrought through the centuries, all her terrible crimes and diabolic cruelties have been enacted avowedly, openly in the name and cause of the sacred religion of Jesus Christ. And we should beware lest, in denouncing the claims of the Papacy, we at the same time denounce the Divine truths in whose support those claims are advanced and those crimes perpetrated.

While there is much in the present age, in the tendencies and movements of modern society and civilization, in which we rejoice, and for which we thank God, the age has likewise much in it to awaken concern for the highest interests of the race. New ideas are not always true. Old opinions are not always wrong. There is vitality in conservatism as well as in progress; and we believe in the infallibility, sameness and oldness of the Bible just as Rome does in those properties of the Papacy. Concerning all modern human statements of supernatural truths, we may say "whatever there is in them that is true is not new, and whatever is new is not true." There is no doubt that the spirit of our age is humanitarian and rationalistic rather than Divine and Scriptural. It excludes the Deity from human affairs. Religion is accounted needless in civil, political, social, scientific, and educational matters. The authority of Christ and His church is made of no moment by the political philosophy of the age. Rome, in this letter, assails many of the real errors of our times, and while her methods of correction and redress are preposterous, and in principle as evil as are the errors assailed, her bold and uncompromising testimony against them must be welcomed by every friend of Divine truth. Would that the Protestant Church, from her high places, were as ready as is the Roman to denounce as "an impious and absurd principle of naturalism" the doctrine "that the perfect right of public society and civil progress absolutely require a condition of human society constituted and governed without regard to all considerations of religion, as if it had no existence, or at least without making any distinction between true religion and heresy."—(*Enc.*) And has not the Protestant Church allowed the principles of free speech and a free press in matters of religion to run wild with-

out rebuke, as though they were fundamental human rights, subject to no control, so that the Divine authority in the Bible, and Divine authority in the church, have been vacated, and *audi alteram partem*, hear both sides, even as to the question of the being of God, has become a maxim of the age? The Encyclical calls this "the liberty of perdition," and declares that "if it is always free to human conviction to discuss, men will never be wanting who dare to struggle against the truth, and to rely upon the loquacity of human wisdom, when we know by the example of our Lord Jesus Christ how faith and Christian sagacity ought to avoid this very culpable vanity." Divine wisdom teaches us to give no hearing to error—to receive with meekness the engrafted word—to consent without cavil or question to the words of our Lord Jesus Christ and the doctrine which is according to godliness, and explicitly commands, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

Do we not agree with the Pope in denying and denouncing the very prevalent opinion of our time "that the will of the people manifested by what is called public opinion, or by other means, constitutes a supreme law, superior to all Divine and human right; and that accomplished facts in political affairs, by the mere fact of their having been accomplished, have the force of law"? Do not we, as earnestly as does Rome, regard as fatally erroneous the teaching that "domestic society, or the entire family, derives the right of existence solely from civil laws, whence is to be concluded that from civil law descend all the rights of parents over their children, and above all the right of instructing and educating them"? Are we not ready to unite with Rome in condemning the sentiment, "that the ecclesiastical power is not of right Divine, distinct and independent of the civil power, and that no distinction, no independence of this kind can be maintained without the church invading and usurping the essential rights of the civil power"? And might not the Protestant ministry do well to heed the exhortation to "take the sword of the Spirit," that is to say the word of God, and strengthened by the grace of our Lord Jesus Christ, watch with redoubled care, that the faithful committed to your charge abstain from evil pasturage which Jesus Christ does not cultivate, because it was not sown by His Father. Never cease, then, to inculcate in the faithful that all true felicity proceeds for the men of our august religion, from its doctrine and practice, and that that people is happy who have the Lord for their God. Teach them that nothing is so deadly, nothing so certain to engender every ill, nothing so exposed to danger as for men to believe that they stand in need of nothing else than the free will which we received at birth.

But I pause in this strain of remark, commending the "Appendix" with its statement of eighty errors to the student of the tendencies of modern thought and the nature of modern civilization.

As has already been suggested, this deliverance of the Papacy is a necessity. It is forced upon her by the pressure of what is popularly termed, the spirit of the nineteenth century. Modern civilization asserts itself against the temporal supremacy—the secular dominion—the dogmatic arrogance—the despotic nature of the Papacy; and the Papacy gathers up all its historic power—all its spiritual energy—all its proudest assumptions, and thus panoplied waits not for renewed assaults, but takes the offensive, and hurls her whole force against her vigorous and determined enemy. Within less than a century there have risen

foes to Papal Rome in the civilized world more threatening to her existence than were the ideas and forces of the Reformation. The American Revolution, followed by that of France in 1789—the wars of Napoleon—the revolutionary movements of Europe in 1848—the growth of commerce and trade—the coming together of the peoples of different nationalities by means of steamboats, railroads, the telegraph, the press, all these have served to reveal and intensify the worth, the rights, the personal responsibility and privilege of the individual, and have united them in a protest against all despotism, civil and religious, and foremost against the Papacy as the mightiest and most terrible of all despotisms in the civilized world. The masses are becoming independent powers. Within her own bosom, Rome has nestled and nurtured her bitterest and strongest foe. She has seen born of herself a vast, wild, and godless democracy. Infidelity in France, the logical result of Romish superstition and despotism, started the old Christian cry of liberty, equality, and fraternity, which, without the moral checks and balances of Christianity, has for eighty years so deeply stirred the European mind. A profound and irrepressible yearning among the nations after human rights, after self-government and individual advancement, has found in Rome an unrelenting, merciless, desperate antagonist. The denial of the right of any church, Papal or Protestant, to control the institutions of the State and of the family, has to-day its warmest defenders among some of the very governments and nations who had given their power and their strength to Rome.

By reason of what has been called "the apostasy" of Northern Germany from the Reformation, and the cruel bondage of Southern Europe under the Roman yoke, the movement towards national freedom and personal independence has become godless, and, very widely, Atheistic. This movement is a protest, on the one hand, against Christianity as represented by Rome, and on the other against the crushing despotism of her temporal supremacy over governments and peoples. Let me quote a few passages from what I regard as one of the most able works of the present century on the Papacy. It is the Prize Essay of the Evangelical Alliance, by the Rev. Dr. Wylie, of Edinburgh, in the year 1852, entitled "The Papacy," an 8vo. volume of 500 pages. It is a work of marvellous forecast and prophetic insight.

"The Papacy at this moment is fighting its third great battle. Its first was with the Empire; with that it was victorious. Its second was with Christianity in the persons of its Allgensian and Waldensian confessors; and in that too it was victorious. Its third great war is that which it is now waging with an Atheistic communism, which has risen contemporaneously and with extraordinary intensity and power in all the Catholic countries of Europe. . . . It is plain that the issue of this war, to the Papacy, must be one of two things, complete annihilation or unbounded dominion. Rome must be all that she ever was and more, or cease to be. Europe is not wide enough to hold both the Old Papacy and the Young Democracy; and one or other must go to the wall. Matters have gone too far to permit of the contest being ended by a truce or compromise; the battle must be fought out. If the Democracy shall triumph, a fearful retribution will be exercised on a church which has proved herself to be essentially sanguinary and despotic; and if the Church shall overcome, the Revolution will be cut up root and branch. It is not for victory then, but for life that both parties now fight. The gravity of the juncture and the eminent peril in which the Papacy is placed, will probably spirit it on to some desperate attempt. Half measures will not save it at such a crisis as this. To

retain only the traditions of its power, and to practice the comparatively tolerant policy which it has pursued for the past half century, will no longer either suit its purpose or be found compatible with its continued existence. It must become the living, dominant Papacy once more. In order that it may exist it must reign. We may therefore expect to witness some combined and vigorous attempt on the part of Popery to recover its former dominion. It has studied the genius of every people; it has fathomed the policy of every government; it knows the principles of every sect and school and club—the sentiments and feelings of almost every individual; and with its usual tact and ability it is attempting to control and harmonize these various conflicting elements so as to work out its own ends." Again: "These two tremendous forces, Democracy and Catholicism, poise one another, and neither can reign so long as both exist. But who can tell how soon the equilibrium may be destroyed? Should the balance preponderate in favor of the Catholic element; should Popery succeed in bringing over from the Infidel and Democratic camp a sufficient number of converts to enable her to crush her antagonist, the supremacy is again in her hands. With Democracy collapsed, with the State exhausted and owing its salvation to the church, and with a priesthood burning to avenge the disasters and humiliations of three centuries—wo to Europe—the darkest page of its history would be yet to be written."

And now we find, after four years of consultation and preparation, the Papal Hierarchy have done the very thing which this sagacious writer forecasted.—This letter is no progressive development of Romanism, as some have supposed; it is pure, unadulterated, mediæval, too often triumphant Romanism itself. The whole force and strength of Rome is in it. The collected weight and wisdom of her history is in it. The venture is consummate with the interests at stake. The issue is bold, square, uncompromising, vital. The Papacy stands forth ready and committed to the struggle avowedly in the name and cause of Christianity, whose Author and whose faith, whose morality and hope she has so long embosomed and guarded, hidden and prostrated while pretending to honor and extend. Her youthful and confident foe stands forth equipped for the conflict in the name of human right and liberty, equality and justice, humanity and reason.

Since Dr. Wylie wrote, the movements of the two antagonists have been such as to intensify the mutual opposition, to exasperate the parties and so make the final conflict decisive and overwhelming to the one or the other. Roman conservatism appealing to the old, the venerable, the established, has strengthened itself by consolidating the Hierarchy, by re-establishing the Jesuits, by proffering its aid to the despotisms of Europe, and working upon the superstition of the people. Democratic progress, appealing to the new, the fresh, the unfixed, the future, has strangely enough gathered to itself vast numbers of the lower clergy of the Catholic Church and almost all the more spiritual and religious of the laity. A second Napoleon, a democratic Emperor, rules the first nation of Europe, who, perhaps in spite of his own will, is the most energetic and destructive of all the Papal foes. Italy has been shaken to its centre in its conflict with Roman craft and despotism and Austrian armies, and thus far has been victorious. The leaven of liberalism has been and is working in almost every nation of Catholic Europe, and the time of the inevitable death-grapple cannot be long delayed. Next year France removes her army from Rome, where for more than twelve years she has upheld the Pope against Italian patriotism, who in this event must himself leave the Eternal City and surrender the last vestige

of his secular dominion to the King of Italy. The recent convention between Napoleon and Victor Immanuel, from which the Pope was excluded, has settled this, and the seal that makes the settlement final has been affixed to it by the Pope himself in this letter. Gallican Catholicism, liberalized almost into ecclesiastical lawlessless, has leaped over the Alps and the Appenines, and has turned nearly the whole of Italy into a hostile camp, threatening the Papacy, the entire Priestly rule with annihilation. Ultramontane doctrines flourish to-day more in America than in the Roman states themselves. Young Italy indignant, recalcitrant, revengeful, burns the letter of the Vicar of God in her cities and villages. Hear the voice of the Roman press of New York on the attitude of the combatants and prospects of the struggle:

"This new year of 1865 dawns darkly on the Church. Lurid lights are flashing along the world's horizon, denoting storm and tempest for the faithful. Everywhere the Church, our Mother, is threatened with persecution, and it behoves us well to note the signs of the times, for never, perhaps, in these latter ages, have so many of the powers of earth been leagued against the spouse of Christ. In Poland, of 155 convents, 125 have been suppressed by the Russian Government. . . . . In Italy, the Church property is about being sold at auction in the countries subject to Victor Emanuel, or constituting his pretended kingdom of Italy. In Belgium and also in Portugal, the governments, entirely under the control of the Free Masons, are doing all they can to break down the power of the Church, and make it subject to the will of the state. In the former country, it is well known that even the Catholic colleges are being plundered; their *houses*, established by the munificent piety of former ages, openly taken possession of; nay, the very resting places of the departed children of the Church invaded by the infidel enemies of religion, who insist on the right of depriving Catholics of the right of exclusive burial. In Portugal, if the government do not go to quite such lengths as those of Italy or Belgium, the same bad, irreligious spirit guides its counsels. In Austria, in Spain, in France, shackles are being forged for the Church by the intriguing spirit of infidelity, aided, where it can, by Protestantism; the same may be said to some extent of Mexico; and in nearly all the South American countries, the same dreary scenes of religious persecution and oppression are being enacted that marked the evil days of the Mexican Republic. . . . . Russia is at present the most formidable enemy of the Church—Russia and the Revolution represented in the persons of Victor Emanuel, Garabaldi and Mazzini. . . . . The Russian eagle is to the Europe—the Christendom—of our days, what the Turkish crescent was in the middle ages; and the Revolution which extends its ramifications, in one form or another, throughout every Christian country of Europe, and also of America, is, as it were, the other wing of the great dragon now rearing itself in redoubled fury against the Church of God." . . . .

Formidable as is the enmity of Russia against the Catholic Church, we question the judgment of the editor of the Tablet as to its being the most formidable. The Encyclical letter has arrayed the civil power of France against the ecclesiastical power of Rome. The State against the Church. The Bishops of France are prohibited by the Emperor from publicly reading or officially publishing this Papal document. The consequences of this act can be readily imagined. Nothing could be more thoroughly adapted to put Rome upon her *mettle* and France upon the assertion of her sovereign rights. Accordingly we learn that "the columns of the public journals of France begin to teem with protests, declarations and complaints of the French Bishops against the restrictions put upon the exercise of their Episcopal functions. . . . No doubt the *mot d'ordre* has issued

from headquarters, and he who abstains from a remonstrance in some shape or other will be a marked man. Some five and twenty Cardinals, Archbishops and Bishops, out of the eighty-six prelates of France, have now retaliated in various ways to the ministerial circular prohibiting the publication of the Encyclic as 'contrary to the institutions and principles of the Empire.' . . . . All these protests, in whatever shape or form, seem to render more apparent the increasing disunion between the Government, and the Romish clergy and the court of Rome. The great question will be, with which party will the bulk of the French nation side in the quarrel? If one can judge from the organs of public opinion, there can be small doubt on that head. Every influential journal in Paris sides more or less with the Government; indeed, one of the Bishops, in his protest—the Bishop of Poilien, the same who once likened the Emperor to Pontius Pilate—condemns nearly all the leading papers of the capital in a lump for their opinions on this subject, and warns his flock neither to read nor believe them! The Government seems resolutely resolved to maintain its rights, and strong in its confidence in the support of public opinion. Rome seems equally resolved to fly in the face of the latter, and confirm the solution of her own destiny at the date assigned to it by the convention." The conflict between France and the Papacy is to the human eye inevitable. A leading article in the L'Opinion Nationale, sums up the case by declaring in substance, that Rome cannot if she would withdraw the Encyclic, and Napoleon would not if he could withdraw his order. The convulsion is a high moral necessity in the present condition of the two claimants of power over France. The difficulty in that country is, that while she asserts the nationality of the Gallican Church and denies the authority of the Pope in civil matters, she allows and endorses his authority in spiritual matters: and for the ruler of the State to discriminate between the spiritual and the civil, and to constitute himself judge of what the Vicar of God, the Head of the Church may teach as Divine truth and Christian duty, is to assume prerogatives which most palpably do not belong to him.

The positive, unalterable, self-consistent claims of the Pope, will of necessity compel France, and Belgium, and Portugal, and eventually all the European States to adopt, either the policy of this country, the complete divorcement of the Church from the State, or that of England as set forth in the oath of the Queen's Supremacy—". . . . And I do declare that no foreign Prince, Person, Prelate, State, or Potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, *ecclesiastical* or *spiritual*, within this realm." Every Catholic European State is already more or less, and some of them most deeply involved in a determined struggle to disenthral itself from the supremacy of Rome over its population. The nations which gave their power and strength to Rome begin to see, in the light of modern civilization, how she has sapped their foundations, poisoned their life-blood, and deprived them of their highest glory. They have been blinded, bewildered, made drunk with the wine of her fornication, and their wealth and their virtue and their vigor have departed from them. And now they turn to hate the magical power which enthralled them, and permeated with its subtle, superhuman, infernal influences, their civil, social, domestic and private life.

Such, very imperfectly presented, is the relative position of Rome and her

foes. The issue of the conflict may be a matter of speculation. On this point we offer no suggestions. The conflict itself will be terrible. It would seem to be just at hand. The storm-clouds are black and dense, and must soon break, and the consequences will be as profound as they will be wide spread. The destruction of the temporal supremacy of the Pope in the kingdoms of Europe, and his reduction to the simply spiritual functions of his position by the force of French and Italian civil pressure, will be a most momentous event in human history. Rome's temporal power has been the curse of the Church, the scourge of the nations, the frequent source of almost all the errors and crimes of her history. This event now seemingly inevitable, will produce a revolution in the Catholic world more disastrous to the proud pretensions of the Papacy than was the Reformation of the sixteenth century. If the "little horn" of Daniel, and "woman upon the scarlet-colored beast" of the Apocalypse, refer to the Papacy, then we may look for unprecedented convulsions in Europe, terminating in the utter and hopeless downfall of spiritual Babylon.

## THE CHRISTIAN'S PRAYER.

Let me not die before I've done for Thee
My earthly work, whatever it may be.
Call me not hence with mission unfulfilled;
Let me not leave my space of ground untilled.
Impress this truth upon me, that not one
Can do my portion that I leave undone:
For each one in thy vineyard hath a spot
To labor in for life, and weary not.
Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of thine,
For gathering worshipers unto thy shrine;
To be the means one human soul to save
From the dark terrors of a hopeless grave.
Yet most I want a spirit of content
To work where'er thou'lt wish my labor spent
Whether at home or in a stranger's clime,
In days of joy, or sorrow's sterner time.
I want a spirit passive, to lie still,
And by thy power to do thy holy will;
And when the prayer unto my lips doth rise,
"Before a new home doth my soul surprise,
Let me accomplish *some great work* for thee,"
Subdue it, Lord! let my petition be,
"Oh! make me useful in this world of thine
In ways according to Thy will, not mine."
Let me not leave my space of ground untilled,
Call me not hence with mission unfulfilled;
Let me not die before I've done for Thee
My earthly work, whatever it may be.

## THE FOREIGN FIELD.

### ITALIAN EVANGELIZATION

BY MEANS OF SABBATH SCHOOLS.

It may be difficult to decide whether the interest that all civilized nations feel in Italy, is owing to the obligation felt towards her for benefits received, or to a sympathy for her as the object of lying and dissimulation, such as has been the lot of few modern nations. It is enough for our present purpose that all, and especially all Christians, feel a peculiar interest in whatever concerns her present welfare.

It will be easier to understand the moral questions relating to her, if we take a glance at the political changes she has experienced within the last few years. It is well known that the institutions of civil and religious liberty have been maturing under the fostering care of the Sardinian Government for many years. The banner of Victor Emanuel has borne these principles onward until they have reached the southern extremity of Italy. It must be remembered, however, that the unification of Italy remains incom-

plete, until Rome and Venice shall be restored to their proper rank beside their sister States.

Before I proceed to say anything of Sunday Schools, I will briefly allude to the ecclesiastical organizations which have existed in many Italian States for a longer or shorter period of time. Before they became free, while yet under the Roman bondage, the English establishment sent clergymen to all the larger cities to perform a Sabbath-day service, both for the English resident population and such travelers as frequented these cities during the winter season. In some of them they have erected chapels, while in others their services have been held in private rooms, or in connection with consular apartments. But these clergymen have been forbidden to hold any religious intercourse with the people of the country, an injunction they still too well obey.

Besides these English establishments, there are a few organizations for what is called preaching the Gospel to French and German residents in almost all the larger cities, where there are usually from twenty-five to a hundred families more or less transient, for the purposes of business, health or pleasure. But I am sorry to say that many of the men who administer to those families, do not preach Evangelical sentiments, and of course would feel no interest in the cause of evangelization.

There is yet a third moral element now mingling freely with these outside populations, and exerting a great influence, and this is the Scotch Presbyterian Church.—They can gather only little groups, but these are from the most evangelical, from all denominations who understand the English language, and upon the natives they operate by means of tracts, colporters and schools. For these purposes they receive immense sums of money from both England and Scotland.

Owing to some affinity between the Scotch Presbyterian and Waldensian churches, they are able to co-operate by the one furnishing the money and the other by preaching to the people in their own language. These Waldensian churches are supported nearly every where by the Scotch funds. This money enables them to improve the opportunity given them by religious liberty, to leap forth from their little valleys and scatter themselves through the cities of Italy. But their language is a little imperfect, and their notions of church organization rigid, so that they have great difficulty in getting many Italians to come to their meetings.

Besides these, there have sprung up a goodly number of churches among the Italians themselves. These have become more numerous, and are better attended than any others of these several churches or assemblies. Although their ministers are not educated in the schools, they are well versed in the Bible, well endowed by nature, and thoroughly imbued with divine grace; and where slander, strife, and war have not suspended their work, they preach to crowded assemblies, and with great effect.

They call themselves the "Free Italian Church," although by their neighbors they are called by several other names, and some of them pretty hard names too. They are poor, but they are now beginning to be understood by English Christians, and to receive both their confidence and their money. These funds flow to them through a committee of gentlemen in Geneva, and also through a committee at Nice, when directed by the donors.

The Waldensian pastors had, to a small extent, or in a few instances, what they claimed or thought to be the Sunday-school idea; but it has no relation to our idea of Sunday-schools, as they entirely reject our form of organization. Yet their idea prevails very widely all over the continent, and is a great hindrance to the establishment of real ones.

They gathered a few children, say from fifteen to twenty, in some instances possibly more, and talked to them half an hour, and called it a Sunday-school. Until recently, there was not a correctly organized Sunday-school in Italy, if we except one which was formed at Nice, when it was an Italian city, by our excellent countrywoman, Mrs. Pilatte, at least none that diligent search could bring to light. There have been formed recently four in Naples, three in Florence, one or

two in Geneva, two in Milan, and in several other cities one or more. The teachers in them are enthusiastically fond of their work, and where correct organization is carried out in connection with Church organization, the pastors are delighted. KNOX.

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## FROM OUR BIBLE-MAN.

ATHENS, GREECE, Feb. 23, '65.

REV. DR. CAMPBELL: After spending ten days at Fricola, my effects were reduced to a horse-load, and my expenses less one horse; accordingly, on Thursday, at 4 A. M., June 16, I started for Yannina, a long journey of four days, through the wildest scenery of lonely defiles and high mountains. My path was over Mount Pindus, the "back bone" of Greece, from whose base flow the five principal rivers which refresh and enrich our valleys.

After five hours I reached the village of Kalabaca, the scene of suicidal conflict fostered by the pride of the deposed dynasty of Greece, during the Crimean war. The Greeks at this point were induced to rise to free their enslaved brethren (a praiseworthy object, but an unpropitious time,) and not heeding friendly advice, were humbled before the world by the occupation of Athens by the Allied forces. England has, from necessity, ever been the best friend to Greece, and when Greece acts contrary to her admonition, she generally comes to grief.

Here I visited the monasteries of Meteoza, the most curious of all nature's contrivances and the most unexplainable of man's freaks. Here stands a forest of needle-shaped granite rocks, four or five hundred feet high, lifting up their summits towards heaven, so shaped that no man without wings could ever reach their top, and yet how the *first* black friar got there is the question. On the 'tip-tops' and in the holes of these rocks, man has found a refuge, where he could worship his God alone and unmolested. To some points a man is drawn up like a fish in the net; to others he may ascend by ladders without or inside the rock; while one is reached only by a bridge which spans an immense abyss. I found the monks ignorant, lazy, sensual, as all anchorites generally are, in the dominion where superstition reigns; yet to strangers they are hospitable and cordial apparently.

The country is fertile to the top of Pindus, though uncultivated and deserted. The East above needs men, and in order to have men must have *morality*, whence comes industry and safety: there can be no morality without the Bible; hence by sowing Bibles we reap men.

Early on Sabbath morning I arrived at a very dirty, dingy place, a tobacco khan in the city of Yannina, where I remained until Monday morning, when, assisted by the English Consul, I moved to another khan better adapted to myself and my work.

Yannina, once famous as the capital of that most formidable enemy of the Porte, containing nearly 20,000 souls, can very profitably become a centre of Bible influence. Here is a college and several schools for both sexes; the people are more liberal, more independent, and thoroughly Greek; Albanians, Jews, Turks and Europeans, all speak the Greek tongue. Here I adopted a new modus operandi, viz.: employed a *Jew to proclaim the Gospel in the streets*, crying aloud that at such a khan it could be purchased in every tongue.

Jewish Testaments I had, though the pressing want among the Jews was the Hebrew Bible, which I did not have. Greek Old Testaments were called for by many, but I could not supply them, though I sold all my Testaments in Ancient and many in Modern Greek, nearly one hundred copies; also sixty copies of Chrysostom on the Reading of the Bible. With a supply of Old Testaments, my sales would probably have doubled. The Turks and Jews appeared more indifferent than in any other place I visited.

Here I was sought by all classes of people, some to buy, others to spy—students, farmers, merchants, and priests. I was most suspicious of the motives of the clergy. The Archbishop here is full of cunning and avarice, a man who this last year issued 150 writs of divorce in his diocese. The last whom he divorced, a man to whom he granted permission to marry a doubtful character, was so aggravated that the foreign Consuls were obliged to take cognizance.

When about leaving town, I thought it well to distribute a few copies of Chrysostom among the graduates of the High-School, who were soon to go out as teachers in the villages; consequently I invited them individually to call for a copy. The gift was gratefully received and acknowledged; but after my departure, wishing to revenge himself upon an acquaintance I made there, the Bishop announced that my books were incendiary and revolutionary. Some of the Chrysostoms were taken from the boys, the khan keepers were imprisoned, and a search of my friend's house ordered; yet I was within reach on my way to Arta, and they made no attempt to recall me, or prevent me, which shows that the act was simply one of spite. These circumstances I learned on reaching Athens. The greatest tyrants of the Greeks in Turkey are not the Turks, but the higher clergy in the Greek Church, who combine with the Turks to abuse and rob the people of their rights. Were the higher clergy honest, they could unite all people, both rich and poor, and no church would be more dreaded by the Turks than the Greek, now more abused than even the Jews.

At Yannisia I met a man, intelligent, and possessing a clear conception of Christianity; he was free and out-spoken, a druggist: meeting a priest one day in my room, with whom I was discussing the need of Bible circulation, the druggist said to the priest, "It is you priests, who by your ignorance and avarice, have materialized Christianity, and the Bible is the only means to raise it to its former spiritual standard." I was gratified by the general sentiment, and encouraged and delighted with the people. After twenty days stay, I started for home, expecting to revisit this field; but, alas for English policy, which has put a stop to all colportage in Turkey, the visit may long be prospective.

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FLORENCE, March 7, 1865.

DEAR DR. CAMPBELL:—In the city of Como, the Gospel has been preached with more or less regularity during the last two years. There are two congregations gathered there, and both have enjoyed uninterrupted ministrations the last eighteen months. Como is one of the old cities of Italy, and in the days of the Cæsars, rose to a great degree of prosperity. It is now a city of about 20,000 inhabitants, and is an important center of evangelical operations.

The Geneva Committee sustains an evangelist and a colporteur there; who, besides conducting the regular services of preaching to a congregation of 140 persons in the city, visits several towns and villages near the lake, where there appears to be a desire to know the Gospel, and a disposition to follow its simple teachings. The Christian Union has sustained an evangelist in Como during the last eighteen months, who, in addition to his work in the city, has meetings in several places in the Val d'Intelvi. In a late letter, the evangelist says: "It is not possible in a monthly report always to communicate some new things. There are facts which constitute a part of the work of evangelization, which are indeed an essential part of it, which are not always appreciated, and sometimes indeed escape observation altogether. I speak of the influence of the Gospel in the heart, of the development and growth of the seed, which is the divine Word, under the quickening influence of the Spirit of God. Though I can speak only of a small number of new members added to the church, yet the work itself becomes more substantial, and brings forth good fruit. We had the happiness in November last to open a day school for the children, and also an evening school, under the direction of a competent instructor. The day school is frequented by ten children, and the evening school by about thirty persons, and all attend the Sunday-school. This is an important means of strengthening and establishing the work of evangelization, for in this way the young are instructed in a knowledge of the Gospel, and, we hope, prepared to become, at some future day, faithful witnesses for the truth.

The number of those composing the congregation is about eighty, of whom forty-seven are communicants. In the Val d'Intelvi the number of those who call themselves evangelical is between fifty and sixty, of whom twenty-eight are communicants. At St. Fedele there is a small Sunday-school which has fifteen children.

In all the region about Como, as well as in most parts of Lombardy, the common people hear and receive the Gospel gladly. There appears to be less indifference and skepticism in that part of Italy than in Florence and other parts of Tuscany. But worldliness and unbelief are obstacles to the progress of the truth, which are not peculiar to any part of the world. The same divine influences are needed here as elsewhere to overcome the hindrances which oppose the advancement of the kingdom of God. Pray for us, that the word of the Lord may have free course and be glorified. If the Apostle needed the prayers of Christians as an aid in his labors to extend the kingdom of Christ, much more is that important auxiliary necessary in the present day. Let those therefore who are interested in the work of God in this land, accompany their smallest contributions with earnest prayer, and both together shall prove a sure means of blessing.

An incident, recorded in a political journal of last week, shows how far from the spirit of the Gospel of Christ is the conduct of Roman Catholic priests. The substance of this story is, that a woman in Cagliari, the mother of two little children, poor and dependent on charity for the necessaries of life, was called to see one of her boys die after a short illness. She sent for her parish priest to bury him. But this so-called minister of the Lord absolutely refused to do so, unless the poor mother should first give him one dollar and a half. She told him it was not possible for her to pay this amount, and, weeping, besought him to bury her dead child. But the priest was deaf to all her entreaties; and she was obliged to go and beg the amount demanded, in small contributions, from friends and strangers, and carrying it to the priest, he received it, and the child was buried.

A few days after, the other child died, and she went again to the priest, begging him for pity's sake, for the love of God, to bury her child, saying she was not able to pay him for such a service. But he replied, "If you do not pay me, I will not bury your son." She entreated him: "O sir, I cannot; I have but one dollar, which alone remains to save me from starving; is not that enough for you? Is not one dollar enough? do you demand more of me?" To her continued pleading and weeping, he said at last, "Bring me the dollar; as you are so poor, I will bury your child for one dollar."

The editor remarks: "We could wish not to believe this fact; and for the honor of human nature, we wish it had not occurred. O priests! why do you pretend to preach the Gospel? why do you pretend to teach charity? You are unworthy of the name of priests which you usurp. You are liars and hypocrites; you are the shame and disgrace of humanity."

Throughout Italy, such is the custom of the priests. There is no absolution, no mass, no burial for the poorest of the poor, without pay in advance!

Yours sincerely, E. E. Hall.

## MISSIONARY INTELLIGENCE.

### ITALY.

It is no longer doubtful that the Italian people have resolved to form themselves into a nation of freemen. In order to rescue their finances from bankruptcy, thousands of communities have entered into a noble rivalry, and anticipated the payment of their taxes for 1865. Officers of the army and navy, imitating the example of their King, have voluntarily renounced their large incomes. Large sums, which have been usually spent in illuminations and banquets, have been given to the townships for the poor. The Minister of Public Works, instead of employing the money voted for the accommodation of the Government in its capital in purchasing palatial residences, has saved it by pouncing upon some of the huge convents, conservatories, and retreats of Florence. The Government has found itself strong enough to close many of the priestly seminaries, and quietly eject four professors from the University of Bologna, who refused to take the oath of allegiance. Awhile a syndic puts down the lucrative exhibition of a breathing Madonna, and an

army captain breaks up the procession of a miracle-working image, to which gifts are presented in its onward march, and tells the country people of the gross imposture palmed upon them by their spiritual guides.—Mutual-help societies are springing up on every side. Huge meetings of the working classes are held for the purpose of debating all kinds of questions, professional, religious and political. The favorite subjects are, the abolition of capital punishment, the establishment of civil marriage, and the management of all church property by the laymen, for the defraying the fair expenses of religious services, educating the masses, and feeding the poor. Monster petitions on these subjects are now being signed, which will soon be presented to the Parliament. Surprise and indignation are every where felt that the Pope, who has been treated so kindly, should in his Encyclical brand as one of his eighty deadly heresies the notion that the Papacy should reconcile itself with modern progress. The Encyclical is the jest and butt of the comic journals. "The Tuscan Punch" has an engraving on the subject. The Pope is raised on a splendid monument, at the two corners of which are chained a despairing brigand and a forlorn priest.—His Holiness has a jaunty air as he poises a dagger in his right hand and grasps firmly the Encyclical standard and flag in his left. His foot is on the triple crown to crush it. The heading of the picture is "The last of the Pope Kings." The inscription runs thus: "To Pius Ninth—The Destroyer of the Papacy—The grateful Italians have raised this monument." The King has done what Prince Napoleon urged the Emperor to do in France. He has given permission to the wide circulation of the Encyclical, warning the ecclesiastics against exciting the people in reference to that which is hostile to the institutions of the country. De Sanctus is sounding loud the trumpet of alarm. He begs the people to render harmless the thunderings of the Pope and the weapons of Rome, by erasing from the statute book that article of the Constitution which declares the Church of Rome to be the Church of the States. The press of Tuscany, of Lombardy, and of Naples, insists that the only way to settle the quarrel between the Papacy and the freedom of the civil government, is by the entire separation of Church and State. The journals which have been most opposed to the radicalism of the Evangelical faith are even out upon the Pope and his blind advisers, and the ruinous course on which he is speeding along. The King and the Pope are at daggers drawn, and each henceforth will marshal his forces under his own banner. Truly the morning has dawned for Italy.

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## DON AMBROGIO AND HIS ADVENTURES.

This extraordinary man still continues preaching and suffering imprisonment by turns. Real spiritual good is said to follow his fiery addresses. He moves about from place to place, and harangues the multitude, who flock around him, drawn by his eloquence, from market places and from the steps of cathedrals and churches. In Milan he preached to the people from the door of the cathedral, and intended to leave the town. A rumor was, however, circulated that he would speak again. A great crowd collected, and he was entreated to speak, though unprepared. During the sermon he heard the roar of cannon at a distant review, and could not restrain himself from a word or two about liberating Rome. He was locked up in consequence. At Ivrea the people were so charmed that they lifted him on their shoulders and set him down in the pulpit of the parish church, from whence at their earnest solicitation he preached a thrilling discourse. The priests sued for 1,500 francs and a long imprisonment. The court granted 50 francs and three days of prison. The priests appealed. The higher court reversed the sentence, and they not only lost the small sum but had all the costs to pay. At Varsena, on St. Bartholomew's day, he entered the church and placed himself opposite the priest, who through fear dared not go on with his tirade against Protestantism. Ambrogia then invited the congregation outside, and preached to them from the parapet of the church. The colporteurs that every where follow this man make large sales, as he calls upon every one to read and study the Bible. The priests dread him, for he constantly cries out "Don't

give your money to the priests, but to the poor, for Christ by his death has brought us the pardon of our sins." His aged father, with the promise of high reward, was sent to bring him back to Romanism. He stood the test, but acknowledged that it was the severest ordeal he had ever passed through.

### GERMANY.

A dark cloud and ominous hangs over Prussia. The contest between the Chamber of Deputies and the Ministry still rages.—The opening of the Legislature has usually been preceded by an act of worship—the Protestants meeting in one place and the Roman Catholic members in another. This year only a few of the Protestants attended this service. This is attributed to the fact that last year, at a similar meeting, a young clergyman preached a political sermon, lecturing the liberal party on their opposition to the ministry. It is thought by others that their absence was to be attributed less to the sermon than to the furious war that is waged by the organs of the Ministry against the liberal hopes of the nations.—The time has gone by to fight for absolutism in the name of religion, and to represent Christianity as the enemy of the most legitimate of liberties; The question, of the use of funds by the Minister of War without authority against Denmark, threatens an angry and violent debate, which causes the Legislature to open under the most gloomy auspices and the most serious apprehensions

The bad effects of a union of Church and State are exhibiting themselves in German-Switzerland. A large number of clergymen are substituting a sort of mystical Pantheism for Christianity. In Zurich there is a pastor who from his pulpit wages war upon the historical truth of all the facts of Christianity and against all its doctrines. He published his sermons, and gave to the public his "absolute negations of the Gospel." This was too much, and some of his colleagues have come out with a declaration against the shameful abuse of the pulpit.

At Basle it is cheering to know there is much religious light—there the ministers preach the Gospel in its simplicity and purity. The great Missionary Society is about to celebrate its fiftieth anniversary, and large crowds are expected to attend from Switzerland and the neighboring provinces.

### TURKEY.

In our last number, we published an account of an outrage committed upon a preacher at Mvrod Tehai, and the conduct of Ali Pasha, who failed to release him, although he promised the English minister that he would do so at once. We now learn that the preacher has been released, after more than a month's imprisonment, and that he is on his way back to his home. At Augora, where the population is mostly Roman Catholic, and the Pasha controlled by French influence, the Protestants are greatly persecuted. They are made to pay their heavy taxes twice over; they are imprisoned; they are cursed by the Pasha, and are refused the right to enrol themselves Protestants. On complaint, they have obtained any number of orders from the Grand Vizier, commanding the Pasha to redress their wrongs; but he throws the orders in their face, and abuses them all the more—knowing that his own interests depend more on the French embassy than upon the Porte. The Protestants look to the English, but as long as there is a prospect that Sir Henry Bulwer may return, they have very little hope of protection. The only honest, incorruptible member of the Turkish Government died so suddenly a few days ago, that the people generally believe he was poisoned. No post-mortems are allowed by the Mohamedan faith. The Sultan, when he heard of his death, exclaimed, "God has taken from me the only faithful servant I ever had, even one such was too great a blessing to last."

### CONVERSION TO MOHAMEDANISM.

A young girl, of English connections, has gone over to Islam. Her aunt keeps a well-known English store in Pera. She was sent to teach the ladies of the harems at the Seraglio to use a sewing machine. She seems to have been dazzled at their diamonds and gay, thoughtless life. It is thought that the hope of entering the harem of the Sultan was held out to her. She ran away from her aunt, made a public profession of Mohamedanism, turned a deaf ear to the

earnest entreaties of her friends, and has entered a harem. Pera has been for two weeks in a high state of excitement.

### INDIA.

Scotch Mission in the Himalayas.—It was commenced thus: Rev. Mr. Ferguson, of the National Church, resigned his appointment as military chaplain and began the work without promise of any salary.—Clad in his robes as minister, with two catechists, he passed along the streets, pausing now and then to read a text of Scripture. The Rajah, though a heathen, has now undertaken to pay the expense of the mission for one year, and is learning the Urdu, that he may read the Bible. Mr. F. writes that the whole of the Chumins desire to embrace Christ, and if one of the head men would take the lead they would all follow.

Death of W. H. Stanes, Esq.—Intelligence has just reached us of the death of Mr. Stanes, husband of Harriet Scudder, eldest daughter of the late Rev. Dr. John Scudder. Mr. Stanes was an Englishman, and, though a layman, devoted much of his time and means to the missionary work.—The Tamul Church at Coonoor, of which he was an elder, will most sadly miss him. A gentleman of education, talent, and wealth, he was at the same time a simple-hearted, earnest, working Christian. The Arcot Mission mourn his loss as that of a brother and co-laborer.

### CHINA.

Mr. Williamson, of Scotland, in a tour through the North of China, found so many applicants for tracts and Testaments, that he determined to offer them for sale. The demand was so great, that he disposed of his whole stock. While his attention was turned, six Testaments were stolen. The thief would certainly sell them, and Mr. W. adds, "for once I had a colporter who paid his own expenses."

Death of Rev. E. Doty.—Mr. Doty, a veteran Chinese missionary of the R. P. Dutch Church, died on board the vessel on her way home, four days before she reached New-York. His missionary life has extended over a period of nearly thirty years.—The Church at Amoy will ever stand a monument of his faithful, untiring labors.

### JAPAN.

The Rev. Dr. Brown gives an account of the execution of the murderer of two English officers of the 20th Regiment. He was beheaded in the presence of a large concourse of foreigners and natives. He was defiant to the last—sang songs through all the streets he was obliged to travel on his way to the block—nor did he desist as he laid his head upon it. His audacity was such as to unnerve his executioner, and caused him to strike three times before he severed the head from the body. If there are many such men in Japan, the English do well to be on their guard.

### WESTERN AFRICA.

Curious Belief.—The natives on the Niger believe that when their great men, such as kings, chiefs, and other persons of note die, they go to the white man's country, become white men, travel with them, and adopt their habits: hence they regard Europeans and Americans as their countrymen who have died, and they fear them.—One of their chiefs enquired of a missionary if the white man's country was not in the neighborhood of God's residence, Paradise, and whether by looking into the Bible it might be seen when any one is about to die?

### MADAGASCAR.

Christianity is said to be spreading in the Island, not only in the capital and surrounding country, but in the remote districts.—There are now seven congregations, each having schools attached, besides a central training institution. There are in the capital seven thousand professed Christians, of which 1,410 are church members. The British Consul is now negotiating a new treaty, which secures to both missionaries and native Christians perfect liberty. It is believed that there will be no more persecution.

The Bishop of Malta has prohibited marriage between Romanist and Protestant until the latter has for six months abjured his religion. The Episcopal Bishop of Gibraltar has returned the compliment.

# NEWS OF THE CHURCHES.

## ENGLAND.

The convocation of the Province of Canterbury met at Westminster in March, and received licence to frame a canon allowing the parent of a child to become one of its sponsors at baptism. In answer to the Bishop of Oxford, the Archbishop of Canterbury stated that the canon so carried by the authority of the Church had been sent to Sir George Gray, but no reply had been received as to any action the Government were prepared to take—on which an address, praying that the Queen would take the proper steps for the due and lawful publication of the canon, was proposed and adopted unanimously. The Bishop of Oxford proposed another address to the Queen, praying that her Majesty would take measures for the formation of three new Bishoprics—one in Herfordshire, one in Nolts, and the other in Cornwall.

The Congregationalists have held a conference on the training of young men for the ministry. A paper was read proposing the establishment of a Senatus Academicus who should test the students in Biblical knowledge by a graduated series of examinations. A committee was appointed to consider and report upon the suggestion.

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The Royal Commission appointed to consider and revise the various forms of subscription and declaration, have made their report. They recommend the following :

I, A. B., do solemnly make the following declaration—I assent to the thirty-nine articles of Religion, and to the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons. I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the word of God ; and in public prayer and administration of the sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority.

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A meeting of the Council of the Moslem Missionary Society was recently held. Four missionary agents are laboring among the Mohammedans in Syria and Egypt. One of these is a convert from Islamism : another a clergyman of superior birth, education and ability, formerly a Romish dignitary. The Secretary reported the baptism of three converts, in addition to those mentioned last year.

## SCOTLAND.

The National Bible Society of Scotland distributed in 1863, 126,568 Bibles and Testaments, exclusive of portions and Psalms : in 1864, 162,716, an increase of 36,184.—The entire number since 1861 amounts to 600,000. The income for the past year has been £11,437. The ladies of Scotland are doing a good work in circulating the Scriptures.

It was proposed that the Free Presbytery of Glasgow should make an overture to the ensuing General Assembly, requesting it to adopt measures for revising and extending the Paraphrases and Hymns, because they contain, as thought by some, objectionable matter, and are defective in not taking sufficient advantage of the fulness of the revelation of the New Testament. The motion was lost by a vote of 29 to 20.

## IRELAND.

The National Association has met with defeat. It exerted all its strength in the recent elections for Cork and Tralee, harangued the electors, hurled Episcopal threats and controlled the priests. In both elections the people opposed it, and chose their own candidates. It was a fair fight between Ultramontanes and the National party.—The latter was victorious. Bold language is used towards the priesthood, declaring that Irishmen will not accept the leadership of priests in politics.

## GERMANY.

We copy the following from the " Christian Work" :

" Your readers will probably have heard, that, in consequence of the visit of Mr. A. Woodruff, of New-York, to Berlin, in the winter of 1863 and 1864, Sunday-schools, after the English and American type, were commenced by several pastors here. Not-

withstanding the coldness, or even hostility with which the movement is regarded by many of the most influential pastors, progress is being made; and we hope that in it a powerful instrumentality has been found for meeting the unbelief and atheism which are spreading so rapidly among the common people. At a tea-meeting, to which the Committee of the Sunday-school Union invited the teachers and friends, Friday after Christmas day, the following tangible results were reported as having been achieved during the year. Seven schools were in operation, with nearly 150 teachers and about 1,600 regular scholars; about 80 teachers meet once a month for consultation, prayer, and mutual edification; a little magazine, entitled 'The Sunday School' has been published, which has nearly 2,000 subscribers; a little book was issued at Christmas, containing stories suitable for children, of which 4,500 copies were distributed as presents; and in various directions signs of a beneficial influence being exerted, both on children and parents, were discernible. You may think our day is in truth one of small things—it is so, but we trust what has been accomplished is as the small cloud which foretokens a rich and fertilizing rain. The thin end of the wedge of lay activity has thus been inserted; and this is the real significance of the movement. We are encouraged, too, in our efforts by the very tangible sympathy of the London Sunday School Union.

## FRANCE.

While the Jesuits cry up the Encyclical, as a panacea, while the ultra Gallicans criticise it bitterly, while democrats declare it is pregnant with separation of Church and State, and imperialists propose the centralizing of pontifical power in Cæsar's hands; it has the honor of preparing a new French verb for the future solemn reception of the Academy. Tu m'encycliques is now the genteel popular rendering of Bother.—C.W.

At the first election this year of the Reformed Church of France, all the orthodox candidates were elected, with the exception of Guizot. A virulent political pamphlet, styled The Papacy of Guizot, was sent to the electors at the last moment, and this, it is said, deprived Guizot of the 37 votes by which he lost his re-election. As the opposing candidate, however, had not a legal majority, the two names were balloted for again a month later—Guizot was elected.

The Evangelical Society of France gives in its last bulletin a somewhat cheering account of its various stations. At one village a rich landholder, who had built a chapel to the Virgin, of whom he was a devoted worshiper, has received the truth, and the idol's temple is now dedicated to the Lord, and souls flock there to hear His word.

## BELGIUM.

Pastor Trivier, formerly a vicar in the Romish Church, has published a most interesting narrative of his experiences as a priest. The steps which led to his conversion are given in language temperate and instructive. He states that even before his eyes were open, confession seemed to him to be, to those who practiced it, but a means of confirming them in sin—that he had not met with any to whom it was a source of real and unmixed peace. Having been awakened, he determined to study the points of difference between Romanism and Protestantism, carefully perusing works on both sides. He had always supposed that Protestants quoted Scripture falsely, and was much disappointed in finding, by going to the original, how little ground there was for the accusation, and how little authority there was in the Bible for the chief doctrines taught in the Romish Church. He applied to his confessor and to an Abbè, in whose judgment and piety he had great confidence, for light. They could give him none. He then entered into a controversial correspondence with a Protestant pastor. He read the word of God and prayed earnestly for direction. The result was, old things passed away, and all things became new.

## SWITZERLAND.

The Annual Convention of the Deaconates took place lately. The office of this Society is to keep watch over all sufferings, all disorders, and to do all good possible under all possible forms. One of the principles on which they work is, never to give alms that are purely alms. When they give money, it

must be in order to send a child to school, to pay for the apprenticeship of a young man or maid, to aid a petty tradesman, to buy tools for a poor workman, or to distribute books. Each person receiving help is placed under the care of one of the deacons. Many are the ways and means employed to procure work and succor for the poor.—There is an establishment for old clothes; one for household linen, one for straw work, one for old paper, and others too numerous to mention.

## MISCELLANEOUS.

The Annual Sermon, in behalf of the American & Foreign Christian Union, will be preached by the Rev. Charles S. Robinson, pastor of the First Presbyterian Church in Brooklyn, on Sunday evening, May the 7th, in the Thirteenth-St. Presbyterian Church, between 6th and 7th Avenues, (Rev. Dr. Burchard's,) services commencing at 7 1-2 o'clock.

The Anniversary Exercises will be held on Tuesday evening succeeding (May 9th), in the same Church (the Rev. Dr. Burchard's,) in 13th street, between 6th and 7th Avenues.

The speakers will be, the Rev Jonas King, D. D., of Athens—Rev. Henry W. Scudder, D. D., formerly missionary to India—the Rev. Mr. Orestes, the converted Mexican priest, late from Mexico—and the Rev. Mr. Riley, who was born in South America, and is familiar with its religious history.

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Associate Secretary.—In our last number of the Christian World we alluded to the appointment of Mr. A. Woodruff as Associate Secretary. Below we give the resolutions of the Board of Directors in reference to his appointment:

"The Board of Directors of the American and Foreign Christian Union, feeling the great importance of beginning early to educate the youthful mind in the great principles of Christianity, especially in Papal lands, where the priesthood has held almost exclusive control, where the Bible has been almost a sealed book, and where the adult population are so prejudiced as to be reached with difficulty—

"Therefore, Resolved: That we adopt the Sunday-school system as a fundamental principle of our general organization, and that a Sabbath-school Department be created by the Society; and that Mr. Woodruff be appointed a Secretary to organize and superintend the work of this department, and interest the Churches and Sabbath schools of our land in this great cause."

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The Indian Telegraph.—One of the greatest achievements of the year has been the completion of the Indian telegraph. On Friday a message was received direct from Constantinople, to the effect that intelligence from Calcutta had reached that city in twelve hours. The line is carried through Asia Minor, thence to the Euphrates and to the head of the Persian Gulf, and thence onwards to Kurrachee, the port of the Indus, where it joins the Indian system of telegraphs. Its commercial value will be very great; thus we find among our telegrams the information that business at Bombay and Calcutta was suspended pending the receipt of later news respecting the effect of Confederate defeats on the Liverpool cotton market.—*Standard.*

Facts in Regard to Monasteries.—Henry the Vth, a Catholic monarch, thought it necessary to suppress throughout England a great number of monasteries. He did this by seizing their lands and tenements, which had once belonged to laymen, and which he thought ought to return into the hands of their former owners. In the reign of Henry VII an eminent English Cardinal, appalled at the evils growing out of the system, applied to the Pope to suppress a number of English monasteries. In answer, the Pope's brief stated that in these convents and monasteries nuns had been violated and murder committed; and, in his bull on the subject, he conveyed in terms most explicit and powerful evidence of the deep corruption that prevailed. Cardinal Woolsey, also, obtained the consent of the Pope for the purpose of rooting out many of these establishments; and history informs us that Henry VIII seconded his efforts. Thus we see that the rapid increase of monasteries, in the opinion of two Cardinals and two successive Popes, was the increase of a national disease; and that whereas the suppression of the monasteries is deemed by Roman Catholics to be such a measure as could only have emanated from those they call heretics, it was in fact originally devised by a Cardinal and sanctioned by a Pope.

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Great Change *in England's View of America.*—Workmen of England, out of employment, but partially employed, or when fully employed most miserably remunerated, are leaving for the New World! Such an opening now presents itself as European eyes never beheld, and it is such an opening as may never occur again; for we trust that this is the last civil war. The country is the grandest on the face of our globe, and destined in due time to be the greatest.—*British Standard.*

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The Battle of the Bishops.—By the late decision of the Chancellor and the Judicial Committee of the Privy Council of England, it appears that the action of Bishop Gray, of Capetown, in deposing Bishop Colenso, of Natal, has been declared null and void. By this decision Bishop Colenso may now go on in his work, propagating the most dangerous errors and still retain his position as Bishop.

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Death of Bishop Hamline.—A dispatch from T. Whiting, Mount Pleasant, Iowa, March 23d, informs us that Bishop Hamline died that day at 3½ P. M. He had been quite low for weeks, and the event was not unexpected to himself or friends. Bishop Leonidas L. Hamline, so near as we can learn, was born in the town of Canton, Conn., May 10, 1707. He was admitted on trial into the Ohio Conference in 1832.

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The Emperor and the Bishops.—The Emperor Maximillian is out in a reply to the recent manifesto of the Roman Catholic Bishops against his religious toleration policy. The Emperor, among other things, says:

You state that the Mexican Church has never taken part in political events. Would to God that it had been so! But unhappy proofs exist which demonstrate clearly that even the dignitaries of the church have flung themselves into the revolutions, and that a portion of the clergy have exhibited a very active resistance against the State. Confess, my well-esteemed prelates, that the Mexican Church, by a lamentable fatality, has mingled too much in politics, and in affairs of temporal possessions, neglecting in consequence the Catholic instructions of its flocks. Yes, the Mexican people are pious and good, but they are not yet, for the most part, Catholic, in the true sense of the Holy Gospel, and it is not their fault. They need to be instructed, to receive the sacraments, as the gospel ordains, gratuitously. But Mexico will be Catholic, I assure you. Suspect, if you will, my Catholicism; Europe has long known my sentiments; the Holy Father knows my thought; the Churches of Germany and of Jerusalem, that are to the Archbishop of Mexico as to me, bear witness for me on that point. But just and good Catholic as I am, I will be also a just and liberal prince. Receive the expression of my affection.

Maximillian.

# BOOK NOTICES.

LANGE'S COMMENTARY.—Translated by Dr. Schaff.

We are glad to hear that Scribner has scarcely been able to strike off edition after edition fast enough to meet the demands of the public. It is a work every student of the Bible hails as a friend he has long sought. It is just such a Commentary as the American people need. While it is full of matter for the scholar, it affords that which will refresh and enlighten the wayfarer. The author Lange, and the translator Dr. Schaff, have spread their net over the great ocean of Biblical criticism, and brought to shore all that is good and useful. They never fail to give the reader their own candid opinion on every subject. In point of clearness and accuracy, the work towers above all other German compositions we have ever seen. No Christian should be without this Commentary.

MEDITATIONS ON CHRISTIANITY.

Charles Scribner sends out this month a work from the pen of Guizot. It is a luxury to read such a book. Old people need not use their spectacles. The grandest subjects are treated in the grandest manner. He who would know more of himself and of his Maker, will find help in his studies by perusing this work. Christian dogmas—natural problems—the supernatural—revelation—and Jesus Christ according to the Gospel, are among the themes discussed.

# Receipts

## ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MARCH TO THE 1st OF APRIL, 1865.

### NEW HAMPSHIRE.

Francestown. Cong Chu. & Soc. to make Miss S. Kingsbury L. M. ..... 50 00
Derry. Bequest of the late Alfred Reynolds, by John S. Couch, Ex. ..... 104 94
Manchester. Franklin Street Ch. & Soc. ..... 20 50

### VERMONT.

New Haven. G. H. Hoyt ..... 2 00
West Rutland. Mr. Luke Ward's Note with interest due 1868 ..... 200 00

### MASSACHUSETTS.

Oakham. Cong. Chu., Rev. F. N. Peloubet, in part of L. M. for Moses O. Ayers ..... 27 50
Westboro'. Mrs. Caroline Chapin for L.M. ..... 30 00
Newbury. 1st Parish ..... 15 00
Worcester. Central Ch. & Soc ..... 46 55
Grantville. Marshall S. Scudder ..... 10 00
" D. D. Dana ..... 5 00
Boston. Park-St. Ch. and Society ..... 179 05
W. Cambridge. A. G. Peck ..... 5 00
Boston. Francis Bundy ..... 1 00
" Dr. Kirk's Ch. and Soc., in part, of which $50 by Mrs. D. Safford for L. M. of Daniel B. Safford ..... 880 71
Westminster. Cong. Ch. and Soc ..... 22 75
Dorchester. 2d Ch. and Soc., of which $30 by Mrs. E. J. W. Baker for L. M. ..... 130 82
W. Newton. J. A. Newell ..... 15 00
Boston. R. N. Bliss ..... 10 00
Williamsburg. Cong. Ch. and Soc ..... 58 42
W. Newton. Mrs. R. C. Parker for L. M. ..... 30 00
Correction in the March No. read A B. Ely, Newton, Mass. $100 instead of $1.

### CONNECTICUT.

Winchester Centre. A. Nash ..... 2 00
Staffordville. Rev. E. D. Kinney ..... 1 00
Cromwell. E. Savage ..... 2 00
Farmington. 1st Cong. Ch. by Wm. Gay, Tr. 18 85

### NEW YORK.

Jewett. Pres. Ch. by D. Pond, Tr. ..... 7 00
Adams. Union collec. in the Bap & M.E Ch's 17 58
Watertown. 2d Pres. Ch. in part of L.M. for Rev. Geo. Boker ..... 28 00
" State St. M. E. Ch., in part of L. M. for Rev. O. C. Cole ..... 11 00
Rochester. A. Champion ..... 150 00
Islip. Rev. Alvan Nash, in part for L. M. ..... 2 00
Troy. Mrs. J. P. Albertson ..... 3 00
N. Y. City. Collegiate R. D. Ch., 5th Av. and 29th St., and Lecture Room in 48th St. ..... 219 20
Massina. Rev. B. Burnap ..... 1 00
Albany. R. D. Ch. (Dr. Wycoff's) of which $30 by Alex. L. Fryer for L.M., bal. makes Steph. Lagrange and Sydney Guest L. M's ..... 95 00
Cornwall. Pres. Church ..... 6 27
New York. Attorney-St. M. P. Ch. in full of L.M. for Rev. W. P. Hammond 2 87
Brooklyn. Church of the Pilgrims for Mexican Mission ..... 203 74
Chester. By J. G. Clark, Tr. ..... 81 75
New York. Bible Society, part of grant for Bible Work in Italy. ..... 2,000 00

### NEW JERSEY.

Franklin. R. D. Ch., Rev. J. S. Lott. ..... 3 65
Deerfield. Pres. Ch. in part of L. M. for Rev. R. H. Davis. ..... 18 00
Lambertville. Pres. Ch. of which $30 to make J. H. Anderson L. M. ..... 50 50
Blackwoodtown. Add and in full of L M. for Rev. A. Cook ..... 17 50
Princeton. Coll. in Public Meeting in Dr. McDonald's Ch. for Mexican Mission 45 76

### PENNSYLVANIA.

Pittsburgh. R. C. Totten ..... 5 00
Norristown. Rev. J. G. Ralston ..... 6 00
Bloomsburg. Add. ..... 1 00
Carbondale. Pres Ch., in part of L. D. for Rev. O. Crane. ..... 43 50
" Mary H. A. Jeffrey ..... 5 00
West Chester. Union Meeting, of which $30 makes Rev. W. E. Moore L. M., and the bal. in part of L. M's. for Rev. John Bolton, Rev. Jas Trickett and Rev. C. F. Turner ..... 63 75
Medina. Cash ..... 5 00
Philadelphia. A. F. Sabine in full of L. M. for Rev. Jas. W. Dale ..... 10 00
" Bodine & Ashmead $10 each, Guest, Purves, Hildeburn, Mears, Clark, Earle, Atwood, Flanagan, Millen & Flanagan $5 ea. Cash $1. ..... 71 00

### MISSOURI.

St. Louis. S. M. Edgell, Esq. for the support of a female helper in North Italy $120 00; N. D. Noyes and G. D. Hall, Esqs. for a second one $120; Fisk, Knight & Co, Kellogg, Hunt and Smith $30 ea, for a third one 360 00

St. Louis. Messrs. Drake, Clark, Dodd and Copp, $25 to constitute Rev. S. J. Nicolls L. D.....100 00
" 1st U. Pres Ch., Hamil $15; Morrison, Larque & Rogers $5 each; Colin $76 85, for Mr. Moorehead's work in Italy, and to constitute Rev. Jas. G. Armstrong L. D.....106 85
" Messrs. Merritt & Folsom $25 ea; Homyer, McCune, Plant, and Mrs. Collier $20 each; Yaegar, Garnett and Mermod $5 each.....175 00
" Messrs. Weerick, Ames, Downing, Merrett, Goodman, Gale, Allen, Knight, Dameron, Greeley, Graham, Sell, Strong, Nauson, Kame, Cummins, Jackard, Eager, Keith & Co., Fenby, Dameron, Smith, Roe, Publes, Collins, Whitmore, Brook, Ticknor, Kinnard, Davis, Hubbell, Oliphant, Copelin, Baker, Coleman, Mrs. Johnson, Holmes, Hitchcock, O'Fallon, Lamb, and Mitchell, $10 each.....410 00
" L. N. Bonham $3 50; Messrs. Gray, Tearsdale, Anderson, McNeil, Witter & Mrs. Powell, Shapleigh, Burchard, and Moreton $3 each...30 50
" Messrs. Keller, Lyttle, Holcombe, Sproule, Freeman, Bryan, Kingden, Blossom, Woodruff, Martin, Barren, $2 each.....22 00
" Messrs. Field, Breed, Field, Cochran, Pratt, Porter, Smythe, Drake, Archer, Patterson, Clarke Archer, Stringer & Co., Wahl, Campbell, Blackman, Stobie, Lake, Pittman, Plant, Webb, Ferguson, Wells, Garretson, Jones, Thompson, Barron, Stevenson, Whittaker, Currier, Pinneo, Morrison, Godfrey, Grey, Hazard, Whittlesey, Bailey, Moreen, Smith, Holmes, Martin, Stannard, Nicholson, Thompson, Biden, Leslie, Turner, Leslie, Montgomery, Thompson, Tearsdale, Merritt, Rumbold, Finlay, Biggers, Pierce, Dickey, McClanahan, Gibson, Nicolls, Barlow, Martling, Pomeroy, Sheokie, Sage, Ladd, White, Mrs. Breckenridge, Runyon, Murphy, Warne, Bryan, Green, Belcher and Ranny $5 ea. 375 00
" Messrs. Wade, Snow, Mrs. Filley, Waters, Pearce, Obear, Laflin, Couper, Barclay and Fisk, $2 ea. Mrs. Windsor, and Mr. Greateanna $1 50 each.....23 00
" Messrs. Barnard, Bean, Dowdell, Trevor, Ustick, Sayers, Jacobs, Barron, a Friend, Cooklin, Spencer and Pohl, Mrs. Tandy, Monks, Manny, Weaver, Squeer, Weitzell, Stagg, Leperce, $1 each; A Stranger 50 cts.....20 50

ILLINOIS.

Galena. Rev. A. Kent.....25 00
Chicago. T. King, for Italy.....20 00
Lake Forest. 1st Pres. Church.....35 00
" R. M.....2 00
Aurora. M. E. Church, of which $5 by Prof. G. W. Quereau.....11 07

INDIANA.

Cottage Grove. S. G. McQuiston.....5 00
A Friend in Indiana to constitute Andrew Hanna and W. H. Nye L. M's.....60 00

OHIO

Cincinnati. 1st Cong. Sabbath School.....25 00
" Mrs. Judge Burnett $6; Mr. Tweed $5; Mrs. Davis $3; Mrs. Carpenter $2; Mrs. Rogers $1 90; Mrs. Fury, Lane, White, and Miss Carpenter $1 ea; Mrs Whitmar 50 c., all for City Industrial School.....22 40
Cincinnati. Ref'd Book and Tract Society, 270 pps. Tracts, and 6 packages Children's Tract.
" J. H. Jouvet, 36 Spools of Thread for Schools.
Oxford. 2d Pres. Church.....29 75
" Western Female Seminary.....32 75
" 3d Pres. Church.....17 45
" Female College, in full of L. M. for Prof. Carl Merz.....16 50
" Female Institute.....7 05
Lockland. 1st Pres. Sabbath School.....2 50
" Baptist do.....4 00
Springfield. 2d Pres. Church; Messrs. Doty, Hamilton and Steele $5 each; Lehman, Rogers, Brown, Ward, Shelleberger, Foos and Ewing, $2 each; Williams, Rogers, Phelps, Rogers, Ramsey, Cochran, Rogers, Shuey, Laws, Mrs. Rogers $1 each; Mrs. Gillette 55 cts; two Mrs. Rogers and Catchgart, 50 cts. each; Mrs. Dodds 30 cts.....41 35
" The Friends, two Mrs Warder.....8 00
" Colored Meth. Ch. Sab. School.....4 00
" 1st Pres. Ch. Rev. W. McGookin and family $5 20; Messrs. Courts, McPherson and Baldwin $5 each; Garrison, Bens, Mrs King and Wallace, $2 each; Patterson and Shaffer $1 ea; Mrs. Kidder 50 cts..30 70
" Prot. Epis'l. Ch., in full to constitute Rev. Chas. E. McIlvaine L. M. Mrs. Childs and Nixon $5 ea; W. Warder $4 70; H Field $2; Messrs Coles, Robbins, Bushnell and Mrs. Briggs $1 each.....20 70
" Female Seminary.....6 35
" Baptist Church.....3 55
" 1st Cong. Ch., Mrs. Clark $5; Mrs. Buffing and Miss Clark, $2 each; Messrs. Sawyer, Pitts, Grant and Hastings $1 each; Mrs. Croker 70 cts; Mr. Holman and Mrs. Mudge 50 cts; Mr. Haywood 25 cts.....14 95
" Meth. Prot. Ch.....8 25
" 1st Eng. Luth. Ch., Sab School $5; Mr. Shindler $2; Messrs. Titus, Chorpening and Ginger $1 each; Hill and Hendlebough 50 cts. each..11 00
" U. Pres. Ch.....16 45
" 1st Pres. Sab. School.....20 00
Dayton. Cooper Female Seminary, Mrs. and Miss Galloway $5 ea.; others $6 66.16 60
Granville. Cong Ch.....66 60
" Bapt. Ch. in full to constitute Prof. J. R. Downer a L.M.....26 71
" St. Luke's Prot Epis. Church.....13 00
" Female College.....17 75
" Young Ladies' Institute.....10 00
Cooleville. Mrs. H. A. Davis.....5 00

MICHIGAN.

Detroit. 1st Pres. Ch., J. W. Farrell $5 in full of L M.; a friend and Mrs Sarah Davenport $10 each.....25 00
" Jefferson Av. Pres. Ch., H. Hallock, B. Wight, H. E. Benson, 2d Cullen Brown $5 ea.; A. A. Dwight $3; E. Taylor $2; others $5.....30 00
" Westminster Pres. Ch., Sylvester Larned, T. F. Abbott, T. H. Hinchman $5 each; Jas. Hinchman $2; Others $5.....22 00
" Allen Sheldon.....5 00

WISCONSIN.

Delavan. Jos. Bates.....1 00

IOWA.

Burlington. Pres. Church—C. W. Squires $2; S. Pollock, J. H. Schramm, G. H. Lane $1 each.....5 00
" Cong. Church—individuals.....4 00
" Baptist do. do.....3 00
Fort Madison. Pres. Church—Mrs. Mary H. Whitton $5; Dr. J. C. Walker $2; Others $7 50.....14 50
" Baptist Church—individuals.....3 45
" M. E. Church— do.....4 45

THE

# CHRISTIAN WORLD.

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## SIXTEENTH ANNIVERSARY

### OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The Annual Sermon before this Society was delivered Sabbath evening, May 7, in the Thirteenth-st. Presbyterian Church, (Rev. Dr. Burchard's,) by the Rev. Charles S. Robinson, of the First Presbyterian Church in Brooklyn, N. Y. The Church was crowded by an intelligent audience, who appeared greatly interested in the exercises.

After a voluntary by the choir, the Rev. Dr. Newell, of New-York, read a part of the 10th chapter of the Epistle to the Romans, when prayer was offered by the Rev. Dr. Van Cleef, pastor of one of the Reformed Dutch Churches of Jersey City. Mr. Robinson chose for his text a passage found in the 21st chapter of Isaiah, 11th and 12th vs. "The Burden of Dumah. He calleth to me out of Seir. Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." It was a most able and interesting discourse, and we hope before long to give it to our readers.

## *Annual Meeting of the Society.*

The Sixteenth Annual Meeting of the Society was held on Tuesday evening, May 9th, in Rev. Dr. Burchard's Church, Thirteenth-street. The Rev. Dr. DeWitt presided, and opened the exercises with an appropriate prayer.

The Rev. Dr. Campbell, Financial Secretary of the Society, read the Treasurer's Report, which will be found at the close.

Rev. Mr. Emerson read an abstract of the Annual Report of the Directors, giving a favorable account of the work of the Society in foreign countries. The following hymn was sung, the audience rising:

HYMN—Tune "Missionary Hymn."

1. Now be the Gospel banner
In every land unfurl'd;
And be the shout hozanna
Re-echoed through the world:
Till every isle and nation,
Till every tribe and tongue,
Receive the great salvation,
And join the happy throng.

2. Yes, thou shalt reign forever,
O Jesus, King of kings!
Thy light, thy love, thy favor,
Each ransom'd captive sings:
The isles for Thee are waiting,
The deserts learn Thy praise,
The hills and valleys greeting,
The song responsive raise.

The Corresponding Secretary, the Rev. Joseph Scudder, then read a series of resolutions, which, at a later stage of the meeting, were submitted and adopted. They are as follows:

RESOLUTIONS.

1. Resolved, That the Reports now read be accepted and adopted, and referred to the Executive Committee for publication.

2. Resolved, That we hail with joy the appearance among us of the highly esteemed Missionary from Greece, the Rev. Jonas King, D. D., one of the pioneers of Foreign Missions—and our hope and prayer is, that in the work so ably begun by him, he may be assisted successfully by the Missionaries of this Society now on the field; and that should he again be assailed for his faithful adherence to the truth, he may find an able advocate and supporter in the Editor of the "Star of the East."

Whereas, we have creditable information, from our Missionary in Mexico and from other sources, that a most remarkable work of religious reform has been going forward in that land—and whereas, more than a hundred Priests have come out openly and adopted the Bible as their rule of faith, and advocate its free circulation among the people—and whereas, some of these Priests are among us, engaged in the translation of books for Sabbath Schools and general instruction—and whereas, these men are earnest in their appeals to this Society for aid, that they may prosecute the work of evangelization among their countrymen, therefore

3. Resolved, That we regard these providential circumstances as an imperative call upon American Christians to enter upon the work with determined zeal; and should the men prove worthy of confidence, to send them back accompanied with their earnest prayers and liberal contributions.

4. Resolved, That as Italy is clamorous for the Bread of Life—Mexico for substantial help—and South America for the living preacher, we send these countries the assurance that their cry is heard, and that God helping and the people giving, their prayer shall be answered.

5. Resolved, That the new Sabbath-School work of this Society meets our cordial approval, as economical, as adapted to all classes of the people, especially to the young; as the best means of leading the people to evangelize themselves; and as bringing the greatest number of minds in close contact with the simple text of Scripture, which is the surest refutation of Papal errors.

Dr. King was now introduced, and gave an interesting sketch of his labors in Greece. He said that much prejudice existed in that country against strangers who attempt to introduce the true religion into that land, the Greeks believing that the Oriental is the only true church.—Owing to the love of republican government, and the sympathy of the Greeks with this nation, the speaker had been able to speak more freely to them than any other person who was a member of the Protestant Church. The speaker encountered many perils and difficulties in Athens in prosecuting his labors, his life having been placed in jeopardy on several occasions. He earnestly commended the conduct of the editor of the "Star of the East," who had frequently defended the speaker from the assaults of his enemies.

The Chairman next introduced Rev. Mr. Orestes, a reformed Mexican priest. This gentleman was compelled to fly from his native country several months since, on account of religious persecutions, and is now engaged in translating and preparing works for distribution in Mexico, when religious toleration shall be restored to that land. The gentleman spoke in Spanish, and Rev. Mr. Riley, of South America,

translated his remarks. He gave a sketch of the reform which has been begun in Mexico among the Catholic clergy, and which had been instrumental in establishing a republican form of government, when the Catholic power called in the aid of the French, to crush a people that was just rising into political and religious liberty. He spoke in no very complimentary terms of the French, who, he said, had won their success rather by their intrigues than by their valor. The speaker felt sure that God was looking down on those who are now suffering for religious liberty. They appealed to us for support, and he trusted they would not look in vain.

Rev. HENRY M. SCUDDER, late a missionary in India, made an eloquent and humorous address, which was frequently applauded. He said that in our struggle God had done one thing for us—he had killed slavery; this Goliath of iniquity had measured its length, and lies buried deep under the coffin of Abraham Lincoln, whence it will never rise again. The nation has sworn that slavery shall no more exist.—It still exists, however, in spirit, in the hearts of some of the leaders of this rebellion, but they must be exiled, to curse those nations with their presence who have sympathized with them. God has a great work for this nation to do: to propagate republican principles throughout the world. Old systems and aristocracies begin to shake, while our great republic lives and is stronger than ever. Our weaknesses have died, and we have resurrected in new strength. The speaker criticised the action of England during our national struggle, which he denounced. Still he did not want to go to war with that nation. He believed it was the desire of the Fenian Brotherhood to embroil the two countries in a war, and, when both nations were exhausted, to possess themselves of Ireland, and then subjugate England and America to the service of the Pope. They would have much to do first, the speaker said. He did not believe God had saved us from so many perils to give us over to the power of the papacy. The great enemy of liberty is mustering its power to hurl itself against us. The two systems cannot live together. In speaking of Mexico, the speaker said he would not aid that nation by filibustering expeditions, but he would have the government rise in the majesty of its power, and drive the puppet-king from the land. He would equalize the political power of the Catholics by giving the African the right to vote. Make citizens of the negroes, and the Hibernian element goes to the wall. Not only as a matter of policy, but as a matter of justice, he would give the colored people the rights of citizenship. They had fought and earned the privilege.

Mr. RILEY, who was born in South America, and is intimately acquainted with its spiritual wants, made an earnest appeal in behalf of that land, so wonderfully rich in all that pertains to matter, so grossly dark in all that has to do with spirit.

Dr. KIRK, on being introduced, said: "I have been observing, with this whole people, the extraordinary directness of God's intervention in the affairs of this country. The Roman Catholic clergy are a political body, aiming to carry out the notion of Hildebrand, that all civil governments must be subordinate and auxiliary to the Roman See. In the beginning of the civil war through which we have just passed, he had fears that the Roman clergy would ally themselves to the rebel cause.

But when he reached Philadelphia, the week after Fort Sumter was attacked, and saw the 'stars and stripes' floating on the Cathedral, he hoped that powerful body was going to prove itself loyal. But the whole train of subsequent events, including the riot in New-York, the Irish hatred of men as good as themselves, the speech of Bishop Hughes in Dublin, the message of Jefferson Davis to the Southern priesthood, and the Pope's address to the leaders of the rebellion, as well as the gratification at the President's death manifested by the more ignorant class of Papists, together with the Pope's Encyclical letter, have confirmed my former convictions that the political spirit and aims of the Papacy predominate, with rare exceptions, above the sentiments of religion and patriotism in the great body of that people. If this is a just view of the case, then it becomes us to adopt two lines of action. On the one hand, we must do every thing in our power to convert that people to the truth as it is in Jesus, to spread the pure Gospel wherever their leaders have not the civil power in their hands; and also to give them to understand that they cannot take us by surprise in this land. If they come here to enjoy liberty of conscience, they shall receive it, and the defense of this government against all who may attempt to persecute them for conscience' sake. They may build convents and colleges and churches to any extent—they may preach and publish their own doctrines, and shew what they have to say against ours. But the moment we discover any attempt to use their political power to unite church and State, or to interfere with the freedom of speech and the press, we shall resist them to the utmost extent. I warn my countrymen to watch the current of events, such as their separation of their children from the course of instruction provided by us in educating American children; such as their Bishops grasping all church property, and making themselves independent of their people. If their leaders peep or mutter in the line of priestly supremacy over any but their own followers, we must resist them to the death. God has now put mighty levers in our hand in Mexico, South America, France and Italy: let us valiantly use them.

Professor A. TACCHELLAR, just from Italy, remarked that, as the hour was late, he hoped at some future time to lay the interesting state of his country before the people of New-York. The assembly then united in singing the doxology, "Praise God;" after which the benediction was pronounced by the President.

The Society then came together, and elected a Board of Directors for the ensuing year, made a slight alteration in the Constitution, passed a vote of thanks to Rev. Mr. Robinson for his excellent and appropriate Sermon, and requested a copy of the same to be published under the direction of the Executive Committee. The Society also passed a vote of thanks to the several speakers for the good service they had rendered to the Society on this occasion, and to the trustees and congregation for the use of their church on Sabbath and Tuesday evenings.

All agreed in saying that this was the most interesting anniversary occasion ever enjoyed by the Society. Our prayer is that great results may follow.

# SIXTEENTH ANNUAL REPORT OF THE DIRECTORS.

The dealings of God with the American and Foreign Christian Union during the past year call for devout gratitude. Our fears of pecuniary embarrassment have not been realized. Notwithstanding the high rates of exchange, we have been able to add ten to the number of our laborers. But it has pleased the Lord to visit us in bereavement as well as in blessing. Four of our Vice-Presidents, the Rev. George Potts, D. D., Rev. E. P. Swift, D. D., Abraham Van Ness, Esq., and William B. Crosby, Esq., men delighting in every good work, have been removed by death.

The office of Corresponding Secretary, after a vacancy of two years, has been filled by the appointment of Rev. Joseph Scudder. The Directors have also decided greatly to enlarge our efforts for Sabbath-School instruction in the various fields, and have appointed Mr. Albert Woodruff, as Associate Secretary, to take charge of that department.

Our monthly publication, "The Christian World," by diffusing information concerning our operations, has been very serviceable in gaining for the cause increased support. It goes where the Secretaries cannot, and gives a fulness of statement which the restricted time of the pulpit does not allow. It is called for in larger numbers, and there is reason to believe is read with increasing interest, both for its statements of the constant changes taking place in Papal lands, and for its condensed monthly presentation of other missionary operations. Where it is most read there we find our best helpers, and we cannot but entreat those who value it to persuade others to become subscribers to it.

## HOME FIELD.

As political changes are now giving the truth more ready access to the Papal mind in "*the fatherlands*" than in our own, we feel called in Providence to direct our main efforts abroad, and therefore have not much enlarged the work in the United States. Some changes have taken place on the Home Field.—The German missionary, formerly laboring at Newark, N. J., entered the army as chaplain last autumn, and his place has not yet been filled. The German churches formed there have pastors and are prospering. Another change is the appointment of a new female German missionary in Cincinnati. She acts as colporter of Bibles and tracts, Bible-reader, and Sabbath and Industrial school missionary. In these capacities she has made from 200 to 275 visits monthly, mostly among the German Catholics. She is earnest, happy, and appears to be popular, and useful in her work. The Swiss and French Church in Philadelphia, to which we have continued a partial support, is enjoying its usual prosperity. Rev. Mr. Raymond, a French Canadian, is doing a good work among his own people in Aroostock Co., in the State of Maine. He is sustained incommon by the American & Foreign Christian Union and the Maine Missionary Society.

*Italian Mission in New-York City.*—Our faithful missionary, a native Italian, continues his day, evening, and Sabbath-schools; also his preaching labors. He has to contend with many trials and discouragements; but perseveres, with Christian temper, and cannot fail of great usefulness, especially in

rescuing the young from the ignorance and vice incident to juvenile street-life in a great city.

In the Western and South-western cities our work is progressing as formerly, under the efforts of very efficient laborers. The general modes of operation are through Sabbath and Industrial schools—visiting the ignorant and deluded Papists, in alms-houses, hospitals, prisons, and their own houses. These laborers are generally received courteously; and have much reason to believe God is working through them to enlighten and benefit the object of their efforts, and at the same time to bless the communities of which they are members.

The revelations of the final day alone can show the results wrought by thus bringing the truth of God to the dark minds of so many thousands, both of adults and children, who otherwise would be left untaught. In illustrating the amount accomplished, we name a few separate facts, which must be taken as represen tatives of the whole.

One, who is in the best position to know, states that since 1849 more than twenty-five thousand female youths have been taught in the Industrial schools alone. In a single city there are now six Sabbath and Industrial schools, with an aggregate of four hundred children under the superintendence of one of our missionaries. More than half of these are Catholic. Here is a brief summary of that missionary's last year's labors:

"*Preached* at *eighty* different times and places; attended *twenty-four* funerals, visiting the family before and after the same, and praying with them. Have delivered *thirty Sabbath-School Addresses.* Held *twenty-six Prayer Meetings.* Held *twenty Bible-Class Exercises.* Visited the Alms-house, conversing with the inmates, *fifty times;* at the Jail, *four times;* at the U. S. Hospitals, for conversation, prayer, distribution of tracts, etc., *four hundred times;* with families of the poor, for their spiritual instruction, *six hundred and fifty times;* and at the boats at the levee, *five times.* I have distributed, the last year, to destitute families, *thirty Bibles* and *five thousand pages of tracts*, besides a great number of religious papers and periodicals; and, to the needy and suffering poor of the city, bread and clothing amounting to *two hundred dollars* in value, besides *one hundred and fifty new garments.*

"A part of every Sabbath I devote to the ingatherings of adults and youths at the Alms-house, and conducting religious services among them."

The numbers of Romanists who have received the Bible, or heard from the living voice its truths, through the influence of this Society in our own land, cannot be stated; but they are very great. Still less can we tell how many of these have been savingly affected by that truth. Duties are ours—results are God's. The command is, "Preach the Gospel"—the promise is, "My word shall not return void." We are trying among these deluded people to fulfil the command, and God gives us comforting evidence that he is fulfilling the promise.

### FOREIGN FIELD.—MEXICO.

At the time of the last Report, the teacher of our school for Mexican young ladies at Brownsville, having been driven away by the rebels, had returned with the army of Gen. Banks, and, under the American flag, resumed her labors with flattering prospects. Soon, however, military policy removed the army, and Miss Rankin must go with it back to New Orleans. She prosecuted our work in that city till a short time since; when she ventured within the borders of

Mexico, intending to set up her school at Monterey. Of her prospects she speaks hopefully; and we believe that whatever can be effected by prayer, faith and untiring effort, she will do.

*Religious Liberty.*—It seems to be the will of God that his Word should be free in Mexico. Four years ago he led President Juarez to proclaim religious freedom, to invite Protestant missionaries, and to expel the Papal Bishops.—More recently he led Louis Napoleon, seizing Mexico at the instigation of those Bishops, to signify his pleasure that all there should enjoy religious freedom. And now Maximillian has not only decreed the same, but boldly replied to the complaints of the Bishops, telling them that their assertion of never having meddled in politics, is *untrue*—that they *have* occupied themselves in politics, resisting the state—producing revolutions—securing for themselves temporal possessions, to the neglect and injury of their flocks. Even Juarez would hardly have lectured the prelates more harshly than does this imperial manifesto.

Whatever, therefore, is to be the political rule in that country, the way seems opening there as never before for our work. The laborers, too, are preparing. The Bible has been largely circulated; priests and laymen, in considerable numbers, have read it and seen a better way, and now desire to pursue any practicable course of enlightening their countrymen, and delivering them from the bonds of superstition. Some of the exiled priests, who have taken the lead in this movement, are now here, translating Sabbath-school and other books for a missionary work in Mexico. We hope ere long to send them back to prosecute this Sabbath-school and missionary enterprise under our auspices.

Americans are called, not merely as christians or as philanthropists, but also as patriots to carry the truth of God to the Mexicans. Nothing else can make them agreeable or safe neighbors of a republic, much less give them the power of achieving and maintaining free and stable institutions for themselves. We have too long neglected Mexico, and now we are suffering a part of the penalty in the apprehensions and evils which have come from that source during the last three years, and which are not yet over.

It is to be hoped that the churches of the United States, so ready at the call of piety to bear the Gospel beyond seas, will not any longer remain deaf to the united voices of piety and of patriotism calling to the rescue of their nearest neighbor. We are happy to know that not a few are feeling a new responsibility in this matter. A single individual has offered to provide the expense of educating a Mexican youth of piety to labor among his own countrymen.

SOUTH AMERICA.

This broad land of 16,000,000 souls, being a part of our own continent, and largely under republican institutions, seems also to have special claims on our sympathies and efforts.

It presents a sad specimen of what Papal doctrines and practices—having had full sway for 300 years—does for a people. With facilities for agriculture; with mineral deposits; with a system of water courses, exceeding those of all other countries; ignorance, poverty and misery are still the lot of the great mass of its inhabitants. Even the blessings of republican institutions have been nullified in many instances by the degradation of the people, and in some

cases while the name was republic, the reality was a military despotism. But there is a remedy in the Gospel for even South America, and South America is open to the Gospel more than ever before. The educated, thinking minds are coming more and more to the conviction that Popery has been the ruin of their land, and are giving more encouragement to a free Gospel.

CARACAS.

In the last report, the hope was expressed that during the year this society would place a missionary in Caracas, the capital of Venezuela. But the drafts on our treasury have been so augmented by high rates of exchange, that we have not dared to incur the expense.

Communications from Mr. Gulick, a self-supporting lay missionary, who went to Caracas more than a year ago, represent the way open and the prospect hopeful for the labors of a missionary either in Caracas or any other city of Venezuela. Still, the prospect is not perhaps quite so flattering as we last year thought it. Mr. Gulick, while he speaks in terms of encouragement for missionary work in Venezuela, has seen reason to go to New Granada as offering to *him* better facilities of usefulness.

NEW GRANADA.

Here our missionary, Rev. Ramond Montsalvatgé, is still at work. The opposition of Romanism is reduced to the minimum. There are in Carthagena only two working priests, and the disposition of the people is very favorable towards the Bible and Protestantism. Yet the work is hindered and almost paralyzed for want of a building in which meetings may be held and a school taught. Two or three thousand dollars would meet the expense, and it would enable us to take advantage of facilities better than that city has ever before offered.—We trust means will this year be found to supply this vital demand.

The venerable Mosquera, after having done a work for his country such as it is given to few to accomplish, has left the presidency of the Republic, and is now representing her interests at a foreign court. Murillo, his successor in the presidential chair, is carrying out the same policy, giving hope of a settled and prosperous future to that land which has been so torn and tortured in the process of casting out the demon of priestly domination.

PERU.

In the Report of last year it was stated that a missionary, Rev. A. J. McKim, had been secured for Peru. He sailed Oct. 17, and reached Lima Nov. 4, in good health. On his arrival at Callao, he was met by Mr. Sutherland and other Christian brethren. All his effects, including Bibles, were easily passed through the Custom House. One of the brethren, Mr. Lewis, took him to his own house till suitable arrangements were made for his permanent accommodation. Up to the time of his last communication, his health had been good, and his work seemed to be opening before him with much promise of usefulness. A small house of worship had been completed and was attended by an encouraging number. As God has caused the Spanish aggressors to cease, so we hope He will bring to an end the civil strife which has since arisen in Peru, without disturbance to this work. The circumstances in which this mission is begun are very favorable. There are in Lima some 1,500 English-speaking people. Some of

these have been desirous of a pastor to preach to them, and to establish a Sabbath-school for their children. They pledge themselves to aid in his support. Some ten or fifteen of them are professed followers of Christ, and wish to be formed into a church and enjoy all the ordinances of religion. It is hoped that these will not only be recipients of religious blessings, but active helpers in causing the "true light" to penetrate the deep darkness around them. One of their number, Mr. Sutherland, had been carrying forward an evangelical work long before the arrival of Mr. McKim. He had distributed religious tracts and Testaments—had also loaned several copies of "The History of the Reformation," also of Kirwan's Letters, to be read and returned that they might be lent again and kept agoing. Wherever a Testament is left, he notes the street and number, that, when again passing that way, he may call and learn the progress made, and thus determine which class of the people afford the most hopeful field of labor. At present, it is his impression that it will be found among the mulattos.

The Christians of Lima have long been in the habit of assembling, two or three times a week, for prayer and conference. There is also one liberal Romish priest, a man of much learning and influence among the people, who sympathizes with Mr. Sutherland's work, and himself distributes Testaments and translates some of our religious books for the same purpose. This priest, for his liberal views and practices and for his too scathing criticisms of the Pope, has been forbidden by his Holiness to celebrate the mass.

Though the laws of Peru forbid Protestant worship, they allow the reading of the Bible; and the prohibition of worship is a dead letter. It is hoped that it will soon be erased from the statute-book, as many influential men, headed by the Judge of the Supreme Court, are laboring to effect it. The priest above spoken of has founded a society of young men of the most influential classes, just entering business life. It is called "Los Higos del Pueblo"—sons of the people.—Their object is the promotion of freedom of conscience, freedom of the press, freedom of education, and the diffusion of education among the common people. Foreigners, being the principal business-men of Peru, are looked upon by the natives with much respect. Especially are the men and the institutions of the United States revered and loved as the source of hope for the future protection of Peru, and other South American Republics, against the threatened aggressions of European monarchies. So that a North American missionary goes among them with his way already prepared. With such helpers and such a spirit among the people, our missionary may well feel that his prospect is hopeful.

When Brazil shall yield to the importunities of Peru and other nations for the free navigation of the Amazon, then will begin for Peru a period of commercial prosperity such as no South American state has yet enjoyed. All the varied and rich products—perhaps more various and richer than on any other equal territory of the earth—all the varied and rich products of that eastern slope of the Andes, extending in Peru and Bolivia 1,200 miles in length and 100 in breadth, will have free access to the markets of the world. Then will the present population improve rapidly in enterprise, wealth and intelligence, and be vastly augmented by an inflow from other nations. We do not,

therefore, establish this Peruvian mission merely for the inhabitants of Lima, nor merely for those of the sterile soil west of the Andes, but hope its establishment is the planting of a tree whose boughs shall spread beyond the Andes, and whose fruit shall bless spiritually those millions who are yet to inhabit that Eden of beauty and fertility, the *Montana* of Peru and Bolivia.

CHILI.

In this state there is more of enterprise than in most of the South American republics. Agriculture is carried on extensively and prosperously. A large amount of cereals is exported. Intelligence is increasing. Liberty and Progress are the watch-words. Internal improvements are advancing. It is even expected by some, best qualified to judge, that a railroad will be completed across the Andes to the Argentine Republic within eight years, and connect on each side with a railroad leading to the coast. This will wake up the Chilian mind still more, and greatly increase the enterprise, wealth, and civilization of this already thriving republic. These changes will facilitate Protestant missions in various ways, especially in letting in more light to reveal the superstitions so long and so successfully practiced by the Catholic priests.

VALPARAISO.—Rev. Mr. Trumbull is still laboring at this point, where he has been since 1845. He now has secured "A Spanish Agency" to aid in evangelizing the Spanish population, and hopes for great good to result from it.

SANTIAGO.—The past year's experience of Rev. N. P. Gilbert, our missionary in this city, has been varied by events both cheering and discouraging. Early in the year, by different causes, his Sabbath-school was reduced to a small remnant. Soon occurred the first death in his little congregation. It was that of a girl fourteen years old, giving evidence of piety. At her funeral a goodly number were present, and were solemnly impressed by the exercises. The next Sabbath more than ever before were in the Sabbath-school. Some were anxious about their salvation, and one gave evidence of having found the Saviour. Ever since Mr. G. has had more to encourage his labors.

The Bible Depository has been several times removed through Romish influence on the owners of the rooms where it was kept. It is now in Mr. Gilbert's house, where priestly interference cannot disturb it. At the last notice he was selling as many Bibles as had been usually sold in the other localities. It is a great cause of rejoicing that the he has a building which serves for church and school-room, besides a tenement for his family; and where now the persecuted Bible Depository can find a home beyond the reach of a Bible-hating priesthood. Although we cannot speak of all the success in this mission which appears in some other localities, yet there is great cause to thank God that he allows us in this land of intolerant laws still to preach the pure Gospel and make perceptible progress.

In regard to South America generally, it is safe to say that the influence of Romanism is decreasing; the true character of the priests is more justly estimated; light is spreading; and more favor is accorded to Protestant missionaries. This last is perhaps as apparent in States whose laws are intolerant as in those where the constitutions protect the rights of conscience. The power of Romanism has so waned that even when the national laws sanction persecution, public opinion forbids it, and they rarely attempt it except in indirect ways.

BRAZIL.

BRAZIL is agitating the question of speedily emancipating her slaves. The action of the present laws, it is supposed, would free them in about twenty years; but enlarging views of national interest and of humanity are urging to a more speedy solution of the problem. Brazilian slavery is neither so severe on the black, nor so demoralizing to the white, as that of the United States; yet its utter removal will be a wide step in preparing the way for the Gospel to take effect in that already tolerant empire where several missionaries of the Presbyterian Board are now doing a good work.

SWEDEN.

Rev. C. O. Rosenius, our faithful missionary for more than a quarter of a century in Sweden, is still at his post, and reports steady progress. For several years past many parts of this kingdom have been blessed with revivals of religion. In some places the work is less powerful, in others increasing in power. "The Evangelical Fatherland Institution," although employing seventy colporteurs, cannot supply the urgent demand for their services. There are two Swedish Bible Societies actively engaged in diffusing more than 100,000 copies of the holy Word annually.

Persecutions for divergence from the creed and practice of the old Lutheran State-church have nearly or quite ceased. The Baptists, whose first church in Sweden was established in 1848, and who then suffered bitter persecutions even to banishment, are now tolerated, and have increased to 170 churches and 6,191 members. Few lands of Christendom have made more healthy spiritual progress in the last fifty years than Sweden.

BELGIUM.

The missionary work in Belgium is hopeful—not on account of any surprising developments, but because of its uninterrupted progress. There are not far from sixty Protestant laborers regularly employed. Thirteen preachers receive salaries from the Government, twenty-three from the "Evangelical Society of Belgium"—the remainder are colporters, Scripture-readers, and school teachers. Of these twenty-three preachers, ten are converts from Popery and three from the priesthood. Of the membership of the churches and the congregations, by far the larger proportion—we may say nearly all—are from Romanism. In some churches not a *born* Protestant is to be found, and in several there is but one for each. The Evangelical Society has added to the number of its churches one every year for the last eight. A hopeful new development is the formation of young men's associations, for two objects—1. to meet for conference, prayer, and study of the Scriptures—2. to act as an unpaid agency of evangelization in the neighboring districts by distributing tracts and reading the Scriptures from house to house among the people.

FRANCE.

The work of Protestant evangelization is going forward in this empire under the auspices of three French Missionary Societies—the Central Protestant Society at Paris, the Evangelical Church at Lyons, which acts as a Missionary Society, and the Evangelical Society of France. The past year has been one of fierce conflict in the State-church. On one side have been arrayed the active, earnest, orthodox members—on the other the indifferent, the fearful, the

semi-orthodox, the nothingarians, the rationalists and infidels; for all are entitled to a vote who have been baptized. The point in controversy was whether rationalism and its teachings, or orthodoxy and its teachings, in the city of Paris, should have the sanction of the church. The decision was in favor of orthodoxy, but by a majority of only ten votes, a majority so small as to show conclusively that the contest is not ended, and that probably it will not end till the orthodox relinquish State patronage and take an independent stand on the simple truth—a decision devoutly to be desired. We are not aware that this struggle has lessened the efficiency of the missionary efforts of these churches. Probably the orthodox element has always done the work and borne the expense of these, and an earnest contending for the faith would not be likely to diminish their zeal.

The Evangelical Society of France, which stands aloof from State patronage and State interference, has given itself to the missions most assiduously and successfully. This will best be illustrated by a few facts. In Paris, in the "vast quarter of Berry," a new church has been formed the past year, and gives good promise—the members meeting every morning at seven o'clock for prayer. Their schools in Paris are crowded. With each of these is connected an evangelist, who visits the parents of the scholars, doing immense good among the Romanists. Their churches in that city are rapidly forming colonies. With one of these is connected an Arab, (a relative of the celebrated Abdelkader,) who was baptized in Feb. last. He opened a meeting in his own house. It was at once filled to overflowing. As soon as a chapel can be provided there, he intends to remove and begin again.

In the Haute Vienne, a devotee at St. Anna had built a chapel to the Virgin and set up her image, which soon was said to work miracles. It became a point of pilgrimage. That man is converted, and has turned his chapel into a Christian church. Now there is great hope for that village, where a little while ago Protestantism was unknown.

In the department of Yonne the laborers are exhausted by demands for their services. The Gospel is there having "free course." In some villages the converts are building chapels at their own expense. In one town, formerly the most intemperate of the region, the Gospel has so prevailed that not a drunkard is to be found there.

Pastor Fisch, last year, visited and preached in twelve departments, and everywhere found the people eager to hear of salvation by grace. Roman Catholics left their fields even in time of harvest to attend, and listened for hours, sometimes with tears. In a letter to one of the Secretaries, Pastor Fisch exclaims: "O, what a field is France! How immense! how destitute! what are a few men compared with the work to be done—with the eagerness of the people to hear the good Word! How sad it would be if our hands should be crippled by our financial circumstances, and if, laboring under a debt, we should withdraw our pastors and evangelists from the harvest! Plead, my dear sir, plead most earnestly for our Society. We look to America with prayer and delight—we fight your battles. Oh! think of us before God, and help us with that power of liberality which you Americans only know."

This Society have adopted a new system: establishing every where little meetings, which may grow into churches. "They have also given up controversial preaching, and confine themselves to Christ and him crucified." These changes are found to add strength and life to the work.

Evangelical Church of Lyons.—This missionary organization is laborious and successful. They have the past year employed twenty-eight laborers as preachers in nine chapels; as missionaries where there are no chapels; as day-school and Sunday-school teachers; as distributors and readers of Bibles and tracts among the soldiers located around Lyons, and among all classes of the poor. They also sustain infirmaries for males and females, and an asylum for aged females. Their usefulness is limited only by their means. We believe if these earnest Frenchmen could be so sustained as to enter fully every open field, that we should not only see Protestantism growing strong in France, but furnishing the very best of missionaries for Pagan lands. They are a missionary people by nature. They have proved so for Popery; they have proved so for Infidelity—they will prove so for the truth when converted to it. Indeed the French Protestants, though few and weak and poor, and burdened with home work, have already begun in the Foreign Field. They sustain ten flourishing stations in South Africa, besides those in Tahiti, and elsewhere. As French Papists most of all Papists interfere with Protestant missions, so will they when truly brought to Christ be most zealous—most self-sacrificing in preaching Him to all nations. It is believed that we can from this source more effectually and more cheaply than from any other gain the needed reinforcements for the great mission-work throughout the world.

American Chapel in Paris.—Rev. Dr. McClintock, having returned to the United States at the expiration of his appointment, his place as pastor of this Chapel has been filled by Rev. Dr. Sunderland, pastor of the First Presbyterian Church of Washington, D. C., and Chaplain to the U. S. Senate. Dr. Sunderland sailed from this port in August, reached his destination safely, and has ministered with much acceptance to the ever-changing congregation over which he is placed. Although the disturbed state of our country, and the enormous rates of exchange have diminished American travel abroad, still such has been the popularity of the pastor that the current expenses of the enterprise have been met by the voluntary contributions of his hearers.

The Chapel sustained a great loss in the death of Mr. Dayton, the American Ambassador. His influence must have been very helpful when it could be truly stated, as in a recent Paris letter:—"The attendance of the late Hon. Mr. Dayton and family, at the American Chapel, was an example which was most encouraging to the minister in charge. Their pew was never vacant." It is to be hoped that his successor will worthily fill his place in this as well as other respects.

ITALY.

The past has been a year eventful for Italy; not a year of ripe results, but of events which portend results of the most momentous character. It has been a year of great excitements, arising both from fearful forebodings and from joyous anticipations. The prospects both for religion and politics have assumed a

joyous or a fearful aspect to men according as they belonged to the one party or the other—the progressive or the conservative—that of the nineteenth century or that of the Middle ages. Yet amid all the fermentation of feeling our work has been steadily growing in results. The field for its prosecution has been opening so widely and so invitingly, that our missionary agents can hardly endure the restrictions imposed by limited means.

Rev. E. E. Hall is still our missionary agent located at Florence. From that point he superintends and directs the labors of school teachers, Bible-readers, colporters, and preachers for Central and Southern Italy and the Island of Elba. Rev. William Clark, at Milan, is discharging the same responsibilities for Northern Italy. We have one more American in Italy, Rev. Mr. Moorehead, carrying forward a successful missionary work at Ferrara. His visit to this country last spring and summer, and his earnest appeals for Italy, will be pleasantly remembered by many, and will doubtless long bear fruit to bless the land he has adopted for his home.

It is impossible, in the limited space of this paper, to give an adequate idea of the Italian work in its very various phases of successes and reverses, of petty persecutions and government protection. We must content ourselves with stating a few representative facts as the best means of giving a right impression of the whole operation.

Florence.—Rev. Mr. Hall reports a great and growing demand for preachers of the Gospel in all parts of his field. He says: "There are so many places where the people ask for evangelists and teachers, that it makes the heart ache to be obliged, for want of funds, to turn a deaf ear to their calls. Indeed, an evangelist would find encouragement to labor in almost every town in the kingdom. . . . All reports from our laborers are full of encouragement." In many cases, men, who formerly only *permitted* the attendance of wives and children, now come themselves and *command* the attendance of the family. Mr. Hall lays great stress on schools as an evangelizing power in Italy, because the simple Scripture is the sharpest of all instruments for cutting up Popery at the very root; and those who can read are, in the present excitement, very sure to read the Bible. It is a great encouragement that the Italians are anxious for schools. The government provision is constantly increasing. Wherever our evangelists gather congregations, schools also are demanded. Ignorance in the next generation will be a much less formidable obstacle to the spread of the Gospel. Mr. H. is doing all he can, with his limited means, to promote schools of the ordinary character; but in one experiment of pure philanthropy he is seeking those for whom nobody else is concerned. They are the dirty, ragged street boys of Florence, who would never be sent to nor admitted in a communal school. Of doubtful result at first, it has proved a success. He employed a good man, authorized by government to teach. This man, as if self-moved, induced the poor Catholic parents to send their sons. The number at first was twenty—soon fifty, crowding the room; and more would have come had space allowed. In two and a half years about three hundred have been taught the rudiments of learning, and the simplest truths of the Gospel; and some of the parents have even sought of the teachers Testaments to be read to them by their children.

May not God make this quiet effort instrumental of raising some of the most depraved and hopeless to mansions in the skies?

In the Island of Elba, where the mission was founded and has been wholly sustained by the American & Foreign Christian Union, the former prosperity continues. The success is so steady and apparent, that persecution and opposition seem to be gradually dying from discouragement. At first the Gospel was received more by the women than by the men; but now the husbands are yielding to the same blessed power. One of the most obstinate opposers is brought in. The number added to the churches the past year is thirty. Others are under instruction as candidates for admission.

"The schools," Mr. Hall remarks, "have had a development which exceeds all our hopes. *** Two and a half years ago, the first was opened with nine children: now there are more than seventy. ** The Sunday-schools have been regularly attended by about fifty children, though now there are sixty. ** Nine months ago the Sunday-school at Portoferaio was commenced with three children, now it numbers twenty-five." Besides the Sunday-schools and week-day schools, one evening-school is attended by thirty young persons, and another is soon to be opened.

Milan.—In Lombardy there seems to be more readiness to receive the truth than in any other part of Italy. Our missionary agent at Milan, Rev. Mr. Clark, can hardly possess his soul in patience when he beholds the open door into rich harvest fields all ripe for the reaper, and finds himself cramped at every point by scantiness of means. In July last he wrote: "In the thirteen of the principal cities and towns of North Italy that I could name, places should at once be opened for preaching the Gospel; and thirteen good evangelists should be supported in doing this work in these different places. Besides these, twenty colporteur-evangelists are needed for the smaller towns and villages. Twenty-five evangelical schools should also be sustained; fifty young persons of both sexes should be in the process of training for evangelical teachers, and as many more young men for evangelists and preachers." In Milan the meetings are well attended, often crowded, and include representatives of not a few aristocratic families.

In Gemme and Fara, only two miles apart, there has been an unusual religious awakening. In Italian Switzerland the work is going forward in a most encouraging manner in many towns and villages. In four, even the priests receive and preach the truth. Of one, the priest of Stabio, Mr. C. remarks: "Though excommunicated by his Bishop, he still occupies his church, and his people love to hear him, because he proclaims salvation through Christ alone. He is really the pastor of a flock numbering 2,200. The more influential and enlightened part of the population cordially sympathize with him.

The preachers, teachers, colporters, and Bible-readers under the direction of Mr. Clark are doing a noble work. Frequent meetings are held for studying the Scriptures. All become students of the Bible. Each with open book examines the passage with every reference and proof-text, suggesting difficulties not well understood. In all discussions with the priests they stand solely on the Bible, ignoring all sects and all names except that of "Bible-Christians," hold-

ing the adversary strictly to Bible proof, and thus preventing his appeals to the popular prejudice against Luther, Calvin, and Protestants. In the latter tactics the priests are very skillful, but appeals *to the law and the testimony* baffle them.

In this connection we would gratefully acknowledge generous aid from both the American Bible Society and the American Tract Society, enabling us greatly to augment the usefulness of our laborers in the whole Italian field, as well as in Greece, Mexico, and South America.

PERSECUTION.—Though the laws of Italy give us the right to preach the Gospel and distribute the Bible freely, and, when invoked, will protect us; yet our laborers and the converts are almost everywhere subjected to those petty persecutions which the priests, the minor officials and their creatures are very adroit in devising, and which in many cases the law cannot reach—such as depriving an artizan of his employment, or a trader of his custom, or defeating all attempts of the preacher and teacher in renting rooms. Still we have reason to believe God is fulfilling his promise to make the wrath of man to praise Him. These annoyances make the truth, for which they are borne, the more, precious, and doubtless give it greater success.

Within the past year three events have taken place of the very highest importance to the future interests of Italy. These events have succeeded each other apparently in the relation of cause and effect. The first is

"*The Convention of September*," as the treaty of that date between Louis Napoleon and Victor Emanuel is called. It was consummated secretly, and created equal surprise, consternation, and rejoicing when published. Nobody expected it. Both friends and foes of the Pope were equally excited, the one with exultation, the other with dismay. Both were confident it would be the end of the temporal power. By its stipulations the 20,000 French troops were to be withdrawn from Rome within two years, and the capital of Italy to be removed to Florence; thus leaving the Pope to the good will of his own subjects and bringing the Italian Court to a more central and stronger position, and at the same time nearer to Rome. To everybody this seemed a desertion of the Pope by the Emperor. It was, perhaps, hoped that the Holy Father might thus be led to reconcile himself to accomplished facts, and bow with some grace to manifest destiny. The Pontiff, instead of taking counsel of expediency, or being guided by the light of the nineteenth century, took his stand in the eleventh century by the side of Hildebrand, and with the same secrecy that characterized the "Convention of September" concocted his now famous

"*Encyclical Letter*," which was fulminated on the 8th of December, and took the world quite as much by surprise as did the Convention. Instead of yielding to the necessity imposed by the march of ages and the ameliorations of modern ideas, he, in eighty propositions, denounces all the improvements of eight hundred years, and requires all good Catholics to repudiate and fight against them. Prominent among the condemned doctrines and practices are liberty of conscience, liberty of the press, liberty of speech, liberty of the State from domination of the Church, (of the Catholic Church,) free suffrage, and untrammelled popular education. Its demands and denunciations make it impossible to be a good Catholic, and at the same time a loyal citizen of any Protestant govern-

ment, or of any *free* government, Protestant or Catholic. Even Austria and Spain are condemned by it as too liberal. To the Emperor of the French nation it leaves not an inch of ground to stand upon. The Pope has boldly set himself against the whole world, Catholic as well as Protestant. He has been answered in almost all Catholic countries by embarrassments thrown in the way of the official publication of his document, and in France by a political change which, in its effect on the Papacy and the consummation of Italian unity, fitly ranks with the two preceding events. It is the appointment of

*Prince Napoleon, Vice-President of the Council, and in case of the Emperor's death, Regent of the Empire.*—This seems to have been done to give to the Pope and the world an assurance that Napoleon has determined to carry out the policy of the September Convention. It leaves the Papacy to find its natural level in the real affections of its Italian adherents. The Council has more influence than any other department of the government. All new rules of administration, and all decrees of much importance, are submitted to it. No project of law can be proposed to the Corps Legislatif until elaborated and approved by it. If any amendments are suggested, these also must be sent to the Council and be sanctioned by it before adoption. This body is appointed and removable by the Emperor, and of course by the Regent after the Emperor's death. The change of the regency from the Empress Eugene to Jerome Bonaparte, takes that office from one who is supposed, through her confessor, to be wholly at the Pope's service, and gives it to one who has ever been opposed to the French patronage of the Papacy; and is, both by principle and by marriage relations, sure to favor the consummation of Italian unity. What will be the ultimate effect of this trio of potent influences, time alone can tell; but they all seem to point in one direction, and alike to promise an acceleration of progress towards freedom and truth.

A fourth event, almost equally disastrous to the priest-power, occurring more recently, should be mentioned. It is the passage, by the Italian parliament, of "*Pisanelli's law*," which makes marriage a civil rite, and takes from the Romish priest a monopoly which conferred on him an immense power. This law separates the civil contract from the ecclesiastical benediction, leaving the contracting parties to seek the latter at the hands of a Catholic priest or Protestant minister, as they choose.

About 70,000 copies of the Scriptures have been sold in Italy the past year, one-half of them by the thirty-two laborers sustained by the American & Foreign Christian Union.

The Pope's policy and intrigues seem every where (except in England and America) to be defeating their own ends. In Poland he fomented insurrection to gain a great Papal kingdom in the North. The result has been that Alexander II., provoked by ecclesiastical scheming, broke up in Nov. last 110 convents and drove 992 Papal plotters into exile, utterly prostrating the Pope's formidable power in Poland. Wherever in Italy the liberal rule of Victor Emanuel has extended, schools are multiplying—internal improvements are progressing, industry and enterprise are increasing, and property is rising in value; in some cases, especially in Naples and Florence, to more than double its former

worth. So that the manifest temporal interests of the people are conspiring with Gospel influences to the overthrow of Papal domination. Count Cavour's threat seems approaching its realization. It was this :

"I will attack Rome by railways, by the electric telegraph, by agricultural improvements, by establishing national banks, by gratuitous education on a large scale, by civil marriages, by the secularization of conventual property, by the enactment of a model code, embodying the most lenient laws in Europe, and by the suppression of corporal punishment. I will place the spirit of modern expansion face to face with the old spirit of obscurantism ; I am quite certain the former will triumph. I will establish a blockade of civilization round Rome ; if she undergoes a modification, she will come to us ; if she remains unchanged, she will, by constant comparison, become so disgusted with her state of inferiority that she will throw herself into our arms to escape destruction."

GREECE.

In our last Report, encouraging statements were made in regard to the work in Greece. Now we are able to give subsequent facts still more cheering.

In May of 1864, King George invited Rev. Dr. King to administer the sacrament to him and members of his court in the royal chapel. Dr. King complied with the request, and speaks of the occasion as one of deep solemnity. Rev. George Constantine, with his wife, has carried forward their efforts at evangelization through Sabbath-school and Bible-class instruction, visiting from house to house, especially the poor and afflicted, and receiving calls at their own house. In these ways their influence has been manifestly enlarging. Mr. Constantine has made two journeys for the distribution of the Scriptures in northern Greece. He met some opposition and endured many hardships, but had good success.—He sold the holy Word in eight different languages, to men of as many different races. The Turks bought both from curiosity and from a desire of instruction. The Jews exhausted his whole stock of Hebrew Old Testaments. Of the Greeks, farmers, mechanics, merchants, theological students, and priests of the rural districts bought, while city priests opposed and ridiculed.

Last autumn and winter decided steps were taken in advance. Weekly prayer meetings were held, and Mr. Constantine established a preaching service. Mr. C. now feels more hopeful of steady success in his work than at any previous time. He has been translating the "Pioneer Boy" for the imitation of the Greek boys, and thus holding up the mother of the Pioneer Boy, with all her veneration of the Bible, and her use of it in forming her son's character, as an example to Greek mothers in training their children. He intends to continue translating for his Sabbath-school such American Sabbath-school books as are best adapted to their condition and capacities.

Dr. Kalopothakes continues bravely defending the rights of conscience and the sanctification of the *entire* Sabbath in his "Star of the East," with much opposition from the Greek priesthood, but making important progress in moulding public opinion.

AUSTRIA.

As time passes, we find increasing evidence that religious liberty is to be a permanent reality in that empire. The Emperor, last summer, allowed the "General Protestant Synod," composed of Lutherans and Calvinists, to meet in his capital for the purpose of organizing their distinct church polity, and when thanked for the privilege replied : "It is my earnest desire and purpose that

the Protestants of the empire should be in complete possession of all their rights and all their liberties." It was hoped that the Protestants would be allowed a church polity independent of State control; but now it is in some quarters feared that the Emperor will claim to appoint the members of the consistory.

Rev. Mr. Clark, our North Italy missionary, made a tour of observation in Austria last year, and reports the way open, except in some parts of the Tyrol and in Venetia, for preaching the Gospel and distributing Bibles and religious tracts, if suitable discretion be used. We hope soon to begin the work in that empire, as a gentleman of Massachusetts has already pledged the full support of the first missionary placed there. The facilities for missions in Austria are remarkable, there being many small communities of Bohemian, Moravian, and Hungarian Protestants, whose agency might be employed.

SPAIN.

Even in this dark land signs of coming day increase. The voices demanding religious rights for all Spaniards are becoming more numerous and more bold within the kingdom; and new preparations are making outside for the evangelization of Spain when the door of liberty shall open. Matamoras and ten or twelve of his companions are studying theology in Switzerland, and a theological college, for training Spanish Protestant preachers, is established at Bayenne in France. The condition of Spain appeals most thrillingly to Christians for their prayers. While the clear light of the Gospel is excluded, the general light of the nineteenth century cannot be shut out. This is just enough to show the hideousness of Popery, but not enough to lead to Jesus. The consequence is that the Spanish people are becoming disgusted with all the Christianity they know, and are rapidly turning to blank infidelity. But the simple, beautiful, spiritual Gospel would win them. It has won many Spaniards to whom it has been secretly presented. We have reason to believe that pretty thickly scattered over Spain are little groups of men who, in secret places and by night, meet together to study the Bible. This has been going on since 1843, the close of eight years of constitutional government, in which 20,000 copies of the Scriptures had been diffused among the people. Many had tasted the "good Word," and despotism could not frighten them from it. Matamoras and his companions were of this class—a class of Christians made strong by simple Bible-nourishment taken in the very form of Scripture statement. When the black cloud of persecution shall be lifted, bright little lights of Gospel truth will be thickly seen, and the clear, bracing atmosphere of freedom will rapidly augment their magnitude and brilliancy to cheer that degraded land. In reality, for twenty years little Bible-classes have been thus secretly doing their appropriate work in Spain. Such facts as the above strongly recommend

THE NEW SABBATH-SCHOOL WORK

on which this Society is now just entering. In the providence of God not only by evangelical efforts, but much more through changed governmental policy, have schools been greatly multiplied of late in Papal countries. The people are thus, to considerable extent, able to read the Bible. The various means of evangelization have brought many to love the Bible. While, therefore, Sunday-schools have been established here and there by our missionaries in more or less efficient forms, we feel that the time has fully come to enter upon this phase of the work

energetically in every one of our fields, and strictly on the *American Sunday-School System*

To carry out this undertaking effectively, the Society has induced Mr. Albert Woodruff to become Associate Secretary, having the direction of this department. Mr. Woodruff is well known as having given himself to this work most successfully, and at his own charges, for years in Italy, Switzerland, and Germany. In these countries, not less than thirty-five schools, with about two hundred and fifty teachers, four thousand scholars, and two Sabbath-school papers, were established in two years, and have been multiplying themselves ever since. He now comes to us in the same self-sacrificing way, asking no other compensation than the privilege of winning souls to Christ. The obstacles incident to the commencement of this enterprise, being surmounted, and all our laborers being ready cordially to co-operate in the proposed enlargement, we cannot but anticipate most important results from its energetic prosecution.

Plan of Operation.—Wherever the evangelist, colporteur, or Bible-reader finds a Christian, native or foreigner, who can read, he is to put a Bible in his hands, and they are to induce one, two, three, or ten others, children or adults, to meet on each Sabbath to study the Bible together, on the American Sabbath-school system, implying interest and effort on the part of each one. Helps in Sabbath-school Question Books, Hymn Books, and Sabbath-school papers will be furnished, according to the peculiar necessities of each country. A fresh, attractive Sabbath-school paper, with striking prints, will be put each Sabbath into the hands of every scholar, insuring a habit of reading, and reading that which tells of Jesus. An important part of the plan is to impress on all that the business of a Christian is to *work* for Christ—impart some truth to others, that each, like Philip, is to find a Nathaniel and bring him to Jesus.

Expected Results.—1. That thus any impression made by the passing evangelist or colporteur, instead of fading out as he passes on, will not only be made permanent, but deepened and communicated to others. 2. That when the Gospel is statedly preached, this system will in the best manner prepare the hearers to profit by the instruction, and to strengthen the hands of the preacher and enlarge his usefulness. 3. That it will be found a means of unspeakable importance in evangelizing these lands. If none teach but paid agents, the largest funds we can hope for will be exhausted in reaching a very small fraction of the population; but on this system the colporteur or evangelist can lead the people in a self-evangelizing operation, which will support and propagate itself, and make every worker stronger by the mere fact of working; more interested in the truth, because he has studied it for himself; more intelligent in it, because he has put it in words to teach others. 4. That this system will be found especially adapted to Papal lands, because there is nothing so effectual in blotting out their superstitions as the simple text of Scripture. In this way, not only the adults but vast numbers of the children can be reached by the truth. And in all countries the instruction of the children is the great hope of the future; but this is especially true in lands degraded by ignorance and superstition.

The beauty of this system is its adaptation to every class. It is level with the capacity of the child, and exalted enough to interest the most cultivated intellect of man or angel. May we not expect efficient aid in this Sabbath-

school work from Sabbath-school contributions in our own land? It is both a home missionary work and a foreign missionary work. It blesses with simple Bible teaching the masses reached by it in foreign lands, and blesses our own land by thus preparing them to become good citizens as they swell the tide of emigration to our shores. It will also be a powerful means of good to those already here, or who are yet to come in the darkness of Romish superstition.

IN CONCLUSION.

In should be added, that scepticism is advancing in all Roman Catholic countries in proportion as they become more intelligent without distinct Gospel instruction. Though they may continue to call themselves Roman, they are really becoming infidel and atheistic. Many are declaring themselves such, and the hardest blows laid on the Papacy in continental Europe, at the present time, come from men who despise all religion. It becomes then the followers of Jesus to enter in earnest on this work before the objects of their labors are passed beyond their reach. God is giving us the opportunity—enlarging our opportunities almost miraculously—our laborers in every field cry for more means, double means, to meet the growing demands, and many new inviting fields have not yet been entered for want of funds. Is not God laying a fearful responsibility on his people in this matter?

Our last number was issued before we heard of the terrible calamity the nation had sustained. Our dearly beloved President is no more. God kindly permitted him to ascend the mountain, look over, and behold the beautiful land flowing with milk and honey. The strife done, the contest ended, and Peace almost within his grasp—but, like Moses, he could not enter and possess. His memory will ever be dear to us, and we shall teach our children to lisp his name with that of the Father of his Country.

The abduction of the girl M'Deemot, and the forcible removal to the Continent of the nun Ryan, has roused through England a considerable feeling on the existence and rapid increase of those un-English institutions. Mr. Newdegate brought the subject forward in the House of Commons. His motion for a committee of inquiry was unsuccessful, as neither of the great parties can afford to offend the Roman Catholics on the eve of a great election; yet he was respectfully supported, and the question is not at rest. A great meeting was held at St. James Hall, at which much valuable information with respect to Conventual life was given. Since his motion, Mr. Newdegate has been attacked by various Roman Catholic correspondents, by Bishop Ullatherne inviting him to come and inspect the convents himself, and by Mr. Langdule, who challenges him to raise the question of the truth of his allegations in a court of law. To each of these Mr. Newdegate replies: "I proposed an inquiry by a committee of the House of Commons, the only course that I can have confidence in for receiving a full, fair, searching and satisfactory investigation. Your ex-religionists were among the most active in refusing me that mode of inquiry, and I decline to be a party to any other."

*Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirtieth day of April*, 1865.

| Dr. | | | | Cr. | | | |
|---|---|---|---|---|---|---|---|
| 1865. | To balance from 1864,..... | 2,174 | 54 | By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed, | | 3,874 | 56 |
| | To amount received for Subscriptions to Magazine, and for Publications sold,..... | 2,220 | 11 | By amount paid for Salaries of Secretaries,..... | | 4,455 | 42 |
| | To amount received by Legacies,..... | 8,745 | 19 | " " " for Traveling Expenses, for Secretaries and District Secretaries, for Clerk-hire, light, fuel, postages, and incidentals,..... | | 2,873 | 96 |
| | To amount received from Rents,..... | 996 | 56 | " " disbursed for Home and Foreign Missions, | | 71,225 | 43 |
| | To amount received from Church Collections, Donations, and all other sources,..... | 69,655 | 13 | " " " paid on House Account,..... | | 994 | 74 |
| | | | | By Balance to new account..... | | 367 | 42 |
| | | $83,791 | 53 | | | $83,791 | 53 |

We, the undersigned, have examined the above account and find the same correct, and a balance in hands of the Treasurer of Three Hundred and Sixty-Seven Dollars, and Forty-Two Cents.

Signed, JOHN ENDICOTT.
HIRAM B. LITTELL,

# *CONSTITUTION.*

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be to promote a pure Evangelical Christianity, especially in countries most corrupted, and to diffuse the principles of Religious Liberty and Spiritual Union. Among the appropriate agencies that may be employed to secure these ends, special prominence shall be given to the labors of Evangelists, and to the introduction of the Sabbath-School institution in foreign lands, to Colportage, and the Press.

ARTICLE III.—Any person may become a member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of this Society shall be a President, Vice-Presidents, Corresponding Secretaries, a Financial Secretary, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once in three months; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the Annual Meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every three months, or on their own adjournment.

ARTICLE VII.—The Board at its first meeting, after the Annual Meeting of the Society, shall appoint from its own body an Executive Committee, to consist of not more than seven members, of whom five shall constitute a quorum, and of which Committee the Corresponding and Financial Secretaries and Treasurer shall be *ex-officio* members. It shall be the duty of this Committee to take the active conduct and management of the affairs of the Society, appoint its Missionaries and Agents, assign them their fields of labor, and their duties, fix the rates of their compensation, and direct the management of the same, superintend its work at home and abroad, and in general to attend to all the

details of the business and operations of the Society, and report to the Board at each regular meeting thereof.

Article VIII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

Article IX.—The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

Article X.—No alteration shall be made in this Constitution, except by the Society, at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

## GENERAL PRINCIPLES.

The American and Foreign Christian Union has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully preserved, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, The American and Foreign Christian Union cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

## IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation or people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

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HIRAM B. LITTELL, Esq.

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Rev. Patrick Leo.—Many of our readers will doubtless remember the above named individual. He labored many years for this Society, with great zeal and efficiency; and under his faithful labors in this country, a large number of individuals were convinced of the errors of Romanism, and brought to a saving knowledge of the Lord Jesus Christ. In 1857 he returned to his own land, and for some time has been preaching in the parish of Annsdown, under the jurisdiction of Bishop Daley. In October, 1864, he was called from his labors here to enter upon his reward. He was a faithful, laborious pastor, a truly eloquent, evangelical Christian minister. He died in the triumphs of faith, and his end was peace.

# NEWS OF THE CHURCHES.

Our Annual Report is so full of Missionary intelligence that we do not deem it necessary to occupy with it much additional space. From the Report it will be seen that our work in Italy, and other parts of the field, have been highly prosperous. In Italy we have employed during the year thirty-two laborers; and, had we the means, we could easily have employed twenty more: but the high rate of exchange precluded it. The field in Mexico and South America is assuming great importance. The work of reform has been commenced among themselves, and they are earnestly stretching forth their hands for help.

## TURKEY.

Mr. Jessup, of Beyrout, writes that two Mohammedans have become Christians in Damascus, and that one of them has been brought to Beyrout in chains, and is now confined in the barracks there, exposed to insult and suffering. Chains are on his neck, and he will probably be speedily put out of the way. No one is allowed to see him.—These cases of converted Moslems are multiplying all over the East. There are forty in one part of the Empire inquiring in secret.

## INDIA.

A missionary from Bennares writes: Only a few days ago, two of the chief priests of a renowned place of pilgrimage, attended by seven or eight disciples, visited the mission, for what reason do you suppose? To abandon idolatry and to embrace Christianity.

Rev. E. Porter, of Credalapah, reports the baptism of fifty Teloogoo villagers on his last visit to the out-stations of that district. Forty were baptized on one occasion. The London missionaries have lately ordained two native pastors, one at Cudderpah, the other at Bennares.

The Bishop of Oxford has for the second time charged the government of India with conduct which shows either indifference to Christianity or a fear of the consequences of doing their duty in spreading it. On the other hand, a writer in Frazer's Magazine sadly expresses a doubt whether Christianity "just as it stands and without modifications", ought to replace Hindooism, or is able to do so. He enforces the doubt by giving expression to a second, "not unless it is really true and able to prove its truth against all comers."

The Hon. Henry S. Maine has introduced into the Imperial Legislature a bill to legalize, under certain circumstances, the remarriage of native converts to Christianity whose wives or husbands have deserted them or repudiated them exclusively on religious grounds. No minister of religion will be compelled to avail himself of the liberty permitted by the bill.

Dr. Leitner, Principal of the Sahore College, has induced several native gentlemen of the city to unite in establishing a Society for the Diffusion of Useful Knowledge through the vernaculars, and for the revival of oriental learning.

## CHINA.

The baptism of fourteen Chinese converts is reported by the missionaries of the English Presbyterian Church—thirteen men and one female. Many of these have not only given evidence of their sincerity by a long course of consistent conduct, but what is more convincing still, they have suffered either in person or estate for the name of Christ. Two of them were beaten shamefully because they refused to give even the smallest sum for idolatrous purposes.

At Ningpoo, two Baptist missionaries, one English, the other American, have labored together with success. They lately baptized sixteen persons. One of the members of the English missionary's flock recently went into a Buddhist nunnery, and preached the Gospel with such fervor that the abbess, one of the nuns, and a neophyte, about to take the veil, were converted and added to the church.

## AFRICA.

A missionary writes, respecting the discouragements experienced by those who labor among rude barbarians: "Often after my work is done and I sit alone in this hut, I am well nigh heart-broken at the apparent unfruitfulness of my labors. For instance,

no later than yesterday I was astonished to see a great many heathen keepers coming to church. On inquiry, I found that they had been at a drinking party, and after having spent the whole night carousing, adjourned to come to church. One day one old, hardened being walked in, and, in an audible tone, said to his wives, five or six in number, "My wives, walk you right up and seat yourselves beside the minister, and I will sit here and admire you." I was nearly tempted to smile when they came marching up and sat with their backs to me, looking towards the door. I had, therefore, at once to order them to turn round."

## ENGLAND.

The judgment of the Privy Council in the case of the Bishop of Natal, has taken England with surprise. The Court did not refuse on technical grounds to recognize the Bishop of Capetown's right as metropolitan, nor did they allow Dr. Colenso to plead that the case was out of the jurisdiction of the Privy Council. They went to the root of the matter: they investigate the whole law of the Crown's supremacy, deciding that the Crown had no power either to create such a court as that of the metropolitan of Capetown without the consent of Parliament, or to create bishops at all in a colony without the consent of the legislature of that colony. This truly is a new view of the Crown's supremacy, and one which must totally alter the relation of the Mother Church at home to her daughters in the colonies.

It is thought that the question which the Privy Council have raised will not stop with this case. They have laid down the position that all ecclesiastical acts of the Crown, without the special sanction of the local legislature, are null and void. Now as in the colonies, no sanction will ever be given to any act whatever recognizing any religious body as such, the consequence will be that the present system of church extension in the colonies must end, and bishops go out as missionaries on the voluntary principle.

The decision of the Privy Council in the case of the Essays and Reviews has given the Orthodox Churchmen a shock which they have not yet recovered from. This second failure to bring a verdict home against an acknowledged teacher of error must shake the minds of many as to the possibility of continuing much longer their system of National Churches. We believe that before long, Orthodox Churchmen will say, Give us a Free Church altogether, and allow us to put down error, and expand in our own way. Do not tie our hands before us, and call that liberty and dignity!

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Monasticism in the Church of England seems really to make some progress. In addition to the order of Benedictine monks, and "a third order," which consists of laymen who remain in "the world," Brother Ignatius is now organizing a community of Benedictine nuns. It is reported that Miss Sellon, well known as the foundress of the "sisterhood," which has been in operation in England for several years, and obtained the approval of a large portion of the church, is already invested with the dignity of an "abbess" of this female order. The accession of Miss Sellon, if true, would be the most important occurrence in the history of this anomalous institution.

Dr. Newman, and many of the leading Roman Catholic laymen of England, have been anxious to establish a Catholic College in connection with the University of Oxford. The English Catholic bishops now announce that they have unanimously disapproved the plan, and they dissuade all Catholic parents from sending their children to Protestant institutions.

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Benedictine Nuns.—The Morning Post says: "It was reported on Tuesday at Norwich that Brother Ignatius was engaged in serious difficulties with his Third Order.—Some have resigned, and others do not please him, so that the Order is in rather a bad way. The Feast of St. Benedict has been celebrated with great pomp in the monastery. The Mother Abbess, the celebrated Miss Sellon, assisted at the service in her full robes as an Abbess, an acolyte bearing her handsome pastoral staff. The Mother Abbess is on a visit to Norwich to inaugurate a congregation of Benedictine nuns, and she wore the Benedictine frock, scapular, and head-dress. Two novices have made

their profession as monks of the English Order of St. Benedict; they will be known in the Order as Brother Stanislaus and Brother Augustine. The Festival of St. William, in whose honor another Order has been established by Brother Ignatius, has also been celebrated with great pomp. On one day in the forty hours' prayer lately conducted by Brother Ignatius, one of the boys of the Order of St. William knelt before the altar thirteen hours. The infant Samuel also knelt four hours at one time and three hours at another."

## SCOTLAND.

In former numbers of the Christian World we have referred to the union of the Free Church and the United Presbyterian Church of Scotland. The committees of these two bodies met on the 15th of March. About two-thirds of the articles have been discussed, and it appears that after two years search by some of the shrewdest and most profound men of Scotland, there is not a single difference in doctrine, or discipline, or worship, which should prevent their union. We hope ere long to see the union effected. There is no plausible reason why two branches of the Presbyterian Church, thus united in doctrine and worship, should be separated.

At Paisley, a union meeting was lately held, which was addressed by Dr. Caines, Dr. Robert Buchanan, and Mr. Symington of Glasgow. This meeting removed many prejudices, and gave a mighty impulse to the cause of union.

## IRELAND.

Dr. Cullen, Romish Bishop, thinks he has discovered the fatal evil of the National Schools, "The neglect of prayer." He asserts that most of the bishoprics suppressed in Italy have existed since the days of the Apostles, and that it was the Apostles who "ordained a fast of forty days," vulgarly called Lent. He heartily approves of the Encyclical, and laughs at the fury of Protestant editors. "The Pope has crushed the serpent's head, and as it was to be expected, the serpent and its infernal progeny endeavored to bite his heel." It appears to him that Italy is ready to throw itself "into the abyss of heresy and schism." In theology he affirms that "many poor Christians lose their immortal souls that have been redeemed by the blood of Jesus Christ," and exhorts to incessant prayer to the Virgin. "If, unhappily, we should be so cold and insensible that the sufferings of a crucified God cannot move us, let us turn to his Virgin Mother. It is for us she suffers, and for us she offers up her Eternal Son, to satisfy for our iniquities."

Defeated in Cork and Trabee, the priests made a stand in Tipperary. "I dare you to vote against me," cried the priest from the altar. Yet at Negragh, when Father Cleary appeared to support the clerical candidates, the people dispersed, saying they had been badly kept down by the priests.—Father McRedmond took his place, but could not be heard for the groans. Two other "holy fathers" were hooted through the streets, the mob calling on them "to mind their own business." Truly even blind Ireland begins to see trees as men walking.

## FRANCE.

The success of Guizot, at the second election, is truly a matter for unbounded gratitude to Him who controls all events. The very large minority, however, should be a warning to the active members of the Orthodox party. Infidelity is breathing its poisonous breath upon the masses, and the unguarded are receiving it, and alas! glorying in it too. But the victory will be gained in the end, not by argument, but by carrying the all-powerful Gospel down into the masses.

M. Rowland, at the close of his speech on the Encyclical, made use of the following language: "There are two systems which ruin religious sentiment, the revolutionary and the ultramontane. The first denies all divine revelation, exalts human reason, leaves the passions uncurbed, tells the Pope (whom I wish with all the energy of my convictions to remain in Rome) 'The hour for exile is come. Go forth into the Christian world and seek a shelter.' ** The second exalts the Pontifical power above the true state of things, denies the right of the State even when the State merely interferes to maintain the national institutions and the public peace, alters, does violence to our admirable religion, gives exergences to her not her own,

and exposes her to become irreconcilable to the independence of the people, and to all legitimate liberty."

The Empress has made an appeal to all European Princesses to aid in rebuilding the Church of the Holy Sepulchre at Jerusalem.

M. de Saint Jean, of Havre, leaves a princely fortune to his native town, on condition that 300,000 francs should be devoted to found a Protestant hospital at Havre, and the same amount, for the same purpose, in the north of France.

On Easter Sunday, the services in the American Chapel were very impressive.—Every heart seemed to overflow with thankfulness at the prospect of a speedy termination of our unhappy conflict. The fall of Richmond had only reached them on the previous Saturday. When Dr. Sunderland offered up thanks to God for his great mercies to us as a nation, every heart responded "AMEN."

The French and Foreign Bible Societies have lately held a most interesting meeting in the Taitbout Chapel. This year a fusion has taken place between the Bible Societies of the Established Protestant Church of the Independent and other Free Churches.

"Le Temps," of the French journals, thus speaks: "Slavery is dead. The great republic stands firm, and the civil war, instead of ruining Liberty, has secured and fortified it."

The correspondent of the "Independence Belge," *seldom misinformed*, states that Marshall Bazaine, who has been ordered home, has been retained in Mexico to be prepared to take command of Maximillian's entire army in case of a war with us."

### RUSSIA.

The young Crown Prince of Russia, the Grand Duke Nicholas, has just died at Nice. He had been suffering from an affection of the spine, which finally extended to the brain, resulting in acute inflammation. The young Prince was in his twenty-second year, and very agreeable in his manners. The next son, Alexander the Crown Prince, is twenty years of age. He has the hard, heavy, Muscovite type of feature, but is very amiable and courteous in his manners.

## BOOK NOTICES.

THE ORIENTAL CHURCH AND THE LATIN. By Jonas King, upwards of forty years Missionary in Palestine and Greece.

This little book, so beautifully printed, contains just such information as the Christian public are desirous of obtaining at this time. A man whom we all love to honor, could make no mistakes, after having studied for nearly half his life the subject he presents. He gives us in a nut-shell what the Modern Greek Church believes in reference to the worship of Mary and all the Saints, of the images, and Transubstantiation, together with the power of the Priests to remit sin; showing that on all these points she differs but little from the Romish Church. We speak for this book, therefore, a cordial welcome, for we think Dr. King has done good service in presenting the subject for the careful consideration of those who believe that the Greek Church has purged herself of all errors, and would receive her into full communion with themselves. The book can be had at A. D. F. Randolph's, No. 775 Broadway, N. Y.

EXILES IN BABYLON, or Children of Light. By A. L. O. E., author of the "Shepherd of Bethlehem," "Pride and his Prisoners," &c. New York: Robert Carter & Bros. 18mo. 388 pp.

This is another of the excellent books from the pen of the distinguished author named above. In commenting upon the history of Daniel and his three friends, it shows the value of Christian principle, and the blessing attending it. The book also carries along the history of a Christian family, who would not sacrifice their principles for gain, nor popular favor, but whose aim was to do right; and who, though enemies conspired against them, in the end triumphed over all opposition. The book is well written, the incidents beautifully narrated, and cannot fail of being read with deep interest.

As we have been urgently requested by several of our readers to publish in full the Pope's Encyclical, we shall in the next number comply with their request.

There is no passion so universal, or steals into the heart more imperceptibly, and covers itself with more disguises, than pride; and yet, there is not one single view of human nature, under its present condition, which is not sufficient to extinguish in us all the secret seeds of pride, and, on the contrary, to sink the soul into the lowest state of humility.

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF MAY, 1865.

### NEW HAMPSHIRE.

Harrisville. Mite ..... 2 00
Amherst. Cong. Ch. & Soc ..... 19 00

### MASSACHUSETTS.

Winchenden. Rev. B. F. Clarke ..... 5 00
Ashfield. A Friend for Bible Women ..... 5 00
North Hadley. Cong. Ch., F. Smith, Tr ..... 12 00
Belchertown. Cong. Ch. & Soc ..... 45 00
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So. Hadley Falls. 1st Cong. Ch. & Soc., in part of L.D. for Rev. R. Knight ..... 52 00
Agawam. Cong. Ch ..... 11 00
Springfield. North Ch., which makes Rev. L. C. Seelye a L.D ..... 105 29
Westfield. 1st Church ..... 22 25
Chicopee. 1st Ch ..... 15 15
Westhampton. Cong. Ch., F. Laud, Tr ..... 18 85
Haydenville. " " in part L.M. for Rev. G. W. Phillips ..... 15 50
Lee. Cong. Ch., by W. H Bartlett, Tr ..... 85 00
Lawrence. Lawrence-St. Ch ..... 43 25
" Central Cong. Chu., to make Dea. Benj. Boardman & O. C. Kirk L. M.'s ..... 86 86
Boston. Miss L. Thompson ..... 20 00
" J. M. Beebe ..... 25 00
Grantville. C. T. Wilder ..... 5 00
Boston. Perry Fund Dividend ..... 250 00
" Essex-St. Ch. & Soc., in part, of which $200 by Henry F. Durant for L. D.'s for Rev. N. Adams and Dea. J. W. Kimball ..... 600 00
Rockport. Cong Chu. & Soc. for L. M. of Rev. Wm H. Dunning ..... 40 00
Taunton. Winslow Ch. & Soc ..... 10 06
Boston. Old South Ch. & Soc. in part ..... 229 50
So. Boston. Phillip's Ch. & Soc., for L.M. of J. A. Dawson, S. C. Cobb, J. A. Vinton and D. M. Simmonds ..... 161 20
Boston. Shawmut Ch. & Soc. to make Rev. E. B. Webb L.D., and Dea. R. H. Stearns, Dea. Ch. Hutchins, C. A. Putnam, J. H. Gray, H. D. Hyde, S. T. Snow, L. M.'s ..... 440 42
Lawrence. Wm. Hunter ..... 1 00
Pittsfield. Mrs. Chas. A. Bigelow ..... 6 00
Plymouth Hollow. A friend ..... 5 00
Northampton. Mrs. David Sanders ..... 10 60

### RHODE ISLAND.

Providence. R. H. Ives, $20; A. C. Barstow, $25; E. W. Walker, $1; E. M. Thurston, $2 ..... 48 00
" Richmond-St. Ch. & Soc ..... 40 13
" J. C. Brown ..... 25 00

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Colebrook. O. Stillman, to make his wife Mrs. J. C. Stillman L. M ..... 30 00
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Litchfield. A Friend ..... 11 00
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New York. West 50th-st. Pres. Ch ..... 62 42
Middletown. Rev. C. Beattie ..... 1 00
Peekskill. 2d Pres. Ch., Rev. E. G. Cobb ..... 15 00
Dexter. Mrs. E. Wood ..... 3 00
Brooklyn. Chur. of the Pilgrims for Sab. Schools in Italy ..... 105 50
Dobbs' Ferry. Presb. Ch. in part of L.M. for Rev. Wm. Meikle ..... 21 00
Ashford. M. E. Ch ..... 8 14
New York. Pilgrim Bapt. Ch. 33d-st., to make Rev. G. A. Peltz a L.M ..... 41 21
Port Jervis. Pres. Chu., Rev. E. R. Fairchild, D.D., pastor ..... 84 55
New York. 14th-st. Pres. Ch., by L. M. Keeler, Tr ..... 270 26
Geneva. 1st Pres. Chur., Rev. J. R Boyd, to make Mrs. J. R. Boyd a L.M ..... 30 00
" Pres. Ch ..... 36 44
Malone. Bap. Church to make Rev. Thos. Cull L. M. in part ..... 9 18
" M. E. Church ..... 5 71
Bergen. Cong. Church, Rev. H. P. Gardner, pastor—Miss H. S. Niles and J. D. Doolittle, $5 each; C. D. Graves, D. McPherson, W. P. Munger, A. Wright, E. Parish, F. G. Sheldon, James H. Miller, A. McPherson, F. T. Moseley, F. J. Baker, Mrs. Pierson and a Friend, $1 each; H. R. Holt, 75c; Mrs. Crampton, Mrs. A. Field, Mrs. C. McKenzie, Mrs. Elmore, W. R. Spafford, J. A. Bettes, 50cts ea; A. Campbell, Miss A. McIntosh, 30cts. each; C. Hall, Mrs. King, Mrs. Arnold, 25c each; Mrs. Tom. 30cts; Rev. T. Darling, J Coburn, 25c. ea., in part of L. M. for J. D. Doolittle ..... 22 00
Palmyra. Mrs. C. M. Horton ..... 3 00
Astoria. E. J. Woolsey ..... 100 00
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Paterson. Mrs. C. B. Atterbury ..... 10 00
Princeton. Cash ..... 2 00
Ringoes. Pres. Chur., which makes Mrs. Mary H. B. Kirkpatrick L.M ..... 20 00
" C. F. and J. J. Fisher, $5 each ..... 10 00
Jersey City. Union Meeting in the Cong. Ch. for Mexico ..... 178 54
Metuchen. 1st Pres. Church by Rev. G. S. Plumley the pastor ..... 52 03

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Abington. Presbyterian Church ..... 24 14
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" Madison Av. M E Ch. for its L. M ..... 31 00
" Ladies' Aid Soc., of which $30 makes Mrs. E. R. Harvey L.M ..... 71 98

DISTRICT OF COLUMBIA.

Washington. 1st Presb. Church, of which $100 makes Rev. B. Sunderland, D.D., a L.D ..... 120 00

KENTUCKY.

Louisville. Various friends during the year for Indus. Schools ..... 50 10
" T. A. Morgan, $50; B. F. Avery, to constitute Donald McPherson a L. M. in full, $20; Messrs. Smith, Warren, Belknap, Simple, Wilson & Co., $20 each ..... 170 00
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Chillicothe. 1st Pres. Ch., Thomas Steele in full of his L.M., $10; Messrs. Denny, Carson, Miller, Renick, Champbell, Mrs. Trimble, and Mason, $5 ea; Van Metre, McCoy, $4 each; Waddel and Bryant, $3 ea; VanMetre, Swift, Dustman, Cutter, Collins, Waddel, Fullerton, Miss Susinboth, $2ea, Wood, Rose, Warner. Carlisle, Wilson, Septnagle, Mrs. Huffman and Smith, $1 each; Mr. Franklin 75c; Mrs Mead 50c; Mr. Noble 25 cents: Mr. Throckmorton 50 cts, which makes Rev. Henry W. Briggs and Hon. Samuel McCoy L. M's ..... 85 00
Chillicothe. 1st U. Pres. Ch., M. B. Bartlett $5; P. Platter $4; J. McCague $3; W. Welch, Mrs. Ross and Clark $2e; Messrs. Bonner, Welch, Dickson, Beach, Carson, Kennedy, Ghormey and the Misses Carson $1e; Misses Dalrymple and Thompson 50 each ..... 27 00
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Youngstown. Mrs. Louisa Maria Montgomery, to make her daughter, Mrs. C. S. Haseltine a L. M ..... 30 00
" W. J. Edwards ..... 10 00

MICHIGAN.

Monroe. J. De F. Richards in part for L.D ..... 50 00

IOWA.

Bowers' Prairie. Cong. Ch. & Soc ..... 10 00
Mt. Pleasant. Pres. Ch ..... 15 85
" W. H. Hatch ..... 1 00

TENNESSEE.

Nashville. R. H. McEwen, for Female Schools in Italy ..... 50 00

THE

# CHRISTIAN WORLD.

Vol. XVI. JULY, 1865. No. 7.

## ENCYCLICAL LETTER OF POPE PIUS IX.,

ISSUED FROM ROME ON THE 8th OF DECEMBER, 1864.

*To our Venerable Brethren, all the Patriarchs, Primates, Archbishops and Bishops in Communion with the Apostolic See :—*

We, Pius IX., Pope, send greeting and our apostolic blessing. You know, venerable brethren, with what care and what pastoral vigilance the Roman Pontiffs, our predecessors, fulfilling the charge entrusted to them by our Lord Jesus Christ himself, in the person of the blessed Peter, chief of the Apostles, have unfailingly observed their duty in providing food for the sheep and the lambs, in assiduously nourishing the flock of the Lord with the words of faith, in imbuing them with salutary doctrine, and in turning them away from poisoned pastures ; all this is known to you, and you have appreciated it. And certainly our predecessors, in affirming and in vindicating the august Catholic faith, truth, and justice, were never animated in their care for the salvation of souls by a more earnest desire than that of extinguishing and condemning, by their letters and their constitutions, all the heresies and errors which as enemies of our divine faith, of the doctrines of the Catholic Church, of the purity of morals, and of the eternal salvation of man, have frequently excited serious storms and precipitated civil and Christian society into the most deplorable misfortunes. For this reason our predecessors have opposed themselves with vigorous energy to the criminal enterprises of those wicked men, who, spreading their disturbing opinions like the waves of a raging sea, and *promising liberty when they are slaves to corruption*, endeavor by their pernicious writings to overturn the foundations of the Christian Catholic religion *and of civil society;* to destroy all virtue and justice ; to deprave all minds and hearts ; to turn away simple minds, and especially those of inexperienced youth, from the healthy discipline of morals ; to corrupt it miserably ; to draw it into the meshes of error, and finally, to tear it from the bosom of the Catholic Church.

But as you are aware, venerable brethren, we had scarcely been raised to the chair of St. Peter above our merits by the mysterious designs of

divine Providence, than, seeing with the most profound grief of our soul the horrible storm excited by evil doctrines, and the very grave and deplorable injury caused specially by so many errors to Christian people, in accordance with the duty of our apostolic ministry, and following in the glorious footsteps of our predecessor, we raised our voice, and by the publication of several encyclicals, consistorial letters and allocutions, and other apostolical letters, we have condemned the principal errors of our sad age, reanimated your utmost episcopal vigilance, warned and exhorted upon various occasions, all our dear children in the Catholic Church to repel and absolutely avoid the contagion of so horrible a plague. More especially in our first encyclical of the 9th Nov., 1846, addressed to you, and in our two allocutions of the 9th Dec., 1854, and the 9th June, 1862, to the consistories, we condemned the monstrous opinions which particularly predominate in the present day, to the great prejudice of souls, and to the detriment of civil society—doctrines which not only attack the Catholic Church, her salutary instruction, and her venerable rights, but also the natural, unalterable law inscribed by God upon the heart of man—*that of sound reason.*

But although we have not hitherto omitted to proscribe and reprove the principal errors of this kind, yet the cause of the Catholic Church, the safety of the souls which have been confided to us, *and the well being of human society* itself, absolutely demand that we should again exercise our pastoral solicitude to destroy new opinions which spring out of these same errors as from so many sources. These false and perverse opinions are the more detestable as they especially tend to shackle and turn aside the salutary force that the Catholic Church, by the example of her divine Author and His order, ought freely to exercise until the end of time, not only with regard to each individual man ; *but with regard to nations, peoples, and their rulers,* and to destroy that agreement and concord between the priesthood and the government which have always existed for the happiness and security of religious and civil society. For, as you are well aware, venerable brethren, there are a great number of men in the present day who, applying to civil society *the impious and absurd principle of naturalism,* as it is called, dare to teach "that the perfect right of public society and civil progress absolutely require a condition of human society *constituted and governed without regard to all considerations of religion,* as if it had no existence, or at least without making any distinction between true religion and heresy." And, contrary to the teaching of the Holy Scriptures, of the Church, and of the Fathers, they do not hesitate to affirm "that the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of law upon violators of the Catholic religion unless required by considerations of public safety." Actu-

ated by an idea of social government so absolutely false, they do not hesitate further to propagate this erroneous opinion, very hurtful to the safety of the Catholic Church and of souls, and termed *delirium* by our predecessor, Gregory XVI., of excellent memory, viz. :—"*Liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well constituted State* ; and that citizens are entitled to make known and declare, with a liberty which neither the ecclesiastical nor the civil authority can limit, their convictions, of whatever kind, either by word of mouth, or through the press, or by other means." But in making these rash assertions they do not reflect, they do not consider that they preach the liberty of perdition (St. Augustine, Epistle 105 al. 166), and that "if it is always free to human conviction to discuss, men will never be wanting who dare to struggle against the truth, *and to rely upon the loquacity of human wisdom, when we know by the example of our Lord Jesus Christ how faith and Christian sagacity ought to avoid this very culpable vanity.*" (St. Leon, Epistle 164 al. 133, s. 2, Boll: ed.)

Since, alas, religion has been banished from civil government—since the doctrine and authority of divine revelation have been repudiated, the ideas intimately connected therewith of justice and human rights is obscured by darkness and lost sight of, and in place of true justice and legitimate right, *brute force is substituted*, which has permitted some, entirely oblivious of the plainest principles of sound reason, to dare to proclaim "that the will of the people, *manifested by what is called public opinion* or by other means, constitutes a supreme law, superior to all divine and human right ; and that accomplished facts in political affairs, by the mere fact of their having been accomplished, have the force of law." But who does not perfectly see and understand that human society, released from the ties of religion and true justice, can have no further object than to amass riches, and can follow no other law in its action than the indomitable wickedness of a heart given up to pleasure and interest ?

For this reason, also, these same men persecute with so relentless a hatred the religious orders, who have deserved so well of religion, civil society and letters ; they loudly declare that the orders have no right to exist ; and, in so doing, make common cause with the falsehoods of the heretics ; for, as taught by our predecessor, of illustrious memory, Pius VI., "the abolition of religious houses injures the state of public profession, and is contrary to the counsels of the Gospel, injures a mode of life recommended by the Church and in conformity with the Apostolic doctrine, does wrong to the celebrated founders whom we venerate upon the altar, and who constituted these societies under the inspiration of God." (Epistle to Cardinal de la Rochefoucald, March 10, 1791)

In their impiety these same persons pretend that citizens and the Church should be deprived of the opportunity of openly "receiving alms from Christian charity," and that the law forbidding "servile labor on account of divine worship" upon certain fixed days should be abrogated, upon the fallacious pretext that this opportunity and this law are contrary to the principles of political economy. Not content with eradicating religion from public society, they desire further to banish it from families and private life. Teaching and professing those most fatal errors of Socialism and Communism, they declare that "domestic society, or the entire family, derives its right of existence solely from civil laws, whence it is to be concluded that from civil law descend all the rights of parents over their children, and, above all, the right of instructing and educating them." By such impious opinions and machinations do these false spirits endeavor to eliminate the salutary teaching and influences of the Catholic Church from the instruction and education of youth, and to infect and miserably deprave by their pernicious errors and their vices the pliant minds of youth. All those who endeavor to trouble sacred and public things, to destroy the good order of society, and to annihilate all divine and human rights, have always concentrated their criminal schemes, attention, and efforts upon the manner in which they might above all deprave and delude unthinking youth, as we have already shown. It is upon the corruption of youth that they place all their hopes. Thus they never cease to attack the clergy, from whom have descended to us in so authentic a manner the most certain records of history, and by whom such considerable benefit has been bestowed in abundance upon Christian and civil society and upon letters. They assail them in every shape, going so far as to say of the clergy in general—"that being the enemies of the useful sciences, of progress, and of civilization, they ought to be deprived of the charge of instructing and educating youth."

Others, taking up wicked errors many times condemned, presume with notorious impudence to submit the authority of the Church and of this Apostolic See, conferred upon it by God himself, to the judgment of civil authority, and to deny all the rights of this same Church and this see with regard to exterior order.

They do not blush to affirm that the laws of the Church do not bind the conscience if they are not promulgated by the civil power; that the acts and decrees of the Roman Pontiffs concerning religion and the Church require the sanction and the approbation, or at least the assent of the civil power; and that the Apostolic constitutions condemning secret societies, whether these exact, or do not exact, an oath of secrecy, and branding with anathema their secretaries and promoters, have no force in those regions of the world where these associations are tolera-

ted by the civil government. It is likewise affirmed that the excommunications launched by the Council of Trent and the Roman Pontiffs against those who invade the possessions of the Church and usurp its rights, seek, in confounding the spiritual and temporal powers, to attain solely a terrestrial object; that the Church can decide nothing which may bind the consciences of the faithful in a temporal order of things; that the law of the Church does not demand that violations of sacred laws should be punished by temporal penalties; and that it is in accordance with sacred theology and the principles of public law to claim for the civil government the property possessed by the churches, the religious orders, and other pious establishments.

And they have no shame in avowing openly and publicly the thesis, the principle of heretics from whom emanate so many errors and perverse opinions. They say: "That the ecclesiastical power is not of right divine, distinct and independent from the civil power; and that no distinction, no independence of this kind can be maintained without the Church invading and usurping the essential rights of civil power." Neither can we pass over in silence the audacity of those who, insulting sound doctrines, assert that "the judgments and decrees of the Holy See, whose object is declared to concern the general welfare of the Church, its rights, and its discipline, do not claim the acquaintance and obedience under pain of sin and loss of the Catholic profession, if they do not treat of the dogmas of faith and manners."

How contrary is this doctrine to the Catholic dogma of the full power divinely given to the sovereign Pontiff by our Lord Jesus Christ, to guide, to supervise, and govern the universal Church, no one can fail to see and understand clearly and evidently.

Amid so great a diversity of depraved opinions, we, remembering our apostolic duty, and solicitous before all things for our most holy religion, for sound doctrine, for the salvation of the souls confided to us, and for the welfare of human society itself, have considered the moment opportune to raise anew our apostolic voice. And therefore do we condemn and proscribe generally and particularly all the evil opinions and doctrines specially mentioned in this letter, and we wish that they may be held as rebuked, proscribed, and condemned by all the children of the Catholic Church. But you know further, venerable brothers, that in our time insulters of every truth and of all justice, and violent enemies of our religion, have spread abroad other impious doctrines by means of pestilent books, pamphlets, and journals which, distributed over the surface of the earth, deceive the people and wickedly lie. You are not ignorant that in our day men are found who, animated and excited by the spirit of Satan, have arrived at that excess of impiety as not to fear to deny our Lord and Master Jesus Christ, and to attack

his divinity with scandalous persistence. We cannot abstain from awarding you well-merited eulogies, venerable brothers, for all the care and zeal with which you have raised your episcopal voice against so great an impiety.

In the present letter, therefore, we speak to you with all our heart—to you who, called to partake our cares, are our greatest support in the midst of our very great grief, our joy and our consolation, by reason of the excellent piety of which you give proof in maintaining religion, and the marvellous love, faith, and discipline with which, united by the strongest and most affectionate ties to us and this Apostolic See, you strive to valiantly and accurately fulfil your grave episcopal ministry. We ought then to expect from your excellent pastoral zeal that, taking the sword of the Spirit, that is to say the word of God, and strengthened by the grace of our Lord Jesus Christ, you will watch with redoubled care that the faithful committed to your charge "abstain from evil pasturage, which Jesus Christ does not cultivate, because it was not sown by his Father." (St. Ignac. M. ad Philadelph.; St. Lent. Epist. 156, al. 125.) Never cease, then, to inculcate in the faithful that all true felicity proceeds, for the men of our august religion, from its doctrine and practice, and that that people is happy who have the Lord with them. (Psalm 143.) Teach "that kingdoms rest upon the foundation of the faith" (St. Celest. Lett. 22, an Syn. d'Eph.); "and that nothing is so mortal, so prompt to engender every ill, so exposed to danger for those who think that it can alone suffice, *as the free will* which we received at birth, if we ask nothing further from the Lord—that is to say if, forgetting our author, we abjure His power to show that we are free." And do not omit to teach "*that the royal power has been established not only to exercise the government of the world, but above all for the protection of the Church* (St. Lent. Epist. 155, al. 125), and that there is nothing more profitable and more glorious for the sovereigns of States and kings than to leave the Catholic Church to exercise its laws and not to permit any to attack its liberty; as our most wise and courageous predecessor, St. Felix, wrote to the Emperor Zenon. It is certain that it is advantageous for the sovereigns, when the cause of God is in question, to submit their royal will according to the established rules, to the priests of Jesus Christ, *and not to impose their will upon them.*" (Pius VII. Epist. Encycl. Diu satis, May 15, 1800.)

It is always, but especially at present, your duty, venerable brothers, in the midst of the numerous calamities of the Church and of civil society, *in view of the terrible conspiracy of our adversaries against the Catholic Church and our apostolic see*, and the great accumulation of errors—it is your duty, I say, before all, to go with faith to the Throne of Grace to obtain mercy and find fitting succor. We have

therefore judged the moment to have come to excite the piety of all the faithful, in order that, with us, and with you all, they may pray without ceasing to the Father, supplicating and beseeching Him fervently and humbly for instruction and mercy, in order also that, in the plenitude of their faith, they may seek refuge in our Lord Jesus Christ, who has redeemed us with His divine blood, that, by their multiplied efforts they may obtain from that burning heart, victim of its charity for us, the gift of drawing all by the bonds of His love, of inspiring all men inflamed by His holy love with the desire of living according to His heart, pleasing God in all things, and fruitful in all good works.

But, as there is no doubt that the prayers most agreeable to God are those of the men who approach Him with a heart pure from all stain, we have thought it good to open to Christians, with a truly apostolic liberality, the heavenly treasures of the Church confided to our dispensation, so that the faithful, more strongly drawn towards true piety, and purified from the stain of their sins by the sacrament of penitence, may more confidently offer up their prayers to God, and obtain His mercy and grace. By these letters, emanating from our apostolic authority, we grant to all and each of the faithful of both sexes throughout the universe, a plenary indulgence during one month, up to the end of the year 1865, and not longer, to be carried into effect by you, venerable brethren, and the other legitimate ordinaries, in the form and manner laid down at the commencement of our sovereign pontificate, by our apostolical letters issued as a brief upon the 20th of Nov., 1846, and sent to the whole episcopate of the world, commencing with the words *Arcano divinæ Providentiæ concilio*, and with the faculties given by us in these same letters. We desire, however, that all the prescriptions of our letters shall be observed, saving the exceptions we have declared admissible. We have come to this determination, notwithstanding all which might be ordered to the contrary by special and individual mention, and which might be worthy of departure from that decision; but, in order that every hesitation and difficulty should be removed, we have ordered that a copy of our letter should be again forwarded to you.

Let us implore, venerable brethren, from the bottom of our hearts and with all our souls, for the mercy of God. He has encouraged us so to do by saying, "I will not withdraw my mercy from them. Let us ask, and we shall receive; and if there is slowness or delay in its reception, because we have gravely offended, let us knock, because He opens to those who knock for prayers, groans and tears, by means of which we must persist and remain, knock at the door," &c. (St. Cyprian, Epistle ii.) But, in order that God may accede more easily to our prayers and our wishes, and to those of all His faithful servants, let us

employ in all confidence as our mediatrix with Him the Virgin Mary, who has destroyed all heresies throughout the world, and who, the well beloved mother of us all, "is very gracious * * and full of mercy * * allows herself to be touched by all, shows herself very clement towards all, and takes under her pitying care all our miseries with unlimited affection"—(St. Bernard, Germ de duodecim prerogativis B. M. V. en verbis Apocalipti)—and who, sitting as queen upon the right hand of her Son, our Lord Jesus Christ, in a golden vestment, shining with various adornments, knows nothing which she cannot obtain from the sovereign master. Let us implore also the intervention of the blessed Peter, chief of the Apostles, and of his co-Apostle Paul, and of all those saints of heaven, who having already become the friends of God have been admitted into the celestial kingdom, where they are crowned and bear palms, and who, henceforth certain of immortality, are entirely devoted to our salvation.

Lastly, let us ask of God from the bottom of our heart the abundance of all his celestial benefits for you. We ourselves bestow upon you, venerable brethren, and upon all clerks and faithful of the laity committed to your care, our apostolic benediction from the most loving depths of our heart, in token of our charity towards you.

PIUS IX, Pope.

Given at St. Peter's in Rome, this 8th day of December, 1864, the tenth anniversary of the definition of the dogma of the Immaculate Conception of the Virgin Mary, the Mother of God.

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## APPENDIX TO THE ENCYCLICAL.

*Catalogue of the Principal Errors of Our Time Pointed Out in the Consistorial Allocutions, Encyclical and other Apostolical Letters of Pope Pius IX.*

ROME, Dec. 22, 1864.

THE following catalogue of errors is appended to the Encyclical, bearing date the 8th inst.

### §I.—PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.

1. There is no divine power, supreme being, wisdom, and providence distinct from the universality of things, and God is none other than the nature of things, and therefore immutable. In effect, God is in man, and in the world, and all things are God, and have the very substance of God. God is, therefore, one and the same thing with the world, and thence mind is confounded with matter, necessity with liberty of action, true with false, good with evil, just with unjust.—(See Allocution, "Maxima quidem," June 9, '62.)

2. All action of God upon man and the world should be denied.—(See Allocution, "Maxima quidem," June 9, 1862.)

3. Human reason, without any regard to God, is the sole arbiter of true and false, good and evil; it is its own law in itself, and suffices by its natural force for the care of the welfare of men and nations.—(See Alloc., "Maxima quidem," June 9, 1862.)

4. All the truths of religion are derived from the native strength of human reason, whence reason is the principal rule by which man can and must arrive at the knowledge of all truths of every kind.—(See Encyclicals, "Qui pluribus," Nov. 9, 1846, and "Singulari quidem," March 17, 1856, and Alloc., "Maxima quidem," June 9, 1862.)

5. Divine revelation is imperfect, and therefore subject to the continual and indefinite

progress corresponding to the progress of human reason.—(See Encyc., "Qui pluribus," Nov. 9, 1846, and Alloc., "Maxima quidem," June 9, 1862.)

6. Christian faith is in opposition to human reason, and divine revelation is not only useless but even injurious to the perfection of man.—(See Encyc., "Qui pluribus," Nov. 9, 1846, and Alloc., "Maxima quidem," June 9, 1862.)

7. The prophecies and miracles told and narrated in the sacred books are the fables of poets, and the mysteries of the Christian faith the sum of philosophical investigations. The books of the two Testaments contain fabulous fictions, and Jesus Christ is himself a myth.—(Encyc., "Qui pluribus," Nov. 9, 1846; Alloc., "Maxima quidem," June 9, '62.)

§II.—MODERATE RATIONALISM.

8. As human reason is rendered equal to religion itself, theological matters must be treated as philosophical matters.—(Alloc., "Singulari quidem perfusi.")

9. All the dogmas of the Christian religion are indistinctly the object of natural science or philosophy, and human reason, instructed solely by history, is able by its natural strength and principles to arrive at a comprehension of even the most abstract dogmas from the moment when they have been proposed as objective.—(Letter to Archbishop Frising, "Gravissimus," Dec. 4, 1862. Letter to the same, "Tuas libenter," Dec. 31, '63.)

10. As the philosopher is one thing and philosophy is another, it is the right and duty of the former to submit himself to the authority of which he shall have recognized the truth; but philosophy neither can nor ought to submit to authority.—(Letter to Archbishop Frising, "Gravissimus," Dec. 11, 1862; to the same, "Tuas libenter," Dec. 21, '63.)

11. The church not only ought in no way to concern herself with philosophy, but ought further herself to tolerate the errors of philosophy, leaving it to the care of their correction.—(Letter to Archbishop Frising, Dec. 11, 1862.)

12. The decrees of the Apostolic See and of the Roman congregation fetter the free progress of science.—(Id., ibid.)

13. The methods and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of the age and the progress of science.—(Id., "Tuas libenter," Dec. 21, 1863.)

14. Philosophy must be studied without taking any account of supernatural revelation.—(Id., ibid.)

N. B. To the rationalistic system are due in great part the errors of Antony Gunther, condemned in the letter to the Cardinal Archbishop of Cologne "Eximiam tuam," June 15, 1847, and in that to the Bishop of Breslau, "Dolore haud mediocri," April 30, 1860.)

§III.—INDIFFERENTISM, TOLERATION.

15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.—(Apost. Let., "Multiplices inter," June 10, 1851; Allocution, "Maxima quidem," June 9, 1862.)

16. Men who have embraced any religion may find and obtain eternal salvation.—(Encyc., "Qui pluribus," Nov. 9, 1846; Alloc., "Ubi primum," Dec. 17, 1847; Encyc., "Singulari quidem," March 17, 1856.)

17. At least the eternal salvation may be hoped for of all who have never been in the true church of Christ.—(Alloc., "Singulari quidem," Dec. 9, 1865; Encyc., "Quanto conficiamur mœrore," Aug. 17, 1863.)

18. Protestantism is nothing more than another form of the same true religion in which it is possible to be equally pleasing to God, as in the Catholic Church.—(Encyc., "Nescitis et vobiscum," Dec. 8, 1849.)

§IV.—SOCIALISM, COMMUNISM, CLANDESTINE SOCIETIES, BIBLICAL SOCIETIES, CLERICO-LIBERAL SOCIETIES.

Pests of this description have been frequently rebuked in the severest terms in the Encyc., "Qui pluribus," Nov. 9, 1846; Alloc., "Quibus, quantisque," Aug. 20, 1849; Encyc., "Nescitis et vobiscum," Dec. 8, 1849; Alloc., "Singulari quidem," Dec. 9, '54; Encyc., "Quanto conficiamur mœrore," Aug. 10, 1863.

§ V.—ERRORS RESPECTING THE CHURCH AND HER RIGHTS.

19. The church is not a true and perfect entirely free association; she does not rest upon the peculiar and perpetual rights conferred upon her by her divine founder; but it appertains to the civil power to define what are the rights and limits within which the church may exercise authority.—(Alloc., "Singulari quidem," Dec. 9, 1854; "Multis gravibus," Dec. 17, 1860; "Maxima quidem," June, 1862.)

20. The ecclesiastical power must not exercise its authority without the toleration and assent of the civil government.—(Alloc., "Meminit unusquisque," Sept. 30, 1851.)

21. The church has not the power of disputing dogmatically that the religion of the Catholic church is the only true religion.—(Lit. Apost., "Multiplices inter," June 10, '51.)

22. The obligation which binds Catholic masters and writers does not apply to matters proposed for universal belief as articles of faith by the infallible judgment of the church.—(Let. to Archbishop Frising, "Tuas libenter," Dec. 21, 1863.)

23. The church has not the power of availing herself of force, or any direct or indirect temporal power.—(Lit. Apost., "Ad apostolicas," August 22, 1851.)

24. The Roman pontiffs and œcumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matter relating to dogma and morals.—(Lit. Apost., "Multiplices inter," June 10, 1851.)

25. In addition to the authority inherent in the episcopate, further temporal power is granted to it by the civil power, either expressly or tacitly, but on that account also revocable by the civil power whenever it pleases.—(Lit. Apost., "Ad Apostolicas," August 22, 1851.)

26. The church has not the natural and legitimate right of acquisition and possession. ("Nunquam," Dec. 18, 1856; Encyc., "Incredibili," Sept. 17, 1862.)

27. The ministers of the church and the Roman pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs.—(Alloc., "Maximum quidem," June 9, 1862.)

28. Bishops have not the right of promulgating their apostolical letters without the sanction of the government.—(Alloc., "Nunquam fore," Dec. 15, 1856.)

29. Spiritual graces granted by the Roman pontiff must be considered null unless they have been requested by the civil government.—(Id., idid.)

30. The immunity of the church and of ecclesiastical persons derives its origin from civil law.—(Lit. Apost., "Multiplices inter," June 10, 1851.)

31. Ecclesiastical jurisdiction for temporal lawsuits, whether civil or criminal, of the clergy, should be abolished, even without the consent and against the desire of the Holy See.—(Alloc., "Acerbissimum," Sept. 27, 1852; Id., "Nunquam fore," Dec. 15, 1856.)

32. The personal immunity exonerating the clergy from military law may be abrogated without violation either of natural right or of equity. This abrogation is called for by civil progress, especially in a society modelled upon principles of liberal government. (Let. to Bishop Montisregal, "Singularis nobilisque," Sept. 29, 1864.)

33. It does not appertain to ecclesiastical jurisdiction, by any right, and inherent to its essence, to direct doctrine in matters of theology.—(Letter to Archbishop Frising, "Tuas libenter," Dec. 21, 1863.)

34. The doctrines of those who compare the sovereign pontiff to a free sovereign acting in the universal church is a doctrine which prevailed in the middle ages.—(Lit. Apost., August 22, 1851.)

35. There is no obstacle to the sentence of a general council, or the act of all the nation transferring the pontifical sovereign from the bishopric and city of Rome to some other bishopric in another city.—(Id., ibid.)

36. The definition of a national council does not admit of subsequent discussion, and the civil power can require that matters shall remain as they are.—(Id., ibid.)

27. National churches can be established without, and separated from, the Roman

pontiff.—(Alloc., "Multis gravibusque," December 17, 1860; "Jamdudum cernimus," March 18, 1861.)

38. Many Roman pontiffs have lent themselves to the division of the church in Eastern and Western churches.—(Lit. Apost., "Ad Apostolicas," August 22, 1851.)

§VI.—ERRORS OF CIVIL SOCIETY, AS MUCH IN THEMSELVES AS CONSIDERED IN THEIR RELATIONS TO THE CHURCH.

39. The state of a republic, as being the origin and source of all rights, imposes itself by its rights, which is not circumscribed by any limit.—(Alloc., "Maxima quidem," June 9, 1862.)

40. The doctrine of the Catholic Church is opposed to the laws and interests of society. (Encyc., "Qui pluribus," Nov. 9, 1846; Alloc., "Quibus quantisque," April 20, 1849.)

41. The civil government, even when exercised by a heretic sovereign, possesses an indirect and negative power over religious affairs.—(Lit. Apost., August 22, 1851.)

42. In a legal conflict between the two powers, civil law ought to prevail.—(Id., ibid.)

43. The lay power has the authority to destroy, declare, and render null solemn conventions or concordats relating to the use of rights appertaining to ecclesiastical immunity, without the consent of the priesthood, and even against its will.—(Alloc., "In consistoriali," Nov. 1, 1850; "Multis gravibusque," Dec. 17, 1860.)

44. The civil authority may interfere in matters regarding religion, morality, and spiritual government, whence it has control over the instructions for the guidance of consciences issued, conformably with their mission, by the pastors of the church. Further, it possesses full power in the matter of administering the divine sacraments and the necessary arrangements for their reception.—("In Consistoriali," Nov. 1, 1858; Alloc., "Maxima quidem," June 9, 1862.)

45 The entire direction of public schools in which the youth of Christian States are educated, save an exception in the case of Episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of teachers.—(Alloc., "In consistoriali," Nov. 1, 1850; "Quibus luctuosissimis," Sept. 5, 1861.)

46. Further, even in clerical seminaries the mode of study must be submitted to the civil authority.—(Alloc., "Nunquam fore," Dec. 15, 1856.)

47. The most advantageous conditions of civil society require that popular schools open without distinction to all children of the people, and public establishments destined to teach young people letters and good discipline, and to impart to them education, should be freed from all ecclesiastical authority and interference, and should be fully subjected to the civil and political power for the teaching of masters and opinions common to the times.—(Letter to Archbishop of Friburg, "Quum none sine," July 14, 1864.)

48. This manner of instructing youth, which consists in separating it from the Catholic faith and from the power of the church, and in teaching it above all a knowledge of natural things and the objects of social life, may be perfectly approved by Catholics.—(Id., ibid.)

49. The civil power is entitled to prevent ministers of religion and the faithful from communicating freely and mutually with the Roman Pontiff.—(Alloc., "Maxima quidem," June 9, 1862.)

50. The lay authority possesses of itself the right of presenting bishops, and may require of them that they take possession of their diocese before having received canonical institution and the Apostolical letter of the Holy See.—(Alloc., "Nunquam fore," Dec. 15, 1856.)

51. Further, the lay authority has the right of deposing bishops from their pastoral functions, and is not forced to obey the Roman Pontiff in matters affecting the filling of sees and the institution of bishops.—(Lit. Apost., "Multiplices inter," June 10, 1851; Alloc., "Acerbissimum.")

52. The government has a right to alter a period fixed by the church for the accomplishment of the religious duties of both sexes, and may enjoin upon all religious establishments to admit nobody to take solemn vows without permission.—(Alloc., "Numquam fore," Dec. 15, 1856.)

53. Laws respecting the protection, rights, and functions of religious establishments must be abrogated: further, the civil government may lend its assistance to all who desire to quit a religious life, and break their vows. The government may also deprive religious establishments of the right of patronage to collegiate churches and simple benefices, and submit their goods to civil competence and administration.—(Alloc., "Acerbissimum," Sept. 27, 1862; "Probe memineritis," Jan. 22, 1865; and "Quum sæpe," July 26, 1858.)

54. Kings and princes are not only free from the jurisdiction of the church, but are superior to the church even in litigious questions of jurisdiction.—(Lit. Apost., "Multiplices inter," June 10, 1851.)

55 The church must be separated from the State and the State from the church.—(Alloc., "Acerbissimum," Sept. 27, 1862.)

§ VII.—ERRORS IN NATURAL AND CHRISTIAN MORALS.

56. Moral laws do not stand in need of the Divine sanction, and there is no necessity that human laws should be conformable to the laws of nature and receive their sanction from God.—(Alloc., "Maxima quidem," June 9, 1862.)

57. Knowledge of philosophical and moral things and civil laws may and must be free from Divine and ecclesiastical authority.—(Id., ibid.)

58. No other forces are recognized than those which reside in matter, and which, contrary to all discipline and all decency of morals, are summed up in the accumulation and increase of riches by every possible means and in the satisfaction of every pleasure.—(Id., Ibid.; Alloc., "Maxima quidem;" Encyc., "Quanto conficiamur," Aug. 10, 1863.)

59. Right consists in material fact. All human duties are vain words, and all human facts have the force of right.—(Alloc., "Maxima quidem," June 9, 1862.)

60. Authority is nothing but the sum of numbers and material force.—(Id., ibid.)

61. The happy injustice of a fact inflicts no injury upon the sanctity of right.—(Alloc., "Jamdudum cernimus," March 18, 1861.)

62. The principle of non-intervention must be proclaimed and observed.—(Alloc., "Novos et ante," Sept. 27, 1860.)

63. It is allowable to withdraw from obedience to legitimate princes and to rise in insurrection against them.—(Encyc., "Qui pluribus," Nov. 9, 1846; Alloc., "Quisque vestrum," Oct. 4, 1847; Encyc., "Noscitis et nobiscum," Dec. 8, 1849; Lit. Apost., "Cum Catholica," March 25, 1860.)

64. The violation of a solemn oath, even every guilty and shameful action repugnant to the eternal law, is not only undeserving rebuke, but is even allowable and worthy of the highest praise when done for the love of country.—(Alloc., "Quibus quantisque," April 20, 1849.)

§ VIII.—ERRORS AS TO CHRISTIAN MARRIAGE.

65. It is not admissible, rationally, that Christ has raised marriage to the dignity of a sacrament.—(Lit. Apost., August 22, 1852.)

66. The sacrament of marriage is only an adjunct of the contract, from which it is separable, and the sacrament itself only consists in the nuptial benediction.—(Id., ibid.)

67. By the law of nature the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority.—(Id., ibid.; Alloc., "Acerbissimum," Sept 27, 1852.)

68. The church has not the power of pronouncing upon the impediments to marriage. This belongs to civil society, which can remove the existing hindrances.—(Lit. Apost., "Multiplices inter," June 10, 1851.)

69. It is only more recently that the church has begun to pronounce upon invalidating obstacles, availing herself, not of her own right, but of a right borrowed from the civil power.—(Lit. Apost., August 22, 1851.)

70. The canons of the Council of Trent, which invoke anathema against those who deny the church the right of pronouncing upon invalidating obstacles, are not dogmatic, and must be considered as emanating from borrowed power.—(Lit. Apost., Ibid.)

71. The form of the said council, under the penalty of nullity, does not bind in cases where the civil law has appointed another form, and desires that this new form is to be used in marriage.—(Id., ibid.)

72. Boniface VIII. is the first who declared that the vow of chastity pronounced at ordination annuls nuptials.—(Id., ibid.)

73. A civil contract may very well, among Christians, take the place of true marriage, and it is false, either that the marriage contract between Christians must always be a sacrament, or that the contract is null if the sacrament does not exist.—(Id., ibid.; Let. to King of Sardinia, Sept. 9, 1852; Allocs., "Acerbissimum," Sept. 27, 1852; "Multis gravibusque," Dec. 17, 1860.)

74. Matrimonial or nuptial causes belong by their nature to civil jurisdiction.—(Lit. Apost., August 22, 1851; Alloc., "Acerbissimum," Sept. 27, 1852.)

N. B.—Two other errors are still current upon the abolition of the celibacy of priests and the preference due to the state of marriage over that of virginity. These have been refuted—the first in Encyc., "Qui pluribus," Nov. 9, 1846; the second in Lit. Apost., "Multiplices inter," June 10, 1851.

§ IX.—ERRORS REGARDING THE CIVIL POWER OF THE SOVEREIGN PONTIFF.

74. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.—(Lit. Apost., August 22, 1852.)

76. The cessation of the temporal power, upon which the Apostolic See is based, would contribute to the happiness and liberty of the church.—(Alloc., "Quibus quantisque," April 20, 1849.)

N. B.—Beside these errors explicitly pointed out, still more, and those numerous, are rebuked by the certain doctrine which all Catholics are bound to respect touching the civil government of the Sovereign Pontiff. These doctrines are abundantly explained in Allocs., "Quantis quantumque," April 20, 1859, and "Si semper antea," May 20, 1850; Lit. Apost., "Quum Catholica Ecclesia," March 26, 1860; Allocs., "Novos," Sept. 28, 1860; "Jamdudum," March 18, 1861; and "Maxima quidem," June 9, 1762.

§ X.—ERRORS REFERRING TO MODERN LIBERALISM.

77. In the present day it is no longer necessary that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.—(Alloc., "Nemo vestrum," July 26, 1855.)

78. Whence it has been wisely provided by law, in some countries called Catholic, that emigrants shall enjoy the free exercise of their own worship.—(Alloc., "Acerbissimum," Sept. 27, 1852.)

79. But it is false that the civil liberty of every mode of worship and the full power given to all of overtly and publicly displaying their opinions and thoughts conduce more easily to corrupt the morals and minds of the people and to the propagation of the evil of indifference.—(Alloc., "Nunquam fore," Dec. 15, 1856.)

80. The Roman pontiff can and ought to reconcile himself to and agree with progress, liberalism, and modern civilization.—(Alloc., "Jamdudum cernimus," March 18, 1861.)

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A SINECURE.—One Patrick Maguire had been appointed to a situation the reverse of a place of all work; and his friends, who called to congratulate him, were very much surprised to see his face lengthen on receipt of the news. "A sinecure, is it?" exclaimed Pat. "Sure I know what a sinecure is: it is a place where there is nothing to do, and they pay you by the piece."

## SUNDAY-SCHOOL DEPARTMENT.

### SABBATH-SCHOOLS,

PAST, PRESENT, AND FUTURE.

The importance of Sabbath-schools, and their rank as among the most efficient means of evangelization, have long since ceased to be disputed questions. The several phases of their dispensation, running back to the time when they were dispensed with altogether, have been variously but distinctly marked. Some, indeed, have successfully contended that the essence of the system is as old as the command, "Thou shalt teach them diligently unto thy children." That it practically entered the Christian system when Christ disputed among the doctors in the temple, asking them questions: That He made it universally binding upon all His followers when he commanded them to feed the lambs and go and disciple all nations.—Doubtless there has been a felt obligation, by all good men, in all ages, to impart religious instruction to the young; yet for the last three-quarters of a century this obligation has taken a more distinct and energetic form of action and expression, under the well-understood form of Sabbath-school instruction.

It is not our purpose here to trace the history of the institution, but merely to glance at its several stages of development. If the first step were taken for the physical and intellectual elevation of vagrant children, the second, which was the religious, quickly followed, as necessary to either success or permanence in any other. Soon the voluntary labors of teachers became general, and the reflex influence of this Christian work kindled every where a religious zeal, which is still increasing throughout Christendom.

But while many of the best minds in England are now engaged in the labor of teaching, and in the general improvement of the schools there, the children of the upper classes do not generally attend them. In some instances even the children of these most valuable and indefatigable laborers are not found in the schools. But the fruits of the system are now so obvious and widespread, that soon, it is reasonably hoped, the sentiment that Sabbath-schools are for the poor only, will deprive no child or youth in England of its advantages.

When this institution, now every where so fondly cherished, crossed the Atlantic ocean, it took root in a genial soil. Here there were no privileged classes or prejudices to impede its progress. Like a flame fanned by a heavenly breeze, it leaped from community to community, until there is scarcely an evangelical church in the land that has not a Sabbath-school connected with it. We may add, there are few that are able who have not also mission or inde-

pendent schools under their care and support, and many more whose membership are scattered through schools of this description.

All along the rapid march of this institution. there have been unmistakable signs that augur well for the future of all evangelical communions. Already it has a literature sufficiently peculiar to itself both for the teacher and the pupil. If in England it is more thorough and erudite, in America it is more energetic and practical. If there, owing to the absence of any national system of common-school education, it has a greater work to do, here the political structure of our society renders its efficiency indispensable to order, peace, and safety. If in England many more hours are devoted to it, in America the organization is better administered. While here, almost entire congregations are taking this form for the investigation of revealed truth, by organizing themselves into adult classes, thus foreshadowing its ultimate destiny; there its progress is less observable still. The man in England of all others the best qualified to judge of Sabbath-schools and their influence, after describing the immorality of all classes previous to their introduction, says: "Our universities are increased in number—their advantages are, to a considerable extent, thrown open to all classes of the community —their discipline is improved, and their honors can only be obtained as the result of examinations, which bring out evidence of careful study; and our nobility and legislators exhibit the influence which their superior education has had upon their minds by their readiness to assist the intellectual pursuits of those who are less favorably situated. We have passed through seasons of intense political excitement and of severe distress, but they never disturbed the public peace in the smallest possible degree; while the manner in which the present suffering among the manufacturers of cotton goods in Lancashire is borne, daily excites the astonishment and thankfulness of us all. And what connection have Sunday-schools with this? We answer, that to Sunday-schools is owing the increased attention to the general education of the people, which has ended in raising England from almost the lowest in the scale, to but one step below the highest, there being now one to seven of her population in attendance at daily schools. The increase in the number of those able to read, through the medium of Sunday-schools, as stated in one of the early addresses of the Religious Tract Society, led to the establishment of that great and remarkably useful institution, which has issued 959 millions of publications, while the want of Bibles for the Sunday scholars of Wales induced the formation of the British and Foreign Bible Society, which has circulated seventy millions of copies of the sacred volume in whole or in part. At the present time, there are also published. mostly in London, 801 periodicals, many of which have an enormous circulation throughout the country. We are now looking at merely the intellectual influence of this extension of knowledge; and in connection with it, there has to be borne in mind the fact, that every Lord's day and on many other occasions, there are nearly 300,000 teachers of various grades of intellectual acquirement in close intercourse with above 3,000,000 of the young people of our land. It is not surprising, under these circumstances, to find a great improvement in the intellectual character of the people, and that it has been found safe to extend largely the enjoyment of political privileges."

The moral improvement is still more striking, but the description is too long to quote, yet it is easily inferred. Within this same period, our task has neither been less mighty, nor its achievements less glorious. At the commencement of our government, we had less than five millions of inhabitants, which have since increased to thirty-four millions. A considerable part of these have come from the worst populations of Europe. With this stream flowing in upon us, led on to be sure by the most devoted ministry that has ever blessed the world, the same numerical force of teachers and scholars have been able, without a National church or a standing army, to keep the ship of State erect, and headed toward the goal of the Christian's hope and the patriot's ambition. From this stand-point, we may not only contemplate hopefully the future of

England and America, but appeal earnestly to the government of South America and the Continent of Europe to evangelize and educate the people, and then make them the repository of power. With this co-operating laity, standing shoulder to shoulder with an evangelical ministry, no scheme of moral reform can be brought forth too gigantic for accomplishment. The period of which we are here speaking, has been characterized by missionary enterprises, which fully warrant this assertion. Doubtless the Gospel has been preached previously, by learned and faithful men; but it failed to bring forth these great results, because the laity had not been trained to co-operation. The aggressiveness of Christian faith has always been theoretically held as one of the most prominent features of the Gospel. But it was only when *a way* to work was pointed out, and clearly defined and insisted upon as the only evidence of discipleship, that it became an energizing power to the many. The Gospel is not only held as a code of doctrines, but a moving power, even the power of God to salvation. The hand thus in sympathy with the heart is ready and quick to supply the necessary funds for every judicious undertaking.

In the light of the present, we can see the darkness of the past, and look with hope upon the future. The great Reformation restored to us the simplicity of worship, purity of doctrine, and placed the Bible in the hands of the common people. But the student of the New Testament is convinced that even now we have not attained to the universal brotherhood of the Primitive church, or called forth that entire consecration of person and property which gave Christianity its early victories. Choked still by worldliness, the word of God has produced only a rustle among the leaves of a great forest, where we long to see a mighty tempest. But, instructed and encouraged by partial success, we can see how the masses of mankind can be every where brought within the reach of moral renovation. The Sabbath-school worker has learned how to keep his hopes and graces alive, and his armor shining. His personal grapple with his fellow over the Bible, at once assimilates him to his Master, and lifts his eyes heavenward for spiritual help and strength. With love akin to that which brought the Savior from heaven to earth, his burning words reach the heart and reform the life.

Reader! on the part you take in this conflict, hang your own hopes, and, in some degree, the hope of the race.

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LETTER II.

## ITALIAN EVANGELIZATION,

BY MEANS OF SABBATH-SCHOOLS.

Having alluded in a previous letter to the general condition of ecclesiastical affairs in Italy, it will be the object of the present letter to give some description of the manner in which Sabbath-schools were introduced.

The first Sabbath-school in Naples was formed in connection with a little Scotch assembly, whose pastor was an excellent young man by the name of Buscarlet. Although born in France, he had been educated chiefly in Scotland, and became in Naples the representative of Scotch Presbyterianism. Money was placed at his disposal for the establishment of a day-school, which had been commenced a few months previous to the Sabbath-school, which was begun in February, 1863, and organized in the following manner:

As soon as the subject was suggested to the worthy pastor, his reply was, "A Sabbath-school is just what I want. I have been praying to the Lord these eight or ten weeks past that he would shew me how to set my people at work, and here I have the answer." He at once called his little flock together, by giving notice on the Sabbath that on a certain evening a stranger in Naples would address them on the subject of English and American Sabbath-schools.—At this meeting the manner of organizing, and the precise mode of conducting Sabbath-schools was described. At the close, those who were disposed to co-operate in an attempt to establish one, were invited to meet in the pastor's parlor, which was an adjoining room in the same apartment. Six or seven most promising young men and women presented themselves, and promptly signified their willingness to become teachers. Arrangements were accordingly made for com-

mencing on the following Sabbath. On invitation, about thirty or forty boys came, and were properly distributed among seven or eight teachers.

As yet, except for a single group of girls, there was no Protestant female education in Naples, and we might well say very little Catholic. These boys were told to invite their sisters on the following Sabbath, for as usual more than half the teachers were female, and preferred to teach girls if they could get them. This invitation, however, brought very few girls, as they are more immediately under the care of their mothers, and to this day very few women have been persuaded to come near a Protestant meeting of any kind.

This school grew rapidly, both in numbers and interest. It has now some seventy or eighty pupils, and is the centre of a deeply interesting circle of young people, who thus for the first time learned that it was possible for them to work for the extension of Christ's kingdom in Italy or elsewhere.

The organization of the second school was neither less interesting in its beginning nor less important in its results. Notice was given to a group of men, who had assembled to hear the Rev. Mr. Appia, a Waldensian pastor, explain to them the Bible. The novelty of the notice brought together two or three hundred, for like the Athenians of old, the Italians are intensely eager to hear any new thing. Probably there was not in the assembly an Italian woman, although there were some ten or fifteen of other nationalities. At the close of the lecture, which was interpreted by Mr. Appia, when opportunity was given, nearly all present signified their readiness to become teachers, although probably not one in ten knew the letters of the alphabet. But their most excellent and indefatigable pastor was fully equal to any emergency. He appointed a preparatory teachers' meeting, at an immense distance from the little church, in order to test their perseverance. Here again some fifteen or twenty presented themselves as teachers, among whom were some military officers from the north of Italy, in full uniform — From this number three or four were selected, and being united with as many more. Swiss, Scotch and English, a Sabbath-school was formed, composed of thirty or forty boys. Again they were invited to bring their sisters, and at the second or third session of the school there appeared three girls and their mothers with them. Soon the girls were seated together, and a most excellent lady became their teacher. The mothers sat immediately behind their daughters and listened to the instruction given, and thus these Italian mothers first heard the truth as it is in Jesus.

The female teachers of these two schools, seeing the desire of these young girls to learn, arranged themselves into committees of two, and alternately and gratuitously commenced a day school themselves for the education of Italian girls. This commencement has resulted in the formation of a permanent school, and another fruit of this union has been a female prayer meeting, to ask God's blessing upon their efforts, which they feel conscious has been granted, and consider the days of their meetings as the best of the week, so much do they enjoy them.

The third school was formed in connection with a little band of worshipers who had assembled under the care of an Italian who had received a theological education in Switzerland. Owing to the entire absence of any idea of order, punctuality, and self-culture, it was difficult to get them together two Sabbaths in succession. They would have liked it better if each scholar and teacher could have come when convenient, or when they could think of nothing else to do. One day the Superintendent, who was so fortunate as to be more punctual than usual, although half an hour behind the time, told some boys that if they were so tardy again he should punish them. When he was asked who would punish him for being late, he promptly replied, "God of course, and I will punish the boys."

During the warm weather, this school failed to meet. But last autumn it reassembled, and has since become more orderly and successful.

The fourth was a mission or independent Sabbath-school, formed by an association of young people, called together for this purpose. Having provided a place, they commenced systematic visitation from house to house, which brought together the first Sab-

bath thirteen scholars. An English lady, then residing in Naples, did much of the visiting, and the fruit of her efforts was the promise of five girls, from fifteen to twenty years of age, with a few small children.—During the opening exercises of the school, they all burst out laughing. At first it was supposed that they wished to break up the school, but it was soon found that the simple religious exercises contrasted so widely with the gorgeous ceremonies of the Catholic Church, with which alone they were familiar, that it seemed to them the ridiculous compared to the sublime, and they could not repress their laughter. Soon they were seated with their teacher, who opened a Bible before them, but immediately their vacant gaze at one another told that they did not know their letters. But in a short time they learned seven or eight, and when preparations were made for the closing of the school, one of them eagerly asked if they might have Sunday-school again on Monday. When the answer was "no," she asked if they might not then have it on Tuesday.—When told that they must wait till the next Sunday, they made the best of their disappointment, and asked that the little book containing the alphabet might be loaned to them, and promised to come the next Sunday prepared to say all the letters.

KNOX.

## ILLUSTRATIONS

FOR SUPERINTENDENTS AND SABBATH-SCHOOL CONCERT TALKERS.

MATT. vi. 13, "Lead us not into temptation."

TEMPTATION AND THEFT.—In the spring of 18—, we chanced to be spending a few days in a beautiful inland country town in Pennsylvania. It was court week, and to relieve us from the somewhat monotonous incidents of village life, we stepped into the room where the court had convened.

Among the prisoners in the box we saw a lad ten years of age, whose sad countenance and youthful appearance made him look much out of place among the hardened criminals by whom he was surrounded. Close by the box, and manifesting a great interest in the proceedings, sat a tearful woman, whose anxious glance from the judge to the boy left us no room to doubt that it was his mother. We turned to inquire of the offence of the prisoner, and learned that he was accused of stealing money.

The case was soon commenced, and by the interest manifested by that large crowd, we found that our heart was not the only one in which sympathy for the lad existed. The bright smile had vanished from his face, and now it more expressed the cares of the aged. His young sister, a bright-eyed girl, had gained admission to his side; but that sweet voice, which before caused his heart to bound with happiness, added only to the grief his shame had brought upon him.

The progress of the case acquainted us with the circumstances of the loss, the extent of which was but a penny—no more. The lad's employer, a wealthy, miserly, and unprincipled manufacturer, had made use of it, for the purpose of what he called "testing the boy's honesty." It was placed where, from its very position, the lad would oftenest see it, and least suspect the trap. The day passed, and the master found the coin untouched. Another day passed, and yet he let it remain.

This continued temptation was too much for the lad's resistance. The penny was taken. A present for his sister was purchased with it. But while returning home, he was arrested for theft. These circumstances were sustained by several of his employer's workmen, who were also parties to the plot. An attorney urged upon the jury the necessity of making the "little rogue" an example to others, by punishment. His address had great effect upon all who heard it. We felt that there was but little hope for the boy; and the youthful appearance of the attorney, who had volunteered his defence, gave no encouragement, as we learned that it was the young man's first address. He appeared greatly confused, and reached to a desk near him, from which he took the Bible that had been used to solemnize the testimony. This movement was received with general laughter, among which we heard a harsh fellow close by us cry out—He forgets where he is. Thinking to take hold of some ponderous law-book, he has made a mistake, and got the Bible." The remark made the young attorney flush with indignation; and turning his flashing eye

upon the audience, he assured them it was no mistake, saying, "Justice needs no other book." His confusion was gone, and instantly he was as calm as the judge on the bench. The Bible was opened, and every eye was upon him as he quietly and leisurely turned over the leaves. Amidst a breathless silence, he read to the jury this sentence —"*Lead us not into temptation.*"

We felt our hearts throb at the sound of these words. The audience looked at each other without speaking, and the jurymen mutually exchanged glances, as the appropriate quotation carried its moral to their hearts. Then followed an address, the influence of which was irresistible. We saw the guilty accuser leave the room in fear of personal violence.

The little time that was necessary to transpire before the verdict of the jury could be learned was a period of great anxiety and suspense. But when their whispered consultation ceased, and those words, "Not 'guilty," came from the foreman, they passed like a thrill of electricity from lip to lip, the austere dignity of the court was forgotten, and not a voice was there that did not join in the acclamation that hailed the lad's release. We are told that the practice thus condemned is not an uncommon one among employers. Can it be so? Is there a man, bearing the Christian name, who is capable of such a crime?—*Home Gazette.*

LAM. v. 18, "Because of the mountain of Zion which is desolate, the foxes walk upon it."

RESTORATION OF ZION.—*The two Rabbis.* It is stated that two Jewish rabbis were crossing Zion hill in Jerusalem, and saw a fox run by: one wept at the sight, while the other cheerfully smiled. He who had laughed inquired the cause of the other's tears. "How can I help weeping," he replied, "when I see the threatenings against our holy city so exactly fulfilled?" "And for that reason I rejoice," said the other, "for the prophecies of its glorious restoration are equally plain and numerous; and as the punishment has been literally executed, we may the more certainly expect the accomplishment of the promises.

MATT. xxiii. 8, "One is your Master; even Christ; and all ye are brethren."

THE HINDOO AND NEW ZEALANDER.—A Hindoo and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces, but that was all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed, "Hallelujah." The New Zealander, in delight, cried out "Amen!" Those two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."

## THE FOREIGN FIELD.

### ITALY.

FLORENCE, April 4, 1865.

REV. AND DEAR BROTHER:—An evangelist has been sustained by the American and Foreign Christian Union in the neighborhood of Ivrea during the past three and a half years. His field of labor has embraced a number of small villages, and families somewhat isolated in the surrounding country. According to his ability and his opportunities, I believe he has faithfully scattered the seed of truth, and persevered in his work amidst many difficulties and discouragements. In a late letter he speaks of two persons recently admitted to Christian fellowship and communion. One of them gave great satisfaction to the assembly, by a simple but clear statement of his faith, and the reasons which have at length led him to abandon the Roman Church. The other, also a Romanist, after a regular attendance at the meetings in Borgofranco for several weeks, expressed a fixed determination to enter into communion with the evangelical church. Her decision, and confession of the truth, will be a great encouragement to the little brotherhood of that place. The evangelist adds: "It is for me a subject of real

joy, and a reason for encouragement, to see that the Lord is working in the field entrusted to my care."

In the assembly at Baia there are about thirty communicants; in that of Carema, twelve. The meetings at Parella are attended by about forty-five persons. "The chamber in which the meetings are held is full, and the auditors appear to listen with attention and apparent desire to know the truth." In five different places where meetings are held, new and attentive auditors are reported; among them, the husband of the woman who recently joined the evangelical church; he now hears and reads the Word of God with gladness. The evangelist says: "I have been invited to go to their house one evening each week to read with them and explain the Scriptures; other persons were present at my last visit, and expressed a desire to understand the truth, and follow its teachings. May God fulfill his promises of blessing in them." "I have spoken of the Gospel with many persons both in my walks from place to place, and in my evening visits; and thus have awakened some interest in those who do not often appear in our meetings. I rejoice also that the efforts of the priests to prevent the progress of the truth, by establishing missions in every little neighborhood, have not been always crowned with success. I have also endeavored, as much as my occupations would permit, to circulate the Scriptures and religious tracts among the people. Though I have not sold a very large number, yet I seldom go out without disposing of some tracts or New Testaments. Many persons declare the necessity and recognize the duty of knowing the Scriptures; and several have promised, when they had the means, to come to my house for Bibles."

Though these details only mark the day of small things, yet it is well that they should be stated. To some minds they will be more satisfactory than mere general statements, which assert no positive results.

At a meeting of the Florence Auxiliary of the British & Foreign Bible Society last week, some interesting statements were made by the General Agent for Italy. It appears that Northern and Central Italy have been very generally visited by colporteurs, either in the employment of the B. & F. B. Society or by colporteurs under the direction of other societies or individuals. In Southern Italy, in many parts, there is still a degree of insecurity, from the existence of brigands; and there is also more unfriendliness toward evangelists than in other parts of Italy.—Sometimes the colporteur could find no place to pass the night, being refused lodgings by all the people. Thus the night was often passed in the open air; in one instance some Gendarmes received a colporteur in the guard-house, where he spent the night. An incident was related of a colporteur, who was taken by a band of brigands. They led him to a retired place in the forest, where the leader of the band asked him for his money, which was given up, amounting to some 30 fr. He also examined his sack of Bibles and Testaments. After asking some questions about his occupation, the leader restored to the colporteur his money; then giving to each of the band who could read a Bible, he put the other books in the sack, restoring it to the colporteur, and sent him on his way. Among the Bibles taken was one in Spanish and one in French, which fact probably indicates the nationality of these friends of civilization, as understood by the Pope.

About 27,000 copies of the Scriptures have been sold in Italy the last year; more than half of which have been disposed of by the thirty-two colporteurs of this Society. During a period of fifteen years, Bibles have been sold in Piedmont; and in that region the sales are now greater than in any other part of the country.

From 1853 to 1864, a period of eleven years, the present agent of the British Society has disposed of 130,000 copies of the Scriptures in Italy; during this time he has transmitted to the treasurer of the Society £5,300 sterling, which the Italians have paid for these books.

The Minister of Public Instruction has recently published the statistics of education, or rather of ignorance, in Italy. Nothing could be more sad and discouraging. In all the kingdom, having a population of less than twenty-two millions, there are seven-

teen millions who know not how to read or write; of which about eight millions are males, and nine millions females. Piedmont and Liguria have the smallest per cent of ignorance; a little more than sixty per cent. of the population being unable to read. This is owing to the efforts of Count Cavour, by whose influence a law was passed establishing a system of gratuitous and obligatory instruction. In Tuscany, the desolating proportion of ignorance amounts to 80 per cent. of the entire population. In the province of Naples only 95 in 1,000 can read and write; in Sicily, 98 in 1,009; and in the Island of Sardinia only 72 in 1,000 can read and write.

In the darkness of such frightful ignorance it is not surprising that the people have become the victims of the most stupid superstitions, It is not strange that among such a population, the progress nf evangelization is difficult and slow. Great results cannot be expected till the darkness of this widespread ignorance begins to pass away.—What a fearful responsibility rests on the Roman priests, these modern Pharisees, who have so completely taken away the key of knowledge. To them has been committed, for ages pest, the education of the people; they have been, and are now, jealous of all interference by the State, in that important part of civilization. Well may they fear the free circulation of the Scriptures. They read their doom in the increasing light of truth and general instruction. They see the Divine Master, whose ministers they profess to be, really coming in the new Gospel.—His fan is in his hand: he will garner the wheat, and burn up the priestly chaff.

Very sincerely yours, E. E. Hall.

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Fate Bene Fratelli, No. 6.
Milan, Italy, May 10, 1865.

My Dear Bro:—In the history of the religious reform of this country, it has frequently been said that one of the chief obstacles to progress existed in the spirit of division and strife among the Italians themselves—that they could not unite in any one uniform and consistent plan of evangelization. This charge, though so frequently made, I believe to be most unjust. For a year and a half I have been carefully studying this religious reform in Italy, as well as the Italians themselves; and my testimony, from all the observations I have made, is this: that all intelligent and religiously inclined Italians have almost precisely the same views and wishes with regard to the evangelization of their country. All see its necessity, all desire it, and nearly all have remarkably clear and harmonious views as to the manner in which this great work might be accomplished. For instance, they firmly believe there should be no attempt on the part of any foreign agency or society to introduce into their country any foreign religious system or denomination. They greatly desire and pray for assistance, and feel truly grateful for it; but are strongly opposed to any attempts to FORCE upon them a peculiar denominational system.—They say, "we want the Gospel, and not denomination. They ask Christians and churches to give us the Gospel of Christ, but not their church systems." The Italians are every where exceedingly sensitive upon this point, and insist upon being left free to adopt what forms of church organization they may think best.

There are unhappily divisions and strifes among churches existing in this country; but the cause of these must be sought for, not among the Italians themselves, but among the foreign agencies that have been at work in Italy. I am fully convinced of this. It has been a great obstacle, as well as a misfortune, in the work of religious reform in Italy that foreign societies and committees have not been satisfied with simply proclaiming the Gospel, but have sought, in addition, to bring their church systems. This has given great offence to Italians and has led them to regard with suspicion all foreign agencies. It is frequently asserted that the Italian are jealous of foreigners, and of their assistance. Nothing is more unjust. Never have I met with a people more cordial or generous, or that could better appreciate assistance, or felt more grateful for it when received, than the Italians. They have, however, a remarkable love of liberty and independence, and wish to be left free to adopt such forms of church organization as they may choose. Forms imported, whether Episcopal, Presbyterian, Wes-

leyan, Independent, or Baptist, they do not want; and the more that attempts are made to introduce these sects, the more the work will be hindered, and more numerous will be the divisions. If denominations or societies will consent to be only *assisting agencies* to the Italians, bringing to them the Gospel, preaching Christ and Him crucified, the work of evangelization will go forward gloriously; but if evangelization is secondary and ecclesiasticism primary, the truth will not make progress, and all effort and expense will be in vain.

At present in Italy, the Waldensian and Wesleyan agencies are sustained with great liberality and zeal, but unfortunately they have not thrown themselves into the current of Italian sympathy. They have not lowered their denominational standard before the standard of a common evangelism. The Italians see in them attempts to introduce foreign systems and denominations; hence they will not accept them.

The consequence is, Italian churches are being formed separate from the Waldensian and Wesleyan, called Evangelical, or Free Italian churches. These as yet have had but little assistance from abroad, have struggled on in the midst of poverty, opposition, and contempt, at home and abroad. Their evangelists have been poorly educated, poorly supported, and, with many, little esteemed; and yet, notwithstanding all these difficulties and discouragements, their churches are becoming quite numerous, and their evangelists are growing rapidly in the sympathy and esteem of the people. They have been represented by their enemies at home and abroad as Darbyists, Plymouthists, and Rationalists, but having seen and heard many of their principal evangelists, I know them to be truly sound, faithful and godly men. They preach the Gospel, for they have experienced its power in their own hearts; they eloquently present Christ as the only Saviour, and the people, who thirst for the waters of life, flock to hear them.

These Free Italian churches, some with and some without evangelists, are scattered over various parts of Italy. As yet they have had no bond of union, and still there is a striking resemblance in all. They have recently decided, however, to form some bond of union, and for this purpose they have appointed an alliance meeting, to be held at Bologna the 16th of this month.—This meeting will be composed of the evangelists of the different churches, and it is hoped that they will be so guided by wisdom from above, and assisted by the Spirit, as to adopt wise measures, and unite themselves, in the love of Christ, in a truly fraternal and Christian alliance.

In connection with these Free Italian churches, there is a spiritual movement of wonderful power; and, in my opinion, they will become the chief instrumentality for the spiritual good of Italy. With the very little assistance these churches are receiving from abroad, they are in a far more prosperous condition even now than those of any other agency; and could they but have assistance to train their evangelists and occupy places they have already been invited to occupy, their success would be ten-fold.

It is impossible to give the exact number of these churches or of their members; but in Milan alone there are about eight hundred members, and among these some twelve or fifteen promising young men, who greatly desire to become evangelists. But these young men are poor, and cannot educate themselves.

If Christians in America would assist Italy, let them give their sympathies, their prayers and gifts to these poor yet spiritually prosperous and efficient Italian churches.

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## PERSIA.

Rev. Mr. Perkins writes: "There has been a very interesting revival in our female seminary. This institution has already exerted a mighty influence in reforming the views and practice of the Nestorians in their treatment of females, as well as in advancing the general progress of the Gospel. Papacy is arrogant and presuming here as usual, under the leadership of European Lazurists, protected and patronised by the French Embassy. The heavy arm of Mohammedan oppression still grinds the poor Nestorians to powder without the slightest mitigation. The Mohammedan agent sent among them for their protection proves to be their sorest oppressor by fanning discords among them, to obtain patronage, very much after the style of Judge Monkey in the fable, who devoured most of the stolen cheese of the feline litigants before he could adjust their difference, and then claimed the balance as his fee."

# THE HOME FIELD.

Our Bible-reader at St. Louis writes :

We have a prospect of renewing our female prayer meetings, among the poor women, this summer. We have had some very interesting visits this month. One day was spent in the Hospital, in following after the Sisters of Charity, and trying to undo all the influence cast for Mary, and placing the Saviour in all his preciousness before them. A poor woman in one ward, apparently in a dying condition, said "she was most done with this world." We asked her if she trusted in the Saviour : she replied, "she prayed to others to intercede for her." We begged her to pray to God alone, but she persisted emphatically, that "Mary should have her prayers so long as she could pray, and then her Son would not leave her in her last extremity." Our hearts were sad, as we tried to enlighten her mind as to the true and only way.

We purpose giving our schools a festival, an account of which you will have in due time. We are thankful for continued health and strength, and the same earnest desire and love for our work that we had from the beginning. Remember us and our work in your supplications at the throne of grace.

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Our Missionary at Louisville, after giving us an account of the sufferings of the refugees, writes :

I offer in our schools to give a Bible to every family, which have noon and feel too poor to buy one, and yet desire to read and study it and have their children do the same. Most of these families are German, some American and Irish,—half, I should think, Roman Catholic. Seventeen Bibles and twelve Testaments have been given in this way, nearly all the last month. To one soldier at the Barracks I gave a Bible, who had lost his in the camp. He was quite overcome with gratitude. One German woman whom I called to see, after sending her a Bible by her little girl, was affected to tears in thanking me for such a gift to her family, and said, "I thank you a thousand times." Another German woman, whose husband and son were in the army, said, in moving she had lost her Bible, and was now so glad for another she could hardly say enough.

I have distributed 857 pages of tracts, 500 Sabbath-school and other religious papers, and some excellent little books. To a poor but apparently worthy, broken-hearted man, who had got separated from his family and could not find them, I gave Baxter's Saint's Rest. He said it was the very book he wished to read. Preached every Sabbath to the Refugees, and conducted a Sabbath-school among them. Preached two funeral discourses. One little child died, who said she preferred to go to Jesus to get well.—Another Sabbath school little girl suddenly died, happy, "going to Jesus," as she said. Had an affecting visit with the family after the funeral.

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# MISSIONARY INTELLIGENCE.

### CARTHAGENA.

Our missionary from Carthagena is now with us. He gives a most interesting account of his work. When he first went to his field, there were over thirty Roman Catholic priests in Carthagena, besides Bishops and other dignitaries. Now only two priests remain, and their conduct is so shamefully immoral that the people point the finger of scorn at them. Mr. Montsalvatge, by living in accordance with the religion he preaches, has gained the respect and confidence of the authorities, the soldiers, and the people.—He acts as chaplain to the hospitals and the cemetery. He is much cramped for the want of a suitable building, and has come home in hopes of finding those who will be willing to give him the means to erect a house of worship. As we before stated, one gentleman has promised to give him $2000 when the rest of the amount has been raised.—May this fall under the eyes of some who may be moved by it to give this devoted servant of God what he so much needs!

### PERU.—LIMA.

Our esteemed Missionary, the Rev. Mr. McKim, is greatly encouraged in his work. In his letter to us of March 21, he writes: "I have gathered quite a little congregation, and there is considerable interest felt by men who never thought seriously before. If the Lord continues his favors, it may not be long before we shall have a thriving little church." In a letter of still later date he writes: "I am studying hard and am making progress in Spanish. I hope there will be toleration by the time I can speak it fluently. If God blesses my labor, one year will enable me to get things into shape." The people there have come forward and raised about five hundred dollars towards his support. He and his deacon have sold Bibles and Testaments to the amount of forty dollars; independent of what may have been given away gratuitously.

### TURKEY.

The Turkish Empire requires every non-mussulman subject to be a member of some one of the regularly constituted Rajah communities. A royal may now be a Roman Catholic, Greek, Armenian, or Protestant. He may choose as he pleases. But he must be something. From this system it follows that the Greek Patriarch is at the head of the Greek Church, and also the civil ruler of the Greeks in Turkey. This gives him power to persecute his people to an unlimited extent. To avoid this persecution, the Protestants, through Lord Cowley, were formed in 1850 into a separate community. To prevent the fall of Protestantism in Turkey, this organization must be maintained. Its real value, however, depends upon the character of its head. Its present chief is Stepan Effandi, formerly regarded trustworthy, but now under the influence of his son, a nominal Roman Catholic. The Protestants are, therefore, trying to force him to resign. They refused to pay his salary; and owe him in consequence £700 sterling. He refuses to resign until this sum is paid. The Protestants are too poor to do this, and so they now appeal to the churches in America and England for aid.

There has been a sad case of religious persecution of two Christian Turks at Cutterbul. One of these men, who had been a Christian six years, and was exempt from military duty, was conscripted, taken to the barracks of Diarbekir, and beaten terribly every day for some time. He was then sent to Erzengan, since which time no report, no letter has come from him. His friends have not a doubt that he has been killed. The other, named Tamo, has been an open and well known Protestant for three years. He was seized and taken to the Pasha's palace, and forced into the ranks. He too was beaten severely, but would not give up his Christianity. He was also sent to Arzengan, but there is positive proof that he died before reaching that place.

### SMYRNA.

There was not long ago, an interesting case of image breaking in Smyrna. The Armenians there are divided into two classes—the enlightened, who are in favor of pure Biblical Christianity, and the conservatives, who believe in images. The latter wished to set up over the altar of the church the figure of an angel. The former opposed, but, in spite of their efforts, a costly image was put up in the church. A man of the enlightened party, after spending a whole night in prayer, entered the church in the early morning, and literally hewed the image in pieces, and scattered the fragments over the floor. When the people assembled for morning service, there was intense excitement, and a collision between the parties was imminent. This was happily avoided, and the war was transferred to the newspapers and church councils.

A new Protestant church has just been completed in a suburb of Constantinople, by contributions of Rev. Dr. Hamlin and Mr. S. M. Menasean. These men were engaged during the Crimean war in supplying the English hospitals with bread. Dr. H. devoted all the profits derived from his contracts to the building of Protestant churches in Turkey.

### INDIA.

In a letter just received from the Rev. Silas Scudder, M. D., he gives a most thrilling account of the conversion of the head man of a township in the Arcot Destrich.

The man was not only chief of his village, but belonged socially to one of the highest castes in India. During the day on which he was to make a public renunciation of heathenism, a great crowd armed with weapons collected around the church. They swore that they would kill not only the convert but the missionary in case he should receive him. They declared that the government could only hang a few of them, and they would much prefer to sacrifice a few lives than have their caste broken, their religion dishonored, and their village desecrated. They entered the church, brandishing their weapons, shouting and using the most violent threats. The missionary thought that all was over, but quietly placing himself between the convert and the mob, and looking to Heaven for protection, he addressed the throng. He told them he was working for his Lord, and for their eternal interest—that it was love for their souls brought him to a land where all were strangers to him. Were it not to save them from endless woe, he would go back to America, where he might enjoy health and many comforts which he could not have there. The mob quieted down and retired for the time. May God protect his servant and his newborn child.

## ARCOT.

Heathenism and Romanism One.—Souriappen was formerly a Romanist. While a devout and fervent worshiper of the Virgin Mary and her image, he one day went to his priest to confess his sins; while there a dispute arose between them. The priest became angry and cursed him with a deadly curse. On this account Souriappen left him and the Romish Church, and joined himself to heathenism, which he regarded as closely allied to Romanism. This occurred about eight years ago.

After he had become a heathen, he cast away the image of Mary, and substituted in its place the image of a heathen goddess, considering both to be the same person, and built a temple to her believing her to be the "Powerful Mother" able to protect and defend her votaries, and with other heathen openly worshiped her for eight years.

One day, as the missionaries and reader stood near this temple of Mariatta preaching Jesus Christ, this man, who had heard the same truths on former occasions, now moved by the Spirit of God, openly declared as follows: "How can this image, which I have made, save me? Formerly I was deceived in worshiping the image of Mary. Now in worshiping this Mariatta and her image, I have become a great traitor to God." He also declared his belief in the true God and Jesus Christ as the only Saviour, and instantly before them all tore down the temple he had built and gave the idol to the pastor, saying, he was a great sinner.

His wife also rejected her idols and former practices, and joined with her husband in confessing their sins before God and his church and asking to receive baptism. They were baptized and received to the church.

Mr. Scudder writes: "On our last tour we found a lad whom we had lost sight of for nearly a year. He joined us from heathenism about two years since. When the vacation occurred I gave him leave to go home for two weeks. He went but did not return. I did not think it worth while to send a second time for him. Nearly a year passed, when one of our preaching tours brought us near to his native village. He made his appearance at our tent, and declared that he had been prevented from returning to us by his relatives. It seems that they did every thing in their power to induce him to apostatize from his faith and relapse into heathenism. Failing in every other attempt, they thought they would secure him by forcing him into the marriage relation. A girl was brought and placed at his side and the marriage ceremony was performed. As he refused to tie on the tâly, his friends caught his hands and forced him to do it. As soon as he was released, he tore the tâly from the neck of the girl, protested against such violent proceedings and left the house. Not only did he resist every attempt to make him worship idols, but he went from place to place reading religious tracts to the people, and telling them of the Saviour. When he heard of our arrival he hastened to our tent and declared his determination never again to leave us. I could scarcely credit this account which the lad

gave of himself until his heathen relatives came and confirmed every word of it. When I asked them whether he had refused to worship idols, they answered most bitterly, "yes, and he has done nothing for the last eleven months but preach Christianity to the people." They did all in their power to induce him to return with them. He however resisted their entreaties, and is now pursuing his studies again in the Seminary.

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The Arcot missionaries report several new villages under their instruction. In one instance, the villagers, in a body, came over from Romanism; in the others, from heathenism. The missionaries desire to provide schools and places of worship for these villages; and, as the growth of the work calls for a greater number of native helpers, they wish to enlarge the male seminary, at Vellore, and the female seminary at Chittoor. As soon as possible, they desire to reopen the Medical Dispensary, which was closed for want of funds during the embarrassments arising from the American rebellion.

A missionary in Guntur, India, is writing for The Lutheran and Missionary, of Philadelphia, a series of articles entitled "Letters under the Banyan Tree." He speaks of the Lotus, as a plant holding a conspicuous place in Hindu Mythology, inasmuch as it is said to have sprung out and blossomed from the body of the God Vislum, as he lay sleeping in the great deep, at the time when the earth was enveloped in water. The Lotus is indigenous to India, whence it was probably carried to Egypt. It flourished in that country in the days of Herodotus, who speaks of it as "The Lily of the Nile." Though it seems to have died out of Egypt, it still flourishes in its native country. Its large leaves, and beautiful white or rose-colored flowers, may be seen floating on tanks and stagnant ponds throughout India.

The Methodist Bishop Thompson has been making a tour among the missions of his church in various parts of the world. He speaks of the Methodist mission in India as "well organized and effective;" of the converts in China as "intelligent." Altogether his report may well encourage that branch of the Christian church with which he is connected, and all who love Christ's kingdom.

The press of the Presbyterian mission at Lodiana, India, seems to be accomplishing a great work. The missionary in charge of the enterprise says, "The Lodiana press has to supply the missionaries in Oude, the Northwest provinces, and the entire Punjaub, up to the Northeast border at Peshawur. We give liberally to all missionaries, no matter what denomination they belong to."

In speaking of India, one naturally remembers Dr. Duff. This beloved man writes from Scotland to Mr. George H. Stuart of Philadelphia, a letter of sympathy with us in our national bereavement. He mentions Mr. Lincoln as "the lamented chief over whose premature death we all now bitterly mourn," and speaks of "our sorrow at the irreparable loss which, in his death, the cause of humanity has sustained."

A Mr. Isaac Sharp, of Yorkshire, England, a member of the Society of Friends, recently felt moved to visit the missions of the United Brethren, in Greenland. He speaks thus of some of the various buildings visited by him:

"SIXTH MONTH, 2d. FIFTH DAY.—We went to see the interior of a Greenland house, built by Brethren Drexler and Bindschaedler, as an adjunct to the Mission-house, in which the natives from the neighborhood, coming for a short time, might stay. It is built of stones and sods, having very heavy and thick walls, and a roof of timber imported from Europe, and well covered with tar. The house consists of one large square apartment, which is the common living and lodging-room of the inmates. There is a room in the roof, the access to which is by a ladder from the outside.

"We next visited a Greenlander's hut, native built. Oh, this indescribable hovel! We did not go into it, as we should have been obliged to do so on our hands and knees. The master of the place uncovered the window—a sort of oil paper—and we looked into the most wretched habitation in which I could have imagined human beings to live; no poor man in England would have so bad a place for his pigs; and yet, in this house lived a man and his wife and several children; also a poor little orphan, whose mother had died of consumption, and who looked a mere skeleton, and very ill.—

Of course the clothing of this poor family corresponded with their habitation, and the house was surrounded with bones and filth of every kind."

Speaking of a missionary, with whom he became acquainted, Mr. Sharp says: "I often look at him and wonder at the great sacrifice made by such a young man, spending the best of his days as a missionary in Greenland, who might not be out of place, so far as appearance, education, and manners would fit him, for any society in England."

## NEWS OF THE CHURCHES.

### ENGLAND.

The successor of Cardinal Wiseman is Dr. Manning, the famous pervert from the English Church. His superior abillties are conceded by every one. He is called "silver-toned," "eloquent," "subtle," "insinuating," "energetic." A writer in the New-York Independent, who heard Dr. Manning preach in Paris a few years ago, asserts that in person and manners the new Cardinal is strikingly like Jefferson Davis.

In the House of Lords, the attention of Government was recently called to the well known fact that many clergymen, still retaining their connection with the Church of England, contrive to give a Popish character to church services. Allusion was also made to a recent murder case, in which a clergyman had refused to testify, alleging as an excuse that his knowledge was gained under the seal of confession.

### FRANCE.

The public mind is still perplexed regarding the Emperor's probable designs in the matter of Rome. In the Legislative Chamber, M. Thiers had spoken against the recall of the French troops, pleading that the temporal sovereiguty of the Pope must be maintained if the Roman Catholic religion is to continue in existence. His course may well surprise those who remember that in 1846 he demanded the expulsion of the Jesuits from France.

### GERMANY.

A young Professor, Dr. Pichler, who, though a Catholic, denies the infallibility of the Pope, has written a history of the schism between the Greek and Roman churches.—The tone of the book may be gathered from one extract: "In the annals of the Russian [Greek] Church, there is nothing like the disgrace of the St. Bartholemew." Dr. Pichler's book has been placed on the "Index librorum prohibitorum" at Rome.

### SCOTLAND.

Dr. Robert Lee has opened his great organ in the Old Greyfriars' Church in Edinburgh. We congratulate Scotland on this terribl encroachment, and hope that ere long every church may commit the same crime.

Dr. Norman Macleod has spoken on the side of Sabbath walking, which has long been held to be an evil, if not actually a sin. "Was he to be told that a workingman's taking a quiet walk with his wife and family on a Sunday evening was inconsistent with the design of the Lord's day, which was rest for his body and mind, and with the worship of God?" The Doctor has been taken to task, as might have been expected, for this speech.

The question relatlng to the introduction of a new Hymn-book has given rise to much discussion. Dr. Burns, professor of Divinity in Glasgow, considers the attempt to return to the Psalms alone as the height of prejudice and folly.

Dr. Candlish, in a late address, expresses the hope that the Evangelical Clergy of the Church of England may see their way in time to the necessity of secession. He highly commends their character and purity.

### ITALY.

Don Ambrogo, the eccentric priest, still moves about, exercising the functions of a preacher and colporteur at one and the same time. He makes large sales of his writings, and the citizens may be seen reading them as they walk along the thoroughfare. One

of these half-penny fly-sheets has a drawing of himself, or of the Free Italian Church, represented by a female with the Bible in one hand and the cross in the other, at the top of the page. One series is entitled "Plagues of Italy," the first being the Pope-King—the second, the Monks and Nuns—the third, the Celibacy of the Priests—the fourth, the Retrograde Upper Clergy. Another series consists of handbill dialogues between a priest of the Italian Church and a priest of the Papal Church. Then follow in order the headings of "160,000 Priests too Many," "The Brigand Priests," "Purgatory, Confession, &c." Each one closes with an appropriate prayer. Rome is dealt with in no mercenary style, and it is pleasant to know that these documents are sound in their reference to the Bible as the only rule of faith, and the Lord Jesus Christ as the alone Head of the Church, and His atoning sacrifice as the alone ground of hope for sinners.

The disunion existing among the Christians of Italy is indeed a matter of deep regret. Signor Gavazzi has just written a long letter to Dr. de Sanctis on the subject of a Union of Churches.

At the funeral of Dr. F. Maroncelle, a well-known practicing physician, the Waldensian pastor, Signor Pelatte, with whom he had in life been on terms of great intimacy, officiated. Though this was done at the request of the dying man, Sisters of Charity and priests tried to interfere, and clamored and railed against the Protestants whom the deceased had never formally joined. Signor Pelatte has therefore published an admirable statement of the case, which has caused a great stir and chagrin in the Romanist circles of Nice.

### IRELAND.

In Ireland (as in the United States) there is an apparent conflict between the Catholic clergy and the Fenians. It remains to be seen whether the priestly disapprobation is genuine, or (as we have lately been led to believe) only feigned in order the more completely to lull Protestant watchfulness. The Fenians of Ireland loudly proclaim that men are no longer to be dictated to by priests in political matters. In a recent election, the priests actually joined with the landlords in supporting the English nominee, and even went so far as to threaten those of their flocks who should dare vote against him.—The Fenian candidate was defeated. This strife between priests and people *may* be part of a deep laid plot; or it *may* be that the time is indeed drawing near when the people will throw off the priestly yoke. A writer in an English periodical takes the view that the Irish priests are in real fear of losing their power, and that they prefer even the few privileges hitherto accorded them by the English government, to the uncertainties attending a great political change. Hence, they are beginning, at a late hour, to seek alliance with the government they have heretofore abused. They prefer the order of things now existing in Great Britain, to any which would result from political reforms. We could wish this were the correct view.

## MISCELLANEOUS.

Irish Hatred of the Negro.—Every person, conversant with the Irish Romanists in this country, know that they cherish the most bitter hostility toward the negro, and to every scheme of benevolence tending to his advancement.—The "*Universe*," the Irish Catholic paper of Philadelphia, thus speaks on the subject:—

"The negro is clearly a curse to America. It is evident that, fundamentally speaking, it would be a violation of things to make a citizen of the negro. The negro race is evidently under the ban of nature. Is there any obligation on the white race to try to undo this ban—to the degree of making perfect political equality between the two races? Do the interests of the white require such an act? The proper answers to these ques-

tions are decided negatives. The duty of the white to the negro is to pay him for his labor; the white man can secure no true advantage in making the negro his political equal; and the country has no need whatever of negro suffrage." The article then calls on the Irish citizens "to exercise their great influence on this matter," and tells us that "against negro suffrage will stand the Irish suffrage."

Such is an Irish Romanist's view of our duties to the negroes. The editor may live to see that the majority of American citizens differ on this subject from the Irish Romanists; and they may learn in due time that "negro suffrage" will balance the suffrage of the Irish Romanists.

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A Good Suggestion.—*Rev. Dr. Campbell*—Dear Sir: It has seemed to me for a good while that, as Christians, we have sadly overlooked the claims of South America in our zeal for the enlightenment of more distant nations; and your monthly periodical has deepened the impression. We are comparatively ignorant of the whole Southern portion of our continent, and incompetent to judge of the relative importance of those Republics as missionary fields; and I have thought of the project of sending out "*chosen men*," with instructions to make a tour of exploration. The information thus elicited might be spread out in the "Christian World," and I apprehend would awaken a zeal hitherto unknown, and call forth a response that might be turned to good account in getting up little colonies of farmers, mechanics, and teachers, with their families, who could find remunerative employment; while at the same time they could sustain, by their contributions and their active co-operation, the clergyman whom they should take with them, and thus become models for self-supporting millions —a desirable feature of Yankee Christian enterprise, which ought long ago to have been enacted. Such a commission of suitable men, say one clergyman and one layman, charged with exclusive devotion to the one object, and furnished as they might be with letters from men known at the South, would awaken an interest there and bring out an amount of facts which would not fail to make a powerful appeal. Two obstacles, and probably many more, would suggest themselves, where shall we find suitable men (this side of Babel), and where shall we get the funds? Are there not, in this new era of enlarged Christian liberality, ten men who would contribute or be responsible to raise $1000 each? I think I might pledge $1000 from the little city which has furnished the army with five generals for the war. A Pioneer Missionary.

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At the invitation of the Synod of the Reformed Dutch Church, holding its yearly session at New Brunswick, N. J., the Corresponding Secretary, Mr. Scudder, presented the claims of the American and Foreign Christian Union. Deep interest was manifested by the members of this venerable body, one of the oldest ecclesiastical organizations in the United States. At the close of the Secretary's remarks, the following resolution was unanimously passed, recommending this Society to the hearty sympathies of the church:

"Resolved, That the 'American and Foreign Christian Union' be commended to the Christian sympathy and co-operation of the entire Church, and that the Synod would hail with great delight the intelligence of a liberal contribution from all our Churches to the treasury of this highly important Society."

Italy.—From recent letters from Italy, we learn that Father Gavassi was in Milan, and had been preaching every evening to very large audiences. Multitudes were unable to gain admittance to the hall. He preached two sermons on the Bible, one showing that it alone revealed the way of salvation, the other that while it was the oldest book in the world, it contained no principles opposed to modern science, but in exact accordance with it.

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Giving Joy to a Child.—Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man, who showed him a kindness in the dulcet days of his childhood? The writer of this recollects himself, at this moment, a barefooted lad, standing at the wooden fence of a poor little garden in his native village, while with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sabbath morning. The possessor came forth from his little cottage; he was a wood-cutter by trade, and spent the whole week at work in the woods. He had come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—he gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home. And now here, at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blooms afresh.—*Douglas Jerrold.*

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An Irishman's Description of Ireland.—A gentleman was staying near Dublin, and was going the round of all the notorieties encircling that noble city in an Irish car. "Pat," said he—for all drivers in Ireland by a kind of peculiar felicity are related to the patron saint—"Pat, is it true that you have no venomous creatures in Ireland?" "Is it reptiles your honor manes?" asked the driver. "It is," said my friend. "You mane toads and tadpoles, wasps and wizards, adders and avil spirits, your honor?" "Just so," said my friend. "Arrah, then," said Pat, "let me narrate to your honor's goodness how that blessed St. Patrick, the best gift and the only one Scotland aver gave to ould Ireland,—a great gift, your honor, and one which has exhausted all Scotland's goodness to ould Ireland ever since. But I was sayin', your honor, how the blessed St. Patrick, by his miracle of a prayer, blessed his adopted country above all other countries, and banished for aver all venomous creatures, so that they have naver been seen any more. But I would not tell all the truth to a worthy and good gintleman such as your honor must be, and a wise one too, seein' you tuck my car to ride all round this city of saints,—if I did not further narrate, that whilst all the venomous cratures are gone—the whole brood of them—they have all entered into the spirits of the paple. And so, your honor's goodness, we have the croaking toad in the great Parliament man, croak, croak, croakin'; the hissing sarpint in the great orator man, always hiss, hiss, hissin' at the Sassenach; and the stingin' wasp in the pratin' praste man—God bless his riverence—ever sting, sting, stingin' all around him, the poor Protestant and the poor Papist too, when he cannot pay his mass money."

Let your conversation with men be sober and sincere; your devotion to God dutiful and decent; let the one be hearty and not haughty; let the other be humble but not homely. So live with men, as if God saw you; so pray to God as if men heard you.

## BOOK NOTICES.

SERMONS ON MORAL SUBJECTS. By CARDINAL WISEMAN. New York: D. & J. Sadleir & Co., 31 Barclay street.

We have read this fine volume with both pleasure and pain. While some of these discourses might have been preached by an orthodox clergyman, the late Cardinal's belief in man's power to forgive sin, and the efficacy of pennance "as the most proper expiation for sin" is so totally opposed to the teachings of Scripture as to elicit the thought—How could one so gifted err so greatly? What a lasting monument might not the Cardinal have reared, had he bent all the energies of his intellect and soul to reform a church which has allowed such total errors to creep in and entwine themselves around the fundamental truths of revelation?

GILES OLDHAM, or Miracles of Heavenly Love in Daily Life. By A. L. O. E., author of the Silver Casket, &c. New-York: Robert Carter & Brothers.

On reading the title page, and observing the names of the well known author and publisher, we would naturally expect to find a book, the perusal of which would be profitable and interesting. Such is the fact. It is made up of short stories, each complete in itself, illustrating the wonderful grace of God "in touching the hardest heart, in rousing the torpid conscience, and in shedding over life's lowly scenes the light of his blessed religion."

FUNERAL SERMON, occasioned by the Assassination of President Lincoln. By W. R. Gordon, D. D., Pastor of the Ref. Prot. Dutch Church of Schraalenberg, N. J. J. A. Gray & Green, 15 & 18 Jacob-st. N. Y.

The Consistory have done a service to their country in publishing this sermon. The subject is: The sin of Reviling and its Work. The character of our dearly beloved President and the noble work he performed are in this discourse drawn and described by the pen of Dr. Gordon, one of the ablest of our writers. We are sure that no person who reads this sermon will like to be numbered among the Revilers of men whom God and the people have exalted.

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ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1865.

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THE

# CHRISTIAN WORLD.

Vol. XVI. AUGUST, 1865. No. 8.

## FREE ITALIAN CHURCH.

The work of evangelization in Italy, in connection with the Free Italian Church, in distinction from other agencies, has been as yet but little noticed either in England or America. Though it had the precedence in time of the Waldensian and the Wesleyan, and has been far more successful in the number of its converts, yet its operations have never been fully and clearly presented to the Christian public. While much has been written of the work accomplished by the Waldensians in various parts of Italy, and Christians in Great Britain and the United States have been informed, through the "Evangelical Christendom," "The Christian Work," "A Voice from Italy," and other periodicals, of their operations, the Free Church agency has been almost entirely ignored. And even when referred to, it has often been misrepresented, so that Christians, especially in England and Scotland, have many prejudices against it. The design of this article is to give some account of this agency, and though, in consequence of the paucity of recorded statements, it may be impossible to secure accurate statistical information in all cases, yet the following representations may, for the most part, be considered truthful and accurate.

Some notice of the early history of this Italian Church is found in the January number of "A Quarterly Record of Evangelization in Italy," published in London. It says: "The Free Italian Church took its rise in the city of Florence under most bitter persecution from the government, and it may be truly said of it that it owes its origin solely to the will and power of God. When some first began to think of making the Gospel known in Florence, there was *already there* a communion of more than eighty persons, who daily met in little groups, sometimes in one house and sometimes in another, so as to elude the suspicious vigilance of the police, in order that they might study the word of God. In 1851, when the Tuscan government began to feel itself insecure, and when it sought every means to take away from the people every indication of liberty, many persons were exiled for the Gospel, and these very persons formed part of what was afterwards

called the Free Italian Church, to which they still remain faithful.—Influenced by the spirit of Christianity, and doubtless by the will of God, these exiled Florentines, having taken refuge in Turin and Genoa, began to publish the joyful tidings of the Gospel, and by their means the Lord made known to many of their countrymen His wondrous power and love towards mankind."

It is true that two Waldensian evangelists were already settled in Turin when the Florentine exiles arrived, but they had to lament that up to that time "they had not been able to read a single verse of the Bible in Italian," as they found no one disposed to listen to the Gospel. Religious liberty was then so new a thing in Piedmont that even the "liberals" were suspicious of the Waldensians; but when the exiled victims of the persecution of the despotic Tuscan government arrived in Turin, many persons went to visit them, and as Christians they soon took occasion to turn these opportunities to good account, by speaking to their visitors of the Gospel message, which it pleased God to open the hearts of many to receive. There is no doubt that the three cities above mentioned were the first places in Italy (with the exception of the valleys of the Waldenses) in which it pleased God to raise up a testimony to Himself which afterwards assumed the title of the *Free Italian Christian Church.* This work made rapid progress, so that it soon extended itself to other towns, and now Novi, Allessandria, Spinetta, Asti, Casale, Graglia, Fara, Pinerone, Novara, Arcola, Milan, Como, Pisa, Bologna, Ferrara, Imola, Ravenna, and Naples, have all meetings, some larger, some smaller, but all in communion with each other, without counting villages where the word of God has likewise been received, but in which little has been done for the want of means to carry on the work.

"The Free Italian Church has not as yet put forth a Confession of Faith, but it must not be supposed on this account that there is a diversity of belief in the various congregations; on the contrary, we have heard many evangelists preach and conversed with them as well as with many of the converts, and we have found in them all a perfect agreement in faith and understanding of the Scriptures on all the essential points."

Though the Free Italian Church has no written Confession of Faith to which all its members subscribe when admitted to its fellowship, yet the doctrines held by the Church are well known, having ever been openly proclaimed and repeatedly published. Among these declarations of faith the following is the one contained in the Report for 1862, of the "Nice Committee for the Evangelization of Italy." It is dated Genoa, 20th March, 1862, and is signed by L. De Sanctis, and B. Mazzarella. It is truly a declaration of faith professed by the Free Italian Churches and societies.

FUNDAMENTAL DOCTRINES.

1. "Our sole authority in religion is the whole canon of Scripture of the Old and New Testaments, which we confess to be divinely inscribed and which we receive as a book of divine authority, and a rule of faith, and conduct both for the individual and the Church. Prov. xxx. 5, 6; Is. viii. 20; John v. 39; 2 Tim. iii. 16, 17; Rom. i. 16.

2. "We hold and teach that the Bible, being the Word of God, contains all that is necessary to salvation; and hence that neither doctrines, nor rules for conduct, should be sought for outside the Bible. We believe that it is clear and intelligible to all those who read it with a sincere heart and prayer, not seeking therein curious questions but the way of salvation. Hence we do not admit that there can be any congregation of persons, much less one person, charged by Jesus Christ to give an authoritative interpretation of the Bible; but we believe that all ought to be subjected to it. Deut. iv. 2; Ps. xii. 6; xviii. 30; cxix. 9, 11, 72, 105, 110; lxxviii. 5, 8; Prov. xxx. 5; Gen. viii. 9; Lev. xvi. 29, 31; John xiv. 26; xvi. 13; xx. 31.

3. "We acknowledge and adore God the Father, Son, and Holy Spirit, one God, blessed for evermore. Matt. xxviii. 19; John xiv. 16, 17, 26; xvi. 13, 15; Acts v. 3, 4; xx. 28; 2 Cor. xiii. 13; Eph. ii. 18; 1 John v. 7.

4. "We believe and teach that God created man upright, in his own image and likeness, but that Adam, disobeying the command of God, sinned and fell from his original righteousness; and thus by one man sin entered into the world, and by sin, death; by reason of which human nature, from Adam downward, has become corrupt and sinful, and we are all born children of wrath, with an inclination to do evil and with an incapacity to do the good commanded us of God; so that we are by nature sinners, and draw down on ourselves the chastisements of God and eternal death. Eccles. vii. 29; Gen. i. 27; Rom. v. 12; Gen. vi. 5; Job xv. 14, 16; Ps xl. 1, 6; Prov. xx. 9; Micah vii. 2, 4; Rom. viii. 27; Gal. v. 19, 21; Eph. ii. 1; Col. ii. 13; iii. 3; Titus iii. 3, 5; Jer. xxxi. 30; Rom. i. 18, 32; ii. 3, 5; viii. 13; ix. 22.

5. "We believe and teach that the righteous are saved from sin and from eternal death, justified before God, and admitted to the right of salvation, not by any works of righteousness which they may have done, but according to the great mercy of God, and by His grace in Jesus Christ, our only and perfect Saviour. Luke i. 68, 69; John iii. 16; Rom. viii. 3; 2 Cor. v. 18; Gal. iv. 4, 5; Eph. ii. 4, 5; 1 John iv. 9.

6. "We believe and teach that this grace is received by means of faith in Jesus Christ, whose righteousness becomes imparted to us.—Hence, clothed with the righteousness of Christ, we are certain of salvation in Him, He having been made of God to us wisdom, righteousness, sanctification, and redemption; and we are assured that nothing can take from us the gift of God. Habak. ii. 4; Rom. i. 17; Mark xvi. 26; Luke xvii. 50; John iii. 14, 15; v. 24; vi. 29, 40, 47; xx. 29, 31; Acts x. 43; xiii. 39; xvi. 30, 31; Rom. iii. 22, 26, 28; iv. 5; v. 1, 2; Gal. ii. 17, 20; 1 Cor. i. 30, 31; 2 Cor. v. 21; Gal. 3, 13; Phil. 3, 9; John x. 27, 29; Rom. viii. 31, 39; 2 Tim. i. 12; iv. 8; 1 Peter i. 3, 8.

7. "We believe and teach that Jesus Christ is very God and very

man, God manifest in the flesh. Hence we teach that all those who do not admit the absolute divinity of our Lord Jesus Christ are without the pale of Christianity. John i. 14; Rom. viii. 3; 2 Cor. viii. 9; Gal. iv. 4; Phil. ii. 6, 8; 1 Tim. iii. 16; Heb. v. 7, 8; 1 John iv. 2,3.

8. "We believe and teach that Jesus Christ, who died for our sins, and is risen for our justification, is the only Mediator between God and man, the only Priest of the New Testament, in which priesthood all the members of his body participate. He alone is the only Head of the Church, which is his body. Is. xliii. 3, 12; Rom. iv. 25; 1 Tim. ii. 5; Heb. viii. 6; x. 15; Rom. viii. 33; Eph. ii. 13, 18, 19; 1 John ii. 1; Ps. cx. 4; Heb. v. 6; iii. 1; iv. 14, 15; 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; Eph. i. 20, 23; iv. 15; x. 23; Col. i. 18.

9. "We believe and teach that the Lord Jesus Christ will come from heaven, and will transform our body of humiliation into the body of His glory; in which day the dead which are in Christ shall rise first, and the faithful who are alive shall be transformed; and so all shall be caught up together into the clouds to meet the Lord in the air, and so shall they ever be with the Lord. 1 Cor. xv. 51, 53; 1 Thes. iv. 13, 18; Phil. i. 21.

10. "Then in the end, those who did not belong to the Church of Christ will also rise; for God has appointed a day in which He will judge the world in righteousness, by that man whom He has ordained; and then the just shall go into everlasting life, and the wicked into eternal fire. Dan. xii. 2; John v. 28, 29; Rev. xx. 12, 13; Acts xvii. 31; Matt. xxv. 46.

11. "We believe and teach that God before the foundation of the world has elected to salvation, by sanctification of the Spirit, the just who are to compose the body of Jesus Christ; and to this end Jesus Christ himself has sent down upon his Church the Holy Spirit, in order to lead it into all truth, and produce in it His own fruits and gifts: wherefore not only no Church, but no individual should grieve the Holy Spirit; but should listen to His voice, and should pray always that He would more and more clearly manifest Himself. 2 Thes. ii. 13; Acts ii. 16–21; John vii. 38, 39; xiv. 16, 17, 26; xv. 26; xvi. 7, 8, 13, 14; 1 Cor. vi. 11; xii. 3–13; 1 John ii. 20, 27; Gal. v. 22, 23; Eph. v. 9; Rom. viii. 15, 16; Eph. iv. 30; 1 Thes. v. 19; Gal. v. 16, 25.

12. "We believe and teach that man, to enter the kingdom of God, must be regenerated by the Holy Spirit to a new life. This regeneration is called in the word of God new birth; conversion, passing from death to life; and is not received by the baptism of water, but by the Holy Spirit. John iii. 3–6; Tit. iii. 5; 2 Cor. v. 17; Gal. vi. 15; Eph. ii. 10; 1 Pet. i. 3; iii. 21.

13. "Although man is justified by grace, by means of faith and not by works, we moreover believe and teach the necessity of good works, which are the fruits of faith, without which faith is dead. We hold that the Christian must walk in holiness, without which no man shall see the Lord; and being redeemed at a price, we must glorify God in our body, not only in abstaining from evil, and from all appearance of evil, but being imitators of God, and walking in every good work. Jas. ii. 17; Heb. xii. 14; 1 Cor. vi. 20; 1 John iii. 9; 1 Thess. v. 22; 2 Pet. i. 5–7; Phil. iv. 8; 2 Cor. vii. 1; Eph. v. 1; 1 John ii. 6; 1 Cor. xv. 58.

14. "We believe and teach that there is one church of Jesus Christ, which is not composed of one denomination only, but is the assembly of the first-born, who are written in heaven, saved by grace, elected by God before the foundation of the world, and believe in God the Father, Son, and Holy Ghost; having for their only Head, their alone Redeemer and Mediator, Jesus Christ; for their only guide, the Holy Spirit; and for their only rule of faith and life, the Bible, the word of God.—Heb. vii. 2, 3; Mat. xxviii. 19; Mark xvi. 16; Acts iv. 32; v. 14; xi. 21; Eph. i. 4, 22, 23; iv. 15; v. 23; Col. i. 18; John xiii. 13; xiv. 16, 17, 26; xvi. 7, 13; Rom. xv. 4; Gal. i. 7–9; 1 Tim. vi. 3, 4; 2 Tim. iii. 16, 17.

15. "As regards the ministry, we neither can admit nor teach that an episcopal hierarchy or an apostolical succession is necessary in the church of Jesus Christ; for we do not find these things in the word of God. For the same reason we cannot admit the recent doctrine of the apostacy of the Church, and the cessation of the ministry; but we hold and teach that there should be a ministry as established by God Himself in His own word. Eph. iv. 11, 12; 1 Cor. xii. 28; Acts xx. 28.

16. "We recognize the universal priesthood of all believers, in virtue of which every Christain is called to draw nigh unto God, without any other mediator than Jesus Christ, to worship Him in spirit and in truth, and to show forth the praises of Him who hath called us out of darkness into His marvellous light. But besides this priesthood common to all Christians, we recognize and hold a special ministry, established by God Himself in His Church, for the perfect union of the saints and for the edification of the body of Christ. Eph. iv. 11–16; 1 Cor. iv. 1; xii. 28; 2 Tim. iv. 5.

17. "We believe and teach that God Himself appoints the ministers, who are His servants in the Church, and makes it known by the manifestation of gifts, according to the ministry to which they are called; hence we hold that no one can be a minister, unless God has manifested His gifts in him before the Church. Heb. v. 4; Acts xx. 28; Rom. xii. 6–8.

18. "We believe that it is the duty of the Church to recognize the ministers whom God has placed in it, and pointed out by His gifts; we should love and esteem them for their work's sake; obey them as guides; provide, as far as possible, for their subsistence; have them in honor; regard them, in fine, as ministers of Christ, appointed by the Holy Spirit to feed the Church of God. The ministers, on their part, should feed the Church of God, do the work of evangelists, fulfill their ministry willingly and of a ready mind, with humility, zeal, and love, and be good examples to the Church. 1 Cor. iv. 1; xvi. 16; 2 Cor. viii. 15; Acts xx. 28; 1 Pet. v. 1–4; 1 Tim. iv. 11–16; 1 Thess. v. 12, 13; Heb. xiii. 17; 1 Cor. ix. 14; 1 Tim. v. 17, 18; Gal. vi. 6.

19. "We believe and teach that deacons are of a divine institution, not only for churches composed of converted Jews, but also for those of the Gentiles; therefore when God makes manifest this gift in the Church, the Church should faithfully recognize it according to the word of God. Acts vi; Phil. i. 1; 1 Tim. iii. 8, 12.

20. "We believe and teach that the Lord has willed that Baptism should be administered in the Church, and the Lord's Supper celebra-

ted, as symbols of the salvation which He has obtained for us. We do not believe that regeneration is the result of baptism, but that it is a free work of the Holy Spirit. As regards the baptism of infants, we think that every Christain should judge thereof according to the measure of his own faith. Matt. xxviii. 19 ; Acts ii. 38, 39 ; xvi. 33 ; Rom. vi. 3, 4 ; Col. ii. 12 ; Matt. xxvi. 26, 30 ; 1 Cor. x. 16, 17 ; xi. 17, 34."

Those who have heard many of the Free Church Evangelists preach in nearly all the places in North Italy, where they have congregations and are intimately acquainted with this Church in Milan, (which is the largest in the country, numbering some 800 members,) testify to the fact that the above doctrines are preached, and faithfully preached in their congregations.

The writer in a letter to the "Nice Committee" nearly a year since, in defence of the Milan Free Church evangelists against the charge of Plymouthism, which had unjustly been preferred against them, used these words : "I can assure you that I have full confidence in the evangelists, that their views are sound in all the essentials of a truly spiritual religion and a healthy church polity. It is the policy of these excellent evangelists in Milan to preach Christ and Him crucified, and to be brotherly with the Waldenses and all true Christians of every name. They preach the doctrines of the Gospel faithfully and earnestly. I would not say that they preach them in the *completeness* I could wish ; but they are not men of a university education, neither have they graduated at any *divinity schools ;* but I regard them as honest and skillful expounders of Gospel truth. Their only aim is apparently to preach Christ ; and in all their preaching that I have heard, at perhaps forty or fifty different times, I have never heard anything sectarian. Do not understand me, in defence of the brethren of Milan, as a partisan of the Free Church. I think it has many imperfections, but it is improving. It is in a forming state, and, if sectarian controversies are not pressed upon it, the Lord will guide it in the right way. The spiritual work in this Church in Milan is of *wonderful power.* The ark of God is with it, and God forbid that I should stretch forth my hand just now to steady it."

In speaking of the Free Italian Church, an English writer says :

"The points to be met are, as you justly observe, 1st, That it is a true and deep *religious* movement. 2d, That it is conducted carefully and in an orderly manner. 3d, That its teaching on vital points of doctrine is sound and Scriptural. 4, That in its simplicity of organization it meets the wants of the Italians better than any *foreign* Protestant church. 5, And finally, that it cannot be incorporated in or amalgamated with the Waldensian Church.

"1st. *That it is a true and deep religious movement* no one who has *seen* the evangelical meetings in Italy can doubt ; the earnest attention with which the people listen to the preaching of the Gospel proves that they are deeply interested ; as does also the fact that chiefly artisans and laborers attend the meetings, and that not only once or twice a week

but often nearly every night. It must likewise be remembered that they not merely gain nothing in a *temporal* way by so doing, but some are, on the contrary, exposed to the loss of friends and of employment, and have besides to assist in paying the expenses of the church, and in relieving its sick members.

"2d. *That the Free Italian Church is conducted in a careful and orderly manner.* Each congregation of converts has, if possible, an evangelist, who conducts the services for evangelization, visits the sick, and is regarded by the people as a friend, to whom they turn for help and advice. After long, careful, and personal observation, it appears to me that the Free Italian Church is moulded, as nearly as is now possible, on the model and according to the rules of the early Apostolic Churches, as recommended in the Acts of the Apostles and the Epistles. The Italians desire to give a testimony for Christ to the world by their union, and by the exhibition of brotherly love, and all other Christian graces, not merely as individuals but as bodies of believers in every place, called out and separated from the ungodly world around them. They most distinctly and fully recognize the various offices of pastors, evangelists, and teachers, according to Eph. iv. 11, 12; also those of elders and deacons, and they believe that God manifests the necessary gifts in some of the brethren, who after due caution and trial are recognized by the rest of the church as fitted for the office. If they were influenced by worldly and interested motives, they would adopt the constitution of some recognized church, as this would ensure them help and support; but they prefer serving God according to their conscience, even though, like the early Christians, they are on this account every where spoken against. They perceive also that articles and confessions of faith have not availed to preserve the members, and even the ministers of the churches of the Reformation, from errors in doctrine, and therefore they prefer to keep simply to the Bible as their guide.

"The following extract from a letter, which appeared in the British Herald of July, 1864, will give an idea of the general working of this Church:

"A good deal of misconception has been caused by some writers dividing the Italian Churches into two parties. This is quite a mistake; for they all desire to take the Bible and the Bible alone as their rule of faith, and they are all in communion with each other, by which is meant that a member of the Church of Florence, of Pisa, or of Turin would be at once received to 'break bread' with the Church of Milan, of Genoa, or of Bologna, as are also all foreign Protestants who profess to be believers. The evangelists, also, are all, more or less, on terms of friendly intimacy and correspondence with each other, though some may be more narrow in their views on certain points than others.—In short, instead of each congregation being an isolated body, they are all bound together by the same principles on all most important doctrines, as also by the simple mode in which their churches are regulated.

"Their temporal affairs, connected with the poor and sick, and providing the lights, &c., of the places of meeting, are attended to by the deacons; and once a week or month, as circumstances require, they have what is called a *family meeting*, when all the affairs and accounts of the church are discussed and settled by all the brethren who choose to attend in conjunction with the evangelists. On Sunday morning, the members of the church meet to read and meditate on the Scriptures, and to have the Lord's Supper, with singing and prayer; and often Roman Catholics are present at this simple service. Then, in the evening, there is a service for evangelization, in which the unconverted are especially addressed, and often the errors of Popery are forcibly pointed out, while the Gospel of the grace of God is freely announced.

"During the week there are always, at least, several evening meetings, if not every night. Some are for the evangelization of Roman Catholics, and others more especially for the instruction and edification of the converts. The two classes of hearers are thus attended to, and by degrees new laborers are developed, as in the instruction evenings the converts are free to make remarks on the chapter under consideration.

"When a gift for evangelization is developed in any convert, as things are at present, it must too often remain unused, from the want of friends to set the man free from his ordinary occupation to labor for the Lord, as most of the converts are working men, or artizan and have often families to support. If in such a case there were funds available to enable the man to have his time at his disposal to study the word of God, (while, at the same time, he might occasionally assist the evangelist in the meetings, and thus gain confidence and experience in the work,) he might at the end of a few months be sent out as an evangelist or colporteur, and thus, by degrees, a staff of laborers be formed to supply vacancies, or to commence evangelization in new localities.

"3rd. *That the teaching of the Free Italian Church is sound on Scriptural and vital points of doctrine*, cannot for a moment be called in question by any who have enjoyed the opportunity of attending on its services. In addition to the testimony already given on this point, "The Foreigners' Evangelical Committee" at Nice, that supports several of the evangelists of this Church, in its last report says: 'Pledged to the broadest basis of evangelization, your committee believed that the questions which it behoved them anxiously to consider were: Is Christ preached? Is a present, full, free salvation proclaimed to perishing sinners? Is the inspired word of God, in its integrity, taken for the only infallible standard of faith and practice? Is God, in His infinite grace, accompanying the preached Gospel with the power and blessing of the Holy Spirit?—And are the evangelists and their flocks living in a spirit of charity towards their brethren, and otherwise walking consistently with the Christain profession? And, with thankfulness to God, we are able to answer these questions satisfactorily.'

"Two of the evangelists in Milan, sustained by the committee above mentioned, in closing their report of 1864, speak thus: 'We shall conclude this report by thanking the committee very sincerely for all it does for us, and the work in Itally generally; and we feel it to be our duty to assure it, that we intend to go on in the future, as we have done in the past, not mixing anything extraneous with our task—viz. *to preach Christ and nothing else*—so that we may strive to maintain the unity of the Spirit in the Church of God in Italy. We desire earnestly that God may ever help us to keep away from "party" work.'

"4. *That in its simplicity of organization, this native Church meets the wants of the Italians better than any foreign Protestant Church.*—It is extremely difficult for English Christians to understand the peculiar state of Italy at present, and, consequently, to be aware of what it really *needs*. The eyes of the people have been opened to see that the priesthood and the temporal power of the Pope have been the ruin of their country; and they have been so completely crushed under this terrible dominion, that now they have a horror of any thing approaching to a *priesthood*. To quote the words of an Italian evangelist:—'All churches which present themselves with a *clergy* are unacceptable to the Italians on this account. We see it is Scriptural to have a *ministry*, but that is very different from a *clergy*.' All they desire is *the Gospel* in its simplicity, and that their own church should be gradually developed without the introduction of foreign denominations or human systems. To comprehend this feeling fully, it must be remembered that the Papacy and Austria are in Italy the same thing. The idea of the Papacy from henceforth is no longer a *national* idea, but a *foreign* one.

"The idea, expressed by thoughtful men in Italy is, that their country *has now the opportunity of reconstituting herself religiously*, and *radically*; but for this there must be *spiritual union*, not *disunion* into a number of sects; and to secure this union, they desire to found their church on the word of God *alone*, and not to borrow the systems of other churches. The Gospel, the Gospel, and nothing but the Gospel, is what they desire; for they know full well that nothing *human* can avail as a barrier to arrest the progress of that fearful infidelity which has invaded their country, or to arouse souls which are sunk in an utter indifference to all religion, which is even worse than the igno-

rance and superstition of Popery. But they know also, by their own experience, that the glorious Gospel of Christ is still, as in the days of Paul, 'the power of God unto salvation;' and where Christ crucified is preached--Christ the wisdom and power of God—*there* a church is quickly formed."

The importance attached to the Free Italian Church, as an evangelizing agency, in the article above given, is not at all over estimated. Those who have studied the religious reforms in Italy, and made extended observations, especially in those places where the religious movement has been most marked, are convinced that the native Italian evangelical church agency is, by far, the most acceptable to the Italian people generally; and also, that it is the agency to which Christains must mainly look for the evangelization of this country. It is impossible to represent adequately the strong feelings of the Italians in this matter, especially those desiring the evangelization of their country. The desire for a *political* Italian unity is no less strong than the desire for a *religious* Italian unity. The people wish to receive the Gospel and be called evangelical *Italians*, and their church an *Italian* evangelical church, not a Waldensian, or a Wesleyan, or Presbyterian, or Episcopal, or Congregational; they wish no *denominational* name, but be called simply *Evangelical* and *Italian*. This feeling is intensely strong among Italian Christians generally. They deprecate all attempts to introduce a foreign church, or a foreign denominational name. For instance, the Italians wish not the Waldensian brethren to insist upon calling those churches they form in Italy, *Waldensian churches*, to be controlled by a Synod confined mostly to the Waldensian valleys. They would willingly be evangelized by the Waldensians, but not to be called Waldensians themselves, or their churches Waldensian, but Italian. So with respect to the Wesleyan agency of England and Scotland, the Italians would be truly grateful for it, but wish not to be called Wesleyan themselves, or their churches Wesleyan.

If these two important agencies, therefore, above referred to, could assume the noble position of lowering the denominational standard before the standard of a common evangelism, in their work in Italy, their success in the great religious reform in this land might be tenfold greater. If they could be sufficiently humble to allow themselves to be regarded as mere *assisting agencies*, leaving the Italians free, when converted, to adopt such ecclesiastical forms or organization as might be judged most suitable, there would certainly result such a glorious combination of evangelizing agency for the good of Italy as would be attended with the most eminent success. There would then be complete union in evangelizing effort. The Waldensians would no longer be accused of *imposing* upon the Italians a *foreign church*, or the Wesleyans of an attempt to *make the Italians Wesleyan;* but, on the contrary, Waldensian agency and Wesleyan agency would co-operate harmoniously in the

blessed work of evangelizing Italy. The Italians would be full of gratitude to the Waldensians, or Wesleyans, or any other church or denomination, that might assist in giving them the Gospel of Jesus Christ. If, however, these different agencies cannot be thus allied, if the church of Christ has not reached that degree of perfection that it can drop its denominational character when it becomes an evangelizing agency in foreign lands, then in Italy success will follow the Evangelical *Italian* Church, and not only comparative failure attend the other agencies, but a continuation of strifes and divisions, that will greatly retard the soul's work.

Another thing with reference to the Free Italian Church is, that it has received far less assistance than either of the other agencies—and has depended mainly upon small contributions, made by individual friends, and two or three evangelizing committees. With the small means it has received, great results, however, have been accomplished.

These Evangelical *Italian* Churches, according to the best statistics, number about twenty, having some twenty-five evangelists, and more than two thousand communicants. The following is a list of the churches in Italy, with the number of members belonging to each, as reported by several different evangelists :

| Cities and Towns. | No. of Members. | Cities and Towns. | No. of Members. |
|---|---|---|---|
| Florence | 300 | Fara | 60 |
| Turin | 60 | Ascola | 40 |
| Genoa | 100 | Graglia | 30 |
| Allessandria | 50 | Pinerone | 40 |
| Novi | 20 | Brescia | 30 |
| Pisa | 80 | Como | 80 |
| Novara | 14 | Bologna | 150 |
| Spinetta | 60 | Naples | 100 |
| Asti | 20 | Milan | 800 |

At Pesaro, Tortona, Ferrára, Ravenna, Lugano, and Sondrio, evangelical work has also been done. In Milan, where the Italian Church element has received its greatest development, probably about two thousand persons are connected with its congregations.

There are very many Italians who, being interested in their church and its mission in Italy, are very desirous of establishing in Milan a theological school for the training of evangelists. There are already several young men who desire to qualify themselves for the Gospel work. For this noble object of establishing a training institution, and sustaining young Italian Christians in a short course of studies, funds are necessary : Christians abroad must help. Are there not to be found in America some generous Christians, who will aid in this enterprise ? The great want of Italy now is faithful evangelists to preach the Gospel. *Will not the church in America help to supply them ?*

## LEISURE.

GRAND is the leisure of the earth;
She gives her happy myriads birth,
And after harvest fears not death,
But goes to sleep in snow-wreaths dim.
Dread is the leisure up above,
The while He sits, whose name is Love,
And waits, as Noah did, the dove,
To wit: if she would fly to him.

He waits for us, while, houseless things,
We beat about with bruised wings
On the dark floods and water-springs,
The ruined world, the desolate sea.
With open windows from the prime,
All night, all day, he waits sublime,
Until the fullness of the time
Decreed from His eternity.

Where is *our* leisure? Give us rest?
Where is the quiet we possessed?
We must have had it once—were blest
With peace, whose phantoms yet entice.
Sorely the mother of mankind
Longed for the gardens left behind;
For we still prove some yearnings blind,
Inherited from Paradise.

JEAN INGELOW.

## SUNDAY-SCHOOL DEPARTMENT.

### ADAPTATION OF THE SUNDAY-SCHOOL SYSTEM TO THE PRESENT WANTS OF NATIONS.

For the purpose of showing the universal adaptation of the Sunday-school system of instruction, we divide the human family into three great classes, viz.: the Pagan, the nominal Christian, and the Christian.

#### THE HEATHEN WORLD.

Within the last twenty-five years, to a less or greater extent, the essentials of the system have been practically adopted, by all or nearly all the foreign evangelical missionaries, whether from the United States or Great Britain. To each nation or tribe, the literature, the music, the text books, and form of organization, have been introduced, and it is surprising to see with what flexibility the essentials of the system adapt themselves to the varying conditions of evangelization throughout the heathen world.

Not many years ago, a young missionary just sailing for Syria, said, as he bade country and friends farewell, that the most scalding tear that ran down his cheek was occasioned by the thought that his Sabbath-school labors were over. But before he had been in Syria three years, he had one thousand six hundred children gathered into Sunday-school, singing the same tunes and learning the same Scripture lessons taught the children in Christian lands, but in a different language. In the last (June) No. of the Missionary Herald, Mr. Williams writes from Kharpoot, saying: "Yesterday the congregation of the Sabbath-school, three-fourths of whom are adults, numbered 339, and I wish those whose contributions have aided in planting this vine of God, could have looked upon the clusters of faces that were studying the Book of Life, and heard the hum of voices asking and answering questions. They would have felt that there are some places where the missionary work is not a failure."

Perhaps it would not be risking much to say, that the voluntary labors of the Sabbath-school teacher are already an element of strength equal to any now employed in making inroads upon the kingdom of darkness in heathen lands. In the increasing dearth of missionaries, the application of this "working plan" to the development of the exhaustless resources of the church, like the discovery of hidden treasures in the bowels of the earth, is most timely. Printing, electricity, and the use of steam, have created moral and spiritual wants infinitely in advance of any other means of supply. "Let him that heareth say come," contains the principle which underlies the Sabbath-school as an institution; and what is more obvious in the Gospel system than this, that as soon as a man or a woman becomes a Christian, he or she is to do all that can be done to make others such.

#### NOMINALLY CHRISTIAN.

If now we leave the heathen world and come into nominally Christain lands we shall be glad to find the lower forms of

Christianity producing a better life and civilization than the highest forms of Paganism or Mohammedism; still by this increase of light, we feel the darkness to be more palpable. Here, although the work is more glorious, it is more difficult, for the enemy has anticipated the attacks and more skilfully arranged all his defences. That light which infidelity could not shut out, superstition has obscured. Looking over the countries of Europe, South America, Mexico and Central America, we are ready to exclaim again, whence is to come the army of preachers who shall prophesy over these immense fields of dry bones, and call them forth to a glorious resurrection? Surely it is wanting. But let us not despair. We will hope that there are scholars enough educating to wield argumentatively the sword of the Spirit, while the skillful Sabbath-school missionary shall here and there search out and unite a few Heaven-begotten souls in the delightful duties of "work and prayer," especially in behalf of the coming generation. Disciple of the Cross! wherever you are, of either sex, why is your heart not panting for the work? Are you either sincere or intelligent when you sing in the concert for prayer—"From Greenland's icy mountains"—but do not calculate whether it be possible for the heathen world to be converted while the name of Christian is rendered odious by the superstition and vices of nations nominally Christian, which lie between you and the realms of thicker darkness?

Besides, it has been reckoned that one-half of the money given by England and the United States to foreign missions, is lost through the counteracting and neutralizing influences of Romish missionaries, who are educated in Italy and sustained by French contributions. Who does not remember the French outrage in the various islands of the Pacific, and know what is now transpiring in nearly all our eastern missions? The Romish papers in Italy announce with pride that France is one of the strongest pillars of the Papacy, and the French aristocracy the most liberal, having, in the beginning of Lent, been able to send for the Peter's pence one million of francs ($200.000) which were obtained in a single street in Paris, Chaussee d'Antin. That large sum was collected, during the gay season, by an agreement among the ladies to devote the usual yearly amount expended for parties. The Society de Propaganda, in Italy, obtained by voluntary contributions 3,750,000 francs in 1864, two-thirds of which came from France. Thus are the missionaries of Italy sustained, and the money obtained for prayers and deliverances from purgatory, sufficient to keep the wealth of nations in the service of the church, only to be wrested from its grasp by revolution and confiscation.

Superficial statesmen and political dreamers who, with fancied immunity, violate the laws they make, and profanely ignore all divine injunctions, vainly imagine that all which humanity requires is a good written constitution, and laws carefully framed to enforce its provisions; but a Tyro in the school of human nature can teach them that these are powerless, and that there is no peace and progress for those nations without the moral ingredient for which we are pleading. Has not our recent experience convinced us that nations are members one of another, almost as literally as inspiration has assured us that individuals are so? and shall not the rivers of blood that have hardly yet ceased to flow, melt away that icy policy which has too long characterized the diplomacy of the United States towards her sister republics? But while we call earnestly upon our Government for wise counsel and sympathetic action, where they can be judiciously given, let us not solicit in vain, what is more important, that men and women will, like Gulick, Hicks and some others, nobly and cheerfully contribute themselves as self-supporting volunteers to lay broad and deep the foundation of future peace and happiness. Such offer the noblest boon that Heaven has to give to earth, and no where else on the world's wide surface are there to be found partially civilized people, arranged into convenient villages and already in a waiting, nay, imploring posture, for the Sabbath-school missionary.

CHRISTIAN.

It was our intention, as a fitting close to this article, to show the adaptation of the Sunday-school system to the present and future wants of both North and South, by

pointing to the part it has already borne in transforming our imigration from Europe into good and loyal citizens.

Had space permitted, we would have alluded to its necessity as a means of reaching and purifying the masses, so as to prevent lawlessness, secure the purity of elections, and inspire confidence in our judiciary tribunals: and by supplementing every other ministry of good, guarantee the prosperity of our civil and religious institutions.

We should have insisted that here alone are the means commensurate with the ends we have undertaken to accomplish for our own and other nations. But time permits us only to add, that commercial considerations as well as moral, urge us to enter with enthusiasm upon the work of giving to this institution greater efficiency at home and universality abroad.

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LETTER III.

## ITALIAN EVANGELIZATION

BY MEANS OF SABBATH-SCHOOLS.

Two months having now been occupied in the establishment of the schools in Naples which have been described in a previous letter, passing through Rome, still the seat of civil and religious despotism, we entered Florence.

This city had been for some months, previous, the centre of Waldensian Church operations, and to it had been removed the small theological seminary which had been commenced at La Tour. It was among the first efforts made in this city to form a Sabbath-school. A group of youth were gathered together and committed to the care of a theological student, who instructed them by lectures. As all the essential elements of a Sabbath-school were wanting, the number which at first was thirty or forty soon dwindled to eight or ten; as soon, however, as the congregation was called together, as before in Naples, the correct method of organization by means of groups, was made known, and they embraced it with considerable zeal and energy.

Soon all the children of the congregation were assembled, and suitable teachers provided for every five or six of them. Mr. Ehni, the Waldensian pastor, Mr. Geymonat, the professor in the Seminary, with Mr. and Mrs. Reael at their head, lent their coöperation and influence to the school, and Mrs. R. became herself the first female teacher, and offered her parlor for the teachers' meeting.

As was to be expected, the children were soon in love with their teachers and attached to the school. They invited others to come, and soon they had fifty or sixty pupils and a prosperous school, which has not only continued, but borne good fruit, owing to its correct organization and teachers' meetings.

The next school that was started in Florence, was in connection with a day-school, which had existed for some time, and in which was found a teacher, Mr. Damiano Bolognini, who became the superintendent of the school, and afterwards the editor of the Youth's Journal, called the *Scuola della Dominica*, or Sunday School.

In this day-school, were the children of two or more small congregations, and with such a superintendent as Mr. Bolognini, success was to be expected, and it was realized. Almost from the commencement this was a large and flourishing school for Italy.

The third Sabbath-school in Florence, was commenced under peculiar circumstances, and had but a troubled existence.

Notwithstanding the constitution which the Tuscan authorities had accepted in common with the other Italian States, the Catholic priests avail themselves of the provincial laws of Tuscany, to carry on a brisk and spiteful persecution against all forms of Protestantism. A private parlor was the only place where a man could speak to another on the subject of changing his religion, without danger of imprisonment. Long and vexatious trials then were necessary in order to regain his liberty.

It was under these circumstances that Gavazzi, a man well known throughout the Protestant world, was preaching the Gospel in his own hired house. He called his little flock together, and the system was minutely described to them, which was in some de-

gree familliar to him. as he had seen Sunday-schools in America and England. A school was soon organized, but when the term expired for which he had taken the house, he was compelled to move. Wearied with these vexatious proceedings, Gavazzi went to England, hoping to procure funds to buy a house where he could remain unmolested. During his absence, the little church, which he had entrusted to a young man, was ejected, and the congregation pretty much broken up. It is to be hoped that at some future day, not distant, it will become permanent, and the Sunday-school take its place again among the most prosperous schools of Florence.

But the teachers in these schools, thus far formed, were entirely destitute of any tools, if the term may be used, with which to do their work. There were no commentaries, no questions on the selected lessons, nor even Bibles or Testaments of uniform translation, no music, or poetry, nor religious reading for the children. These were all partially provided for by the publication of a little weekly sheet, which contains on the first page a picture of a Sabbath-school with the children in groups, with their teachers and superintendent at the head of the school; on the second, third and fourth pages, were simple stories and reading for young minds, a tune like those sung in America and England, poetry, both original and translated, and some questions upon a portion of Scripture intended to suggest thoughts to the teacher, and aid him in his responsible undertaking.

The funds for the commencement of this little paper, were furnished by a friend in America, and in five days an editor and printer found, and within thirty days original and translated articles furnished, with some picture illustrations, and the first four numbers of the paper issued. In six months 1,500 copies a week were published, and being found insufficient, the number was increased to 2,500, which still does not meet the demand.

In this, as in all other purely Christian labor for the advancement of Christ's kingdom, it is difficult to tell which is most benefitted, the giver or receiver. The few Italian ladies who had been educated abroad, found a door of usefulness open in the preparation of articles for this paper, and ere long, it is hoped, a salutary influence will be exerted on many, by writnig books and journals suitable for the youth of Italy.

The editor of this little paper was compelled to flee from his country at the time of the Madiai persecution. His crime was that of reading the Bible, and holding meetings at his house. When the police came to arrest him he was absent, but they decided to wait his return. His wife saw him coming, and waived her handkerchief as a signal for him not to approach. He escaped to Leghorn, where he disguised himself, and took ship for Malta. Here he remained five years as teacher of languages in an English college, and there learned the English language. At the end of this period his wife and children joined him, and he went to Egypt, where he remained four years, as cashier in a mercantile house. When Tuscany was united to Sardinia, and the Austrian duke driven out, he with his wife and children no longer obliged to remain in exile, returned to their native home and country. We found him teaching in a school, and glad to become the editor of a little Sabbath-school paper for the youth of Italy.

KNOX.

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## ILLUSTRATIONS

FOR SUPERINTENDENTS AND SABBATH-SCHOOL CONCERT TALKERS.

ECCLES. xi. 1, "Cast thy bread upon the waters: for thou shalt find it after many days."

THE SHOEMAKER AND THE TRACT.—A shoemaker having received a tract, instead of reading it, used it in filling up the space between the inner and outer sole of a shoe. The labor of the tract distributor was apparently lost. Not so. Some time afterwards another man, of the same business, sat down on a Sunday morning to put a new sole on that shoe. When he had cut away the old leather, he saw the tract, and his attention was instantly arrested by its title: "Remember the Sabbath-day, to keep it holy." It was an arrow from the quiver of the Almighty. The work was imme-

diately laid aside, and the man hastened to the house of God: his soul was troubled, nor could he find rest until he found it at the cross of Christ.

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Luke xiii. 28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

A Child's Influence.—"One day," says a lady, speaking of her early years, "when I was returning home, I saw my dear mother sitting on a bank in the orchard, weeping bitterly. I thought she was weeping on account of my father's death. I went to her, and asked her why she wept so? Her answer was, 'I may well weep, to see my children taking the kingdom of heaven by violence, while I myself shall be shut out.' As well as I was able, I pointed her to the Lamb of God which taketh away the sin of the world; from that time, the work of grace in her soul began."

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Eccles. i. 2, "Vanity of vanities, saith the Preacher; all is vanity."

Vanity of Worldly Greatness.—The great Wolsey, after he had climbed the highest round of ambition's ladder, in the evening of life bitterly exclaimed, "Would that I had served my God as faithfully as I have served my king! He would not have abandoned me in my old age." The illustrious statesman, William Pitt, the favorite of king and people, "died," says Wilberforce, his friend, "of a broken heart." On his dying bed he is stated to have said, "I fear I have neglected prayer too much to make it available on a death-bed." Still more distressing was the closing scene of Sheridan's career. He who had stood on the pinnacle of glory, and gained the most flattering distinctions, writes in old age to one of his friends, "I am absolutely undone and broken-hearted." Misfortunes crowded on him, and his last moments were haunted by fears of a prison. Forsaken by his gay associates, dispirited, and world-weary, he closed his eyes in gloom and sorrow. Sir Walter Scott thus gives his dirge of life.—Referring to his departure from Abbotsford he writes: "When I think what this place now is, and what it has been not long ago, I think my heart will break. . . . Some new object of complaint comes every moment; sicknesses come thicker and thicker; friends are fewer and fewer. The recollection of youth, health, and powers of activity, neither improved nor enjoyed, is a poor strain of comfort."

"Save me from the horrors of a gaol," were almost the dying words of the poet Burns. Campbell, who wrote "The Pleasures of Hope," speaks in this melancholy strain: "I am alone in the world. My wife and the child of my hopes are dead. My only surviving child is consigned to a living tomb,—a lunatic asylum. My last hopes are blighted. As for fame, it is a bubble that must soon burst. Earned for others, shared with others, it was sweet; but at my age, to my own solitary experience, it is bitter. Left in my chamber alone with myself, is it wonderful my philosophy at times takes flight; that I rush into company; resort to that which blunts but heals no pang; and then, sick of the world and dissatisfied with myself, shrink back into solitude?" Poor Campbell! What a change would have passed over him if he had exchanged his philosophy for Christianity,—if he had known the pleasures of Christian hope,—if in the realized presence of the invisible Jesus, and His unutterable sympathy, he had found "the balm of Gilead," to *heal*, not to *blunt*, the pangs of his wounded spirit!—*Bullock.*

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APPEAL TO SABBATH-SCHOOLS,

Or what every scholar, teacher, and friend of the cause in the United States does, when he contributes money to the Sabbath-school department of the American and Foreign Christian Union:

I. He exercises and expands his benevolent emotions by giving for an object he knows how to appreciate.

II. He promotes the Biblical religious education of the youth of Mexico, Central and South America, France, Belgium, Italy and some other countries not less populous and important.

III. He contributes wisely to Foreign missions, because emissaries educated and sustained by the above-named countries,

neutralize and counteract the effect of contributions to the American Board, by their hostile attempts to thwart their plans and break up their missionary stations.

IV. He, in the cheapest and best way, substitutes a genuine for a perverted view of Christianity, and removes superstition, which is at once a stumbling block to the heathen, and the fruitful source of infidelity throughout Christendom.

V. He contributes to raise up a most faithful army of missionaries by these schools on the very ground where now are the seminaries of error.

VI. But although the importance of the foregoing considerations is almost infinite, there is another, which, at the present moment, transcends all, to wit.: by these contributions he helps to guarantee the preservation of our civil and religious institutions. Few will deny that these are greatly endangered by political combinations at home and abroad, and by the character and amount of imigration which is now drifting from the above-named countries into our own. If we check the fountain we may stay the flood, but the action, to be effective, should be prompt.

## THE FOREIGN FIELD.

### FRANCE.

PARIS, May 18, 1865.

MY DEAR BROTHER:—I send you the following documents, premising that on Monday, the 15th inst., I was visited at my house by the Pastors, G. Monod and L. Ruesford informally, who stated that they had been deputed by the General Conference annually held in Paris, to present me with the addresses prepared on behalf of the Protestant Christains of France, Belgium, Switzerland and other countries, on the occasion of the assassination of Mr. Lincoln. They stated that they regarded me as the proper representative of American Christians in Paris, and wished me to forward the addresses to America in such manner as I deemed most likely to accomplish the object in view; which they in the most fraternal and sympathizing manner expressed to be the strengthening of Christain bonds between the friends of Christ in Europe and America, as well as a testimony of their judgment of the events, which have so recently overwhelmed our own people and awakened the deepest sensibility of the entire world.

To this statement of the reverend gentlemen, though taken wholly by surprise, I proposed, as well as I was able, a brief reply, which I understood them would be translated and published in all the journals of Protestantism here, and a copy of which I herewith enclose to you.

In order that you may know more definitely the origin of these addresses, I will add here a short account of it.

You are aware that in this season of the year, the last of April and the first of May, the Protestant and Evangelical Societies of France and other contiguous countries, hold their Anniversaries in this city, consequently the leading ministers, elders and committee-men, are congregated here. Besides other meetings held this year, and in session about the time of the reception of the sad news of the assassination of Mr. Lincoln, and d the attack on Secretary Seward, were those of the Reformed Church of France, the Lutheran Church of France, the Free Church of France, with representations of each and some others, as the Baptists, &c.

The delegates of the Reformed Church and those of the Lutheran Church, being assembled together in the chapel of the Oratoire in the Rue de l' Oratoire du Louvre, May 26th, passed unanimously the address to the American people, and the address to Mrs. Lincoln, copies of which I send you. Afterwards in the meeting of the General Conference, held in the same church building, May 1st and 2nd, which meeting was composed of delegates from the Reformed, Lutheran, Free, Baptist, and other churches of France, Belgium, Switzerland and other continental countries, the address to the American people, and that to Mrs. Lincoln, were universally adopted, as they had before passed in the meeting of April 26th, and

these two addresses having been published in several journals of France, I herewith send you a copy of the text in French, with my own translation. But the Grand Conference, in its meeting of May 1st and 2nd, also adopted, unanimously, an address to the American ministry and Christians, the original manuscript of which, as presented to me by the adoption, I send to you as well as my own translation of the same. And they passed a fourth address to the French pastors and churches, a private copy of which I send you.

PRESIDENT LINCOLN AND THE FRENCH PROTESTANTS.

At one of the special sessions of the conferences at the Oratoire, Count Pelet de la Lozère moved an address to the Christians of America, on the subject of the death of President Lincoln. The address was universally adopted. At the same time the pastor, Steeg, moved a collective letter to the widow of the President, expressing to her the profound sympathy of the assembly. This letter was also voted with unanimity.

ADDRESS TO THE AMERICAN PEOPLE.

The pastors and elders of the two national churches of France (the Reformed Church and the Church of the Confession of Augsbourg) assembled in conference, on the occasion of the annual religious assemblies, justly moved by the catastrophe which has deprived the United States of America of their wise and pious President, desire to express to their brethren in the United States, their profound horror of the assassination committed on their glorious President, and on his distinguished minister, Mr. Seward; and their hopes that the great citizen, who lately presided over their destinies, has in his successor a man worthy to continue his generous and Christain undertaking.

This expression of their sympathy will be presented to his excellency, the minister of the United States, at Paris.

LETTER TO MRS. LINCOLN.

MADAME: We have received, with a feeling of stupefaction, the tidings of the crime which has just plunged into mourning your family, and all the people of the United States, and has so suddenly changed to lamentation the song of triumph and thanksgiving. The name of Abraham Lincoln symbolizes in our eyes one of the fairest causes which can ever inflame the heart, and it is at the moment when that cause emerges at length victorious from a cruel struggle, that he to whom the principal honor of it reverts, perishes, the victim of an inexplicable fanaticism. It wanted this horror to the nature of slavery, this consecration to the bearer of victory, this halo on the brow of the defender of liberty.

Madame, we do not seek to console you by the thought of the glory henceforth connected with the name of your husband, whom future ages will rank as we do to-day among the benefactors of the human race. But directing still higher your thoughts and ours, let us adore the mysterious will of God, who has designed to make Abraham Lincoln one of those powerful instruments which He employs in the accomplishment of His designs, and who has permitted that he should be removed from this world, after the labors and sorrows of the conflict. We show from the bottom of our heart our grief, which is not only a national grief, but which fills all humanity with sadness. We pray God to console you as He alone can do it, and to show you by faith, the man whom we deplore with you in the kingdom of those where God gathers His children, illustrious, or obscure, in the presence of Jesus Christ, who has given His life for the salvation of the world. We express the hope, that the indignation excited by this abominable act, may change nothing of the thoughts of charity which has just crowned the work of emancipation. God will now complete this work, and pour out His blessings upon the people of the United States, so cruelly tried, upon you, Madame, and upon so many thousands of souls, who have borne the tribute of their sufferings in this violent anguish to their native land.

TO THE PASTORS AND MINISTERS OF THE GOSPEL OF EVERY DENOMINATION IN THE UNITED STATES.

PARIS, 2d May, 1865.

Brethren in the faith of the Lord Jesus and in the ministry of the Gospel:

An assembly of about two hundred pastors, ministers and elders, or active members

of the Protestant Churches, coming from all parts of France, and joined also by pastors and elders from Belgium, Switzerland, and other countries, desire to express to you their profound and earnest sympathy. Three days ago it had been the sympathy of thanksgiving to God and of holy joy—to day it is at the same time a sympathy of grief and almost of stupefaction.

We were blessing God for the progress of the grand cause of the emancipation of the bondmen in the United States, and were rendering thanks to Him for the powerful co-operation which the American pulpit had afforded in this work—precious answers to our prayers for the churches of America and their pastors!—when we received the frightful news of the assassination of Mr. Lincoln, the noble Emancipator of the Slaves. It seems as if God would seal with this precious blood as with that of a martyr the victory of the cause for which he has struggled and suffered. With you and with the whole world we lament this great man and this great Christian. But in lamenting him, we recall the beautiful words he pronounced on the day of his second inauguration, and which expressed with so much force and simplicity his confidence in God. We render thanks to God for the admirable work which it has been given to Abraham Lincoln to accomplish in four years—and we await in invoking them those consolations which are from on high for his widow, for his family, for the people who had known so well how to choose and put at their head such a man, and for the churches and the pastors who have concurred in that choice, and who have so religiously assisted him in the accomplishment of his presidential task.

In the name of the General Conference of pastors, elders, and laborers of the Protestant Churches assembled in Paris:

President.—Vaurigaud, Pastor in Nantes, (Reformed Church.)
Vice Pres.—G. Fische, Pastor in Paris, (Free Church.)
L. Vollette, Pastor in Paris, (Lutheran Church.)
A. L. Montaudon, in Paris, (Reformed Church.)
Guillanum Monod, do. do.
L. Palsford, (Wesley. Church.)

There were also Baptist pastors and others.

PARIS, May 15th, 1865.

*To Messrs. the Pastors, G. Monod and L. Palsford:*

CHRISTIAN BRETHREN—In accepting the duty you have this day, for yourselves and the great bodies you represent, so affectingly confided to me, I wish to answer for myself, and I think also for the Christians of America, that profoundly moved by a sudden and grievous event at home, we are not less won by the kindness which you spontaneously extend in this crisis of our individual and national affliction. We know that you have always understood the cause of liberty in the Western hemisphere, and that you have borne up that cause by your prayers and by your testimony in the face of prospects that might well have shaken a faith less firm than yours. Your sympathy is now, therefore, all the more to us, because it is not only hereditary and fruitful, but also intelligent and sincere.

We do not mourn so much for Mr. Lincoln, who departs in the fullness of his days, nor for the government which casualties do not impede, nor for the Nation whose living sons worthily supply the places of the illustrious dead, nor for the country whose institutions sorely tested grow nobler and firmer than before, nor for the church which though walking amid the flames of civil war, remains like the burning bush still unconsumed and full of the presence of the living God. But we rather mourn that such a struggle, ending in such a deed, in such an age, could have occurred among us; that humanity still shows its capacity for inexpressible wickedness, that justice is learned so slowly, that freedom costs so fearfully while it is so hard to comprehend, and that the best hopes of mankind are so often overcast by the clouds which rise from the very altars of their martyrdom.

Yet there is indeed something in sacrifice and suffering for the *right*, which makes all good men throughout the world draw closer together, and deepens in every true heart a sense of unity, far beyond the formal accord assumed in the self-interest of states, and dependent on the caprice of an ever jealous diplomacy. As Christians, we do not rely on political conventions to pre-

serve the peace of the world, or to inspire mankind with the sentiments of fraternity. There is but one Spirit that avails for this, the Spirit of Him whose impetration, sealed by His own blood, sought the divine and everlasting union of His whole people, without respect of race, of age, or of country.

Believing that your words of condolence, will add another link to that golden chain which binds the good together, I think myself happy to be the medium of communication between yourselves, and that body of Christian ministers and people, which in so great a part, under God, constitutes the glory of my native land.

In the bonds of the Gospel,

B. SUNDERLAND.

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PARIS, May 3d, 1865.

*To all the Pastors and Ministers of the Evangelical Protestants of France, or of countries where the French language is spoken.*

DEAR BRETHREN—Two years ago seven or eight hundred pastors of France, of all denominations, signed a letter addressed to all the pastors of England, in behalf of the triumph of the sacred cause of the emancipation of the slaves in the United States. This letter received a response signed by four thousand English pastors, a splendid echo of our appeal. The two letters were borne to the United States by the Rev. Dr. Massie, Secretary of the London Society of Emancipation, and read at Washington, (in the church of the Rev. Dr. Sunderland, Chaplain in Congress,) in a large (the first popular) assembly, where they were received with the greatest enthusiasm.

To-day the hope which we then conceived is realized. The 31st of January last, Congress ratifying for all the States of the Union the decree proclaimed by Mr. Lincoln for the rebel States, declared slavery abolished wherever the American flag shall float.—Already two millions of slaves, either delivered by the arrival of the Northern armies or anticipating their arrival, rushing for the sake of liberty through a thousand fatigues and a thousand perils, have entered upon the possession of the precious benefit which God has accorded to them. In a few weeks, in a few days perhaps, two millions more of slaves will become free, and upon all the American soil there will not be a single man bearing the name of slave, nor a single man who does not bear that of a man and a citizen.

You have not all been able to be present while a delegate from the American Societies, founded for the aid of these thousands of thousands of apprentices of liberty, recounted to us the joy of this immense deliverance, and at the same time the sufferings by which it is attended, and the recital of which touched us even to tears. They are the hungry, which it is necessary to feed in devastated regions, the ragged or the naked which must be clothed, and the enfeebled which it is necessary to hasten to save, hundreds of whom have already perished. They are Christians, to whom it has been forbidden, under penalty of bloody whipping, to learn to read; whom it is necessary to teach to read the book of God, which many among them have a thirst to read. The Government expends for this holy task twelve and a half millions of francs per month. The American associations have expended in it some millions of francs. The American ladies offer themselves in crowds to direct the schools of the Freedmen, with such an urgency that they write six months or a year in advance to have a place of voluntary instruction. Our brethren in America have come to solicit their brethren in Europe to give them some assistance in this gigantic work of charity, such a work as is not likely to present itself twice in a century. They tell us: "You have justly reproached us with our slaves and their sufferings. You have prayed for their emancipation. Brethren, as we have broken their chains, or rather as God has heard you and delivered them, chastising us as we have deserved, will you not aid us in saving them from death, in fitting them for liberty and civilization and to make good citizens and Christians? The work will not be long protracted, as their own ardor to work freely and to supply themselves is great, and we can say that the earnest desire of a great number is to be instructed in the way of salvation. The question is to aid them to pass through this terrible crisis through which God causes them and our whole nation to pass, to create a

new people, where there shall be no more white nor black, but which shall form one single family of fellow citizens and of brethren, offering to the world a spectacle of one of the most magnificent works of reparation of which it has ever been the witness."

Dear brethren! let us listen to these moving appeals, and invite each of our churches and each of our parishioners to help according to their power these four millions of slaves, whose tears and blood have so long nourished and enriched Europe. The God who delivered Israel, and who gave his Son to the world to abolish therein, with the servitude of sin, all kinds of servitude, unite for this work of love the hearts and hands in all our churches.

In the name of the General Conference of pastors, elders, and laborers of the Gospel, assembled at Paris May 3d, 1865.

M. M. VAURIGAUD.
FISCH.
VOLLETTE.
MOUTAUDON.
G. MONOD.

The donations can be sent to the pastors, and addressed by them to M. M. Verues & Co., bankers, at Paris, who will see that they are sent to the committees of

The National Freedmen's Relief Association, New-York, and

The Western Freedmen's Aid Society, Cincinnati, Ohio, designated to receive them.

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Now in regard to our own action on the death of the President, I would say that I had nothing to do with any American demonstration here, except to be present at the Legation as a silent spectator of proceedings on two different occasions. I entered my name on the register as an American in attendance at the Legation. I was invited by Lawson to participate in his meeting on Saturday, the 29th, and for reasons satisfactory to myself declined. I signed the address presented by our fellow-countrymen to Mr. Bigelow to be transmitted to Washington, and I preached a memorial discourse in the Chapel on Sunday morning, May 7th, assisted by Rev. Prof. Edwin Emmerson, whose prayer on that occasion I herewith transmit to you. The Chapel was heavily draped, and did our committee great credit. The assembly was unusually large, and for other particulars I refer you to Messrs. Woods & Richards. Ever truly,

B. SUNDERLAND.

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## ITALY.

FLORENCE, May 8, 1865.

REV. AND DEAR BROTHER:—The utterance of the "Encyclical" has been one of the great events of the year. It attracted very general attention in all Roman Catholic Europe; and as it had the volume and the sound of the genuine Papal thunder, the first impression was one of alarm. But it was soon discovered to be post-dated by about 300 years; and little by little it was regarded as both harmless and amusing. At first it was thought to be a very courageous act to attack the great political institutions of all the empires and kingdoms of Europe; and denounce as false the vital principles of the civilization of the age; soon, however, the people saw it was a mad attempt to interfere with the inevitable course of destiny, to lay an "ineffectual finger on the spoke of the great wheel" of progress, and of Providence.—None but those who declare their faith in the Pope, as the true infallible head of the church, appear to be troubled about the Encyclical. It destroys their dreams of a Papacy in fellowship with the forms and ideas of modern society, and has shaken the faith of many in the very idea of Papal infallibility.

The Government of France led the way in forbidding the Bishops to publish the Encyclical, except in fragments. Many Bishops hastened to disregard this order; and thus exposed themselves to a civil process, so that the Emperor soon found he had more refractory Bishops on hand than he wanted. Italy followed the example of France. One Bishop immediately published the document without asking the *exequatur* of the King, as the order of the government required. He was arrested, and after trial condemned to three months' imprisonment. The government suspecting that all the Bishops were anxious to experience the same *persecution*—which would charge the government with an inconvenient number of victims—published the necessary royal *exequatur* unasked, thus allowing the Encyclical to be proclaimed by

all the Bishops of the kingdom. This was a great stroke of policy, for as soon as there was no more opposition to this extraordinary Bull, the Bishops and people appeared to care no more about it.

The Encyclical is a document which all enemies of the Roman Church approve, and all its friends regret.

A very noticable result of the Encyclic has been the free and bold discussion, in the Parliaments of France and Italy, of the relations between Church and State. The most liberal and enlightened statesmen of Italy demand a complete separation of these two interests. They say that a free Church in a free State—the great principle which Count Cavour sought to realize—is the only remedy which can relieve society from constantly recurring religious conflicts. To this end the policy of the government ought to be directed as the only safe-guard of the rights of liberty of conscience and independence of thought.

There are statements in the Encyclical which have perhaps an appearance of truth. But if we stand in the "Pope's slippers," and give his meaning to the text and the eighty errors specified, we shall find that, except some common-places about Pantheism and Naturalism, all the principles asserted or condemned relate to the maintenance or defence of a system of error; i. e., of the Papacy as it is practically; which is altogether different from the Roman Catholic religion as set forth in the decrees of the Council of Trent.

To judge correctly of this document, it is necessary to regard it as an attempt to defend a system, called Christian, but really Pagan. For Romanism, as it is practically known in Italy, is a system of Paganism,—in its divinities, festivities, images, miracles and worship.

The Encyclical is uttered against all principles which would destroy or weaken this Paganized Christianity; or which are deemed inconsistent with the falsehoods on which it rests. The so-called errors, therefore, which it denounces, can not be errors in the opinion of Protestant Christians. Intelligent Protestant Christianity has absolutely nothing in common with the Papacy. When the Encyclic speaks of the Divine authority of the Church and of the State, of the relation of the Church to the State, to the family, and to society, it has a totally different meaning from that held by Protestant Christians when speaking of the same subjects. The Encyclic therefore does not assail what Protestant Christians regard as the real errors of our times; but it assails those principles which are dangerous to the Papacy.

The Encyclic condemns as impious the doctrine "that the perfect right of public society and civil progress absolutely require a condition of human society constituted and governed without regard to all considerations of religion, or at least without making any distinction between true religion and heresy." But the real intention of the Pope here is to denounce as absolutely false, that form of society and government in which the civil power is not compelled, by the dictation of the Church, to inflict the penalties of law on violations of the (Roman) Catholic religion; and which propagates the opinion so "hurtful to the safety of the (Roman) Catholic Church and of souls, viz: liberty of conscience and of worship is the right of every man."

The Encyclic condemns free inquiry, the right of private judgment, adopting the very language used by Pope Leo against the Reformers, viz: "if it is always free to human convictions to discuss, men will never be wanting who dare to struggle against the truth," &c. It denounces as pernicious error the sentiment, "that the will of the people manifested by what is called public opinion, or by other means, constitutes a supreme law, superior to all Divine and human right, and that accomplished facts in political affairs, by the mere fact of their having been accomplished, have the force of law." The meaning of this is, that the almost unanimous vote of the people of Tuscany, Umbria, Naples, and other States of Italy, by which Victor Emanuel was elected their King, was a violation of law, a repudiation of governments which existed by Divine right; and that the allegiance of the people is still due to the Grand Duke of Tuscany, to King Bomba, the Pope, &c.; and that no government, however well estab-

lished, exists by Divine right, or has any force of law, which does not recognize the papal supremacy.

The Encyclic denounces as fatally erroneous the teaching that "domestic society, or the entire family, derives the right of existence solely from civil laws, whence it is to be concluded that from civil law descend all the rights of parents over their children, and above all the right of instructing and educating them."—The intention of this is to denounce those laws which would recognize the validity of civil marriage; which deny marriage to be a *sacrament*, thus depriving the priesthood of a tremendous power in all domestic relations which has been so frightfully abused in all Roman Catholic countries; it means to denounce all systems of education, in which the priest has not supreme control; it means to justify the stealing of young Mortaras, and all kinds of priestly interference in domestic life, which no free Christian parent can tolerate without culpable neglect of duty towards God and his family.

If then this remarkable Encyclical is interpreted according to the evident intention of the Pope, the idea that it contains great truths, as dear to us as they are important to the Papacy, is, at least, an erroneous idea. It is the scream of bedizzened owls against the increasing light and intelligence of the nineteenth century. It owes its publicity to the obstinacy of the Pope; and will yet prove a most damaging blow to the power and influence of the Roman Church.

Yours sincerely, E. E. Hall.

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Milan, May 24, 1865.

My Dear Bro.:—The meeting last week at Bologna of all the Free Italian Churches was one of great interest, and, as I believe, of great importance to the evangelization of Italy. Over thirty delegates from churches in all parts of the country met together to form a bond of union, and take steps to secure a more perfect organization. The meeting continued for three days, and during this time many and varied questions were discussed relating to the general name they should adopt, the form of church organization, the relation of the different churches to each other, their educational and evangelical work, their relations to the State, &c., the entire discussion being conducted in a very fraternal and truly Christian spirit. The result was they formed themselves into one church, to be called "The Free Christian Church in Italy," leaving, however, to each individual church its independence, yet all adopting a uniform and an evangelical confession of faith. A report of this meeting will ere long be published, by which Christians in America will see that their dear brethren in Italy are worthy of their confidence, sympathy, and aid.

Of the twenty-two churches that have already entered into this bond of union, the most of them are poor and greatly need assistance. In addition to this, there is evangelical work in numerous places where no church has yet been formed; and this work needs to be sustained and enlarged. There is a wide door open for this church in all parts of Italy. The agency in connection with it is also by far the most acceptable to the Italians, and hence the most successful. This church is no importation; it has grown up spontaneously here in Italy; hence it is eminently Italian, and in accord with the genius of the people. With the peculiar sensitiveness on the part of the Italians against receiving any foreign religious system or denomination, it is not only folly, but injurious to the work of evangelization to attempt to bring into Italy any system distinctively denominational. Help the Italians, and leave them free to adopt their own religious forms, is the only way of success.

I send you the notice of the meeting at Bologna which one of the evangelists here at Milan has just written for the "Evangelical Christendom."

Yours truly, Wm. Clark.

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"Milan, May 22, 1865.

"Esteemed Sir—The meeting, composed of representatives of the different Free Churches in Italy, was held at Bologna, commencing the 17th and closing the 20th of the present month. Twenty-two churches were represented. These all unanimously declared themselves to be one and the same church, to be called "The Free Christian

Church in Italy," each individual church, however, remaining independent. With equal unanimity of sentiment, these churches, feeling the need of a more perfect organization in accordance with the word of God, have entered upon the work of securing it, seeking counsel from Christian experience, and the assistance of the Holy Spirit.

FRANCESCO LAGOMARSINO."

## MEXICO.—MONTEREY.

[WE give below a deeply interesting letter from our esteemed missionary, Miss Rankin. Our readers will remember that twice she was driven from her Seminary at Brownsville, by the rebel army, and her property confiscated. Yet she has gone forward in her work, and now has located her Seminary in Monterey. Would that we had fifty individuals like her, ready at once to enter upon missionary labors in that deeply interesting field.]

MONTEREY, MEXICO, May 21, '65.

DEAR SIR :—In my last letter to you, I informed you of my intention of going to Monterey the first opportunity for transportation. Three days after, I obtained passage on a transport for Brazos, Santiago, and after a trip of five days I arrived safely at that port. I then proceeded to Bagdad, situated on the Mexican side of the Rio Grande, about ten miles from Brazos. The way was infested by rebel guerrillas, but the Federal authorities sent a military escort, by which I passed in safety.

At Bagdad I took the stage for Matamoros, and upon my arrival there, I ascertained that in consequence of a revolution going on in Monterey, all communication was suspended. I was obliged to remain ten days until the stage commenced running again. The Mexican troops, constituting the liberal party, after taking Monterey, came on immediately to Matamoros, and for two days previous to my leaving were threatening an attack. The situation in the city was exceedingly dangerous, as the Mexican mode of warfare consists in contending for the Plaza, consequently the fighting is mostly in the town.

With the rebels on one side, and Mexican warfare on the other, I came to the conclusion that it was quite as safe to make an attempt to get to Monterey, as involving the least danger in the case. The stage proprietor, a Mexican, being acquainted with the leaders of both parties, thought he might get along unmolested. Although I felt it to be somewhat hazardous, yet putting my trust in Providence, I ventured forward.

We succeeded in passing both armies without any serious difficulty, and after four days travel we arrived in Monterey, a distance of two hundred and seventy miles from Matamoros. The city came up fully to my expectations in respect to the natural beauties of its locality. It is surrounded by mountains, which for beauty and grandeur, will compare favorably with any mountainous scenery in the United States. The town is built with all the peculiarities of the Mexican, or Spanish style. The buildings are mostly one story, with flat roofs; the materials being entirely of stone, excepting doors and windows, the latter are made of iron rods, extending from the top to the bottom, two or three inches apart. The houses have much the appearance of forts. Their construction would indicate that they were intended to stand a siege. The constant scene of revolution in Mexico implies the necessity that every residence should be a citadel.

Monterey is, at present, in an unsettled condition. The Liberals failed in taking Matamoros, as a reënforcement of French troops arriving at the crisis, prevented it. They returned immediately to Monterey, and after a few days of preparation, have left upon some other expedition. The French are expected daily, and, although the city is passing from one party to another, the contest usually attending such transitions is happily avoided. The commander of the Liberal party says, he does not desire the sacrifice of life, but merely to demonstrate the fact, that a party exists in Mexico who are unwilling to submit to French authority.

Although it might seem an unfavorable moment to commence the enterprise for which I came, I think it as well now, as at any other time. The Mexican people regard a revolution of such ordinary occurrence, that the usual routine of ordinary business is scarcely interrupted.

I feel the need of spiritual enlightenment to be very great indeed. A people, buried so long beneath the rubbish of Popery, present a dark and gloomy aspect. With the Bible withheld, and the Romish Church with all its superstitions exercising unlimited sway, what can we expect among the Mexican people! A combination of three races, (the Spanish, Indian, and African,) with Catholic priests for the head and heart of the people for centuries, we cannot look for a very high grade of civilization.

The mass of Mexican people can scarcely be reckoned above those who have a half civilized state of society. There are exceptions, however: the higher class come little nearer the pale of civilized humanity. Since I have been in Monterey, which I take to be a very correct specimen of Mexican towns generally, I have often wondered why a portion of our continent, situated upon the very border of our own country, should have been so long neglected, and its people left to grope their way, unenlightened by Divine revelation. I cannot account for it in any other way than as the result of the backwardness of Protestant Christians in acknowledging Roman Catholics to be a heathen people.

If heathenism consists in the worship of false gods, where can we find idolatry of so heinous a character as in the Romish Church! I trust the time is not far distant when Protestant Christians will look upon Romanism in the light of God's word, and when the wretched subjects of this portion of the kingdom of darkness shall elicit that commiseration which their case demands.

One hundred missionaries are needed in Mexico at the present time. The command of our Saviour, "Go teach all nations," is as imperative in the case of the Mexicans as any other people. The means which have been so sparingly expended upon Mexico are manifesting fruits which show that evangelical labors are not in vain. I fully believe that no people are more ready for the diffusion of Protestant Christianity than the Mexicans.

In view of this vast work, I feel that the little I can do is but 'a drop in the bucket.' During the years of my past labors, when discouragements beset my path, often was it my prayer, "Let it be said of me on the great day of eternal retribution, 'She hath done what she could.'"

The very fact, that so much indifference exists in regard to the Mexican people, presents a motive for me to make the effort to enlighten them by giving them a knowledge of the Gospel, as revealed in the holy Scriptures. I find them willing to listen to the reading of the word of God, and anxious to send their children to school. I have opened a school for their instruction, and doubt not I shall have a sufficient number of pupils. The Mexicans have never been accustomed to pay much for school instruction. The sisters of charity are the principal educators, and they succeed in monopolizing the patronage, by giving instruction at a very low price, or gratuitous entirely. I shall have to follow their plan, in some degree, in order to secure a sufficient amount of patronage.

I have become accustomed to this kind of competition in my labors by the side of a Catholic convent in Brownsville. It will not be new for me to come in conflict with priests and nuns. By the blessing of God, I have been successful in the past, and I hope to be in the future. "If God be for me, who can be against me?" Although I am on Mexican soil and under a foreign flag, yet I think the people are, in a measure, prepared to receive improvements upon their old, and I trust, repudiated systems of religion and education. A female institution, in which the principles of evangelical Christianity are brought to bear upon the rising generation, will, I doubt not, have a favorable influence upon the future character of Mexico. I hope to see several such institutions founded in Mexico. Victoria, Saltilla, and several other towns present invitiug fields for missionary efforts of this kind.

I thank God that I am in Mexico, with this work on my heart. I feel its importance, but my trust is in Him who has said, "lo, I am with you always."

Hoping that I may have the prayers of God's people, I close this hasty letter, by subscribing myself,

Yours in the service of Christ,

MELINDA RANKIN.

# MISSIONARY INTELLIGENCE.

## INDIA.

The University of Bombay reckons among its students a variety of nationalities and religions. It is stated that out of one hundred and nine candidates who passed a recent examination, eighty-six were Hindus, nineteen Parsees, (descendants of the ancient Fireworshipers of Persia,) two Portuguese, (probably descended from the early Portuguese settlers of India,) one European, and one Mussulman. This university has received, for the erection of a library, one hundred thousand dollars, and towards erecting a clock and bell-tower, an additional one hundred thousand dollars; all from Mr. Remchund Roychund, a native cotton speculator.

## CEYLON.

The Missionary Herald says: "The reports of our ten pastors, in reference each to his own church, are on the whole favorable. It appears that thirty have been admitted to our churches on profession of faith in Christ, within a year, and that the number of communicants, Dec. 31, 1864, was four hundred and seventy-seven. The baptized children of parents belonging to our churches number five hundred and seventy-three. These parents and children are scattered (a single family in one village, three in another, and ten in another) as leaven throughout the whole population of more than one hundred and seventy thousand.

Oodooville Boarding School.—Mr. Spaulding appends to the report a table, and remarks, respecting the female boarding school, with which he has been so long connected. The table shows that from 1824 to 1864, there were received to the school, from the several mission stations, three hundred and ninety-four pupils. Mr. Spaulding remarks:

All but a small fraction have been married to educated young men, who are now native pastors, native preachers, catechists, village school-teachers, English school-teachers for missionaries and for Government, odigars, moodeliers and writers in cutcheries and courts, engineers, lawyers, doctors, editors, bookmakers, printers, overseers of roads and coffee and cocoanut estates, farmers, servants, &c.

## CHINA.

Rev. R. S. Maclay, D. D., Methodist Missionary, writes under date of April 5th: "The good work goes forward encouragingly. We have some trials, but God reigns, and we try to commit all to Him. The cause of the Redeemer is advancing in China; Christ is bringing this nation to His feet."

## GERMANY.

The Rev. L. S. Jacoby writes from Bremen, May 25: "On Sunday, May 14, I met Bishop Janes at Basle, and we visited Lausanne, Bienne, Zurich, Ludwigsburg, Heilbronn, and Pforzheim. He preached in all places, and we tried to translate it into the German, and I can assure you we had very interesting and profitable seasons from the Lord. To-morrow we go to Copenhagen, where we hope to meet the Scandinavian brethren, and on the first of June we expect to be in Bremen again, to attend here the day of humiliation and prayer, as appointed by President Johnson. Bishop Janes will preach on that day in our chapel. Our work is prospering. We shall dedicate the chapel in Oldenburg on the fourth of June. You will hear as soon as possible from the session of our Conference. We pray God that he will meet with us."

## TURKEY.

Death of the First Armenian and the First Turkish Converts to Protestantism.—Two of the most marked and remarkable men in Turkey have passed away from earth within a few days of each other. Rev. Mr. Williams, known as Selim Effendi, was the earliest convert in this country from Mohammedanism to Protestantism. His life has been a most eventful one, especially since he was led, in Salonica, some twelve years ago, to study the Scriptures. He fled with his family to Malta; and, during the Crimean war, ventured to establish himself at Bebek, a village on the Bosphorus, where there were several American missionaries. He has resided there ever since, and has done

more than any one else to arouse an interest among the Turks in Christianity. He died suddenly, on the 14th of April, at the age of about fifty-five, giving every evidence of his genuine and living faith in Christ.

Rev. Hohannes Der Sahaghian was the first inquirer and the first convert from the Armenian Church in the history of the American missions in Turkey. An interesting account of the life of this devoted man may be found in Dr. Dwight's "Christianity in Turkey." In January, 1833, he came to the missionaries and put himself under their instruction, saying: "I need your counsel and advice; I am in the fire, and want you to put forth your hands and pull me out." He soon found the truth which he sought, and became a most efficient instrument in spreading a knowledge of it among his countrymen. In February, 1839, he was imprisoned by order of the Armenian Patriarch, without any form of trial, and exiled to Cæsarea, a city about four hundred miles from Constantinople. On the journey he was horribly tortured, and only saved himself from this, at last, by paying some 2000 piastres to the officers who had him in charge. In May, 1840, he returned to Constantinople, and entered at once upon the most active labors for the good of the people. He was afterwards sent to America, when he received a theological education at New Haven. After his return to Turkey, in 1848, he was licensed as a preacher of the Gospel, and in the following year he was ordained pastor of the Evangelical Armenian Church in Adabazar. He married the widow of the first evangelical pastor ordained in Constantinople, who is now left again a widow by his death.

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Western Turkey.—*Letter from Mr. Livingston.*—The Kuzzelbash Koords.—In speaking of our access to the people at large, I ought not to overlook the Kuzzelbash Koords. All that has been said about them in previous letters, is now true. Through all our field we hear of the *Protestant* Koords, and instances have come to our knowledge in which they have suffered persecution simply for avowing themselves Protestants.—They are constantly beseeching us that we will do something for them. "We are poor, ignorant people," they say, "looking to you for instruction. We are persuaded your religion is the true one, and so far as we know we strive to follow its teachings. We are ready to learn; if you fail to instruct us and we perish, our blood will be on your heads."

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Eastern Turkey.—Kharpoot.—Mr. Barnum, in a letter to the Missionary Herald, refers to considerable excitement in regard to "the violent abduction of a Protestant girl in one of the villages," that she might be married to an Armenian young man. She was forcibly taken, not to a church, according to universal custom, but to a private house, where, though "she refused to stand up, but threw herself on the floor," "the priest read the marriage form over her as she lay there, the young man standing by her side, and pronounced them husband and wife." Every effort has since been made to persuade her willingly to live with the young man, and then induce her to say that she was an Armenian and not a Protestant; but she had remained firm. There seemed to be little prospect of securing justice in the case.

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Hoogli.—Mr. B. gives also an interesting account of Miss Fritcher's meeting for women. Seventy or eighty were present. They said, "Nobody ever told us that *we* had minds or souls which we were to care for. We were made to understand that we were very much like donkeys, that we had no equality with man, and that our business was to work.

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## SYRIA.

Beirut.—Mr. Jessup writes, "In my letter of March 14, I spoke of the Damascus Mohammedan who had been imprisoned in this city. It is now ascertained that there were two distinct individuals, Moslems, who became Christians in Damascus. The first, Mesaud, is from one of the highest families of Damascus. . . . About the middle of March, a Mohammedan of Beirut called at the American Press, and stated that the man in prison for apostacy had been *put to death in the night.* Others said he had been sent off to Constantinople by a Turkish

steamer. Since then, several persons of different sects, have told us, privately, that the man Ibn el-Jebban was put to death. But whether put to death or exiled, the principles of religious toleration have been grossly violated. . . . Not one word has been heard of Mesaud from that time to this,—more than three months."

THE LOST CHILD RECOVERED.—The little girl who was seized by the papists and thrust into the institution of the Sisters of Charity, at Beirut, has been released. The credit is due to His Excellency Daoud Pasha, and to the new French Consul, who proves to be a man of liberal views.

DEMAND FOR THE SCRIPTURES.—We see, every day, the necessity of electrotyping the Arabic Scriptures. The Reference Bible is now in the hands of the binder, and yet so large and numerous are the orders for it, that the edition of 3,000 will probably be exhausted before Dr. Van Dyck *begins* his work in New York.

## PERSIA.

OROOMIAH.—Mr. Perkins writes, There is an unusual rage at the present time, on the part of the powerful Mohammedans, to possess themselves of the property of the poor Nestorians. They seem as eagar to do so as Ahab was to obtain Naboth's vineyard; and by means about as unscrupulous if not as tragical, and about as hypocritically religious, as those resorted to by Jezebel. A common method is, to forge documents asserting prior ownership. Another is, to levy claims on the property of the Nestorians, on the ground that some one of their relatives, more or less remote, has espoused the Mohammedan religion, which, de facto, entitles him to the property of the family. A recent edict from the Shah annuls this old prerogative of Islam; but like most royal edicts here, it is disregarded at this distance from the capital.

BIBLE READERS.—I am more and more impressed with the value of this instrumentality. It is the testimony of some of our native preachers, that the Bible-women accomplish more than themselves in the same fields. They certainly reach many with the Word of life whom the customs of society forbid our preachers to approach. About twenty of these humble laborers are at present employed, at the low rate of a dollar and a half a month, being expected to spend half of each day in the work.

## ITALY.

Dr. Van Nest writes to the Christian Intelligencer from Rome, May 15: Popery is losing its strength in Italy. One good English minister said he came to Rome this year, for he thought it might be his last chance. The people long for the withdrawal of the French troops, and it is predicted that in a day or two after they are gone the priestly garb will not be seen in the streets. The Encyclical produced little or no effect here, and if it had not been for the thunders it aroused in France and England, we should scarcely have known of it. The Pope seems now attentive to his imperial mentor, for we hear that negotiations are opened with Victor Emanuel, by which the Pope agrees to recognize the Italian bishops, and allow them to pray for the king on condition that he, i. e., the Pope, may appoint those pertaining to the former Papal States. This is a virtual retraction of the excommunication of the king, and we may say of Pius IX. as Galileo said of the world, "*E pou si muove.*"

But the Catholic papers are meanwhile claiming that the Pope has the advantage, thus far, on the question between himself and the king.

The Wesleyan Methodists in England have undertaken to supply £5,000 a year to aid the Waldenses in Italy in their heroic work. The Waldensian Church has, in all, fifty missionary agents.

## JAPAN.

The missionaries sent out some years since by the Reformed Protestant Dutch Church of the United States, have organized a church at Yokohama. Of this little mission church, the Hon. Robert H. Pruyn, United States Minister to Japan, is a member.—The office of elder in the church, vacated by the death of Mr. Mann, father-in-law to the American Consul at Yokahama, has been filled by a vote of the church appointing Mr.

Pruyn to take the place of the deceased elder. It is cheering to find now and then a government official who, in a foreign land, not only worthily represents his government, but the church of God.

The pastor mentions several interesting cases of conversion. He says: "Of the three first named, one was a warrant officer attached to the British flag-ship. He was a native of Ireland, and bred a Roman Catholic. The means by which these three men were awakened and led to seek for salvation, was the simple reading and exposition, in a familiar way, of the book of Nehemiah. I was delighted to see the effect upon the gunner's mind (the Roman Catholic) as I read along. He became so absorbed in the subject that he forgot everything about him, and drank in every word that fell from my lips, giving an audible assent to almost every sentiment expressed."

The services of this little mission church are held in the Consular court room.

### NEW ZEALAND.

The Pai Mariri fanatics have visited Opotiki, hung and beheaded the Rev. Mr. Volkner, abandoned by and vainly calling upon his flock for aid. They scooped out and ate his brains. A fanatic priest ate his eyes. Mr. Volkner died calmly, praying.

## NEWS OF THE CHURCHES.

### ENGLAND.

Dr. Manning, the chosen successor to Cardinal Wiseman, has been consecrated as Archbishop of Westminster. The ceremony is glowingly described by the Catholic papers. The account given in the London Tablet cannot fail to remind us how strongly Popery rules on an appeal to the senses. Take the following extract:

"The new Archbishop was kneeling still; the mitred Prelates were gathered round; the ministering Priests, in vestments which rivalled in gorgeousness the robes of the Bishops themselves, stood before the altar; the bright summer sunlight streamed in upon the rich drapery of the tall pillars, upon the high altar, upon the magnificent representation of the Crucifixion in the chancel, upon jewelled mitres and vestments of cloth of gold, upon white alb and dark soutane; and the richness, and beauty, and solemnity of the whole scene was beyond power of words to tell."

And again: "So closed this beautiful and impressive ceremony of the Catholic Church. Its splendor and magnificence were evidence that we need no longer doubt of being able to behold the ceremonies of the Catholic ritual celebrated in England with a pomp and beauty worthy of the great old Catholic days of the Church triumphant. Many strangers, Protestants, were present in the pro-Cathedral on Thursday. They attended to the celebration with great interest, and most respectful attention; they seemed to be deeply impressed by the whole."

With reference to this consecration, the New York Tablet takes occasion to exult in the rejuvenescence of Holy Mother Church, in these words: "Who would have supposed a generation's space ago, that the rancor of Anti-Popery in England would not only have softened into silent toleration, but have been changed into a scarcely dissembled admiration of the mysterious grandeur of the Undoubted Mother as She emerges all radient with Life, and Beauty, and Health, and Power, from three centuries of what seemed, and only seemed, like Death?"

The first pastoral letter of the new Archbishop has been read in Catholic places of worship throughout his diocese. He speaks with confidence of the prospect of large conversions to the Romish church, and closes thus:—

"When another generation has effaced the scars of old prejudices, it is certain that the common sense, just judgment, and straightforward manliness of Englishmen will turn to the only voice in the midst of them which never falters, to the only system which is coherent and true to itself."

In a speech delivered at the annual meeting of the *Turkish Mission Aid Society* in London, the Rev. Dr. Bliss told the following instructive anecdote:

"He knew an American clergyman who, in visiting Syria, met a friend of his, the Rev. Mr. Washburn, one of the American missionaries. This clergyman remarked to Mr. Washburn, that he did not think it was worth while for missionaries to be employed in Syria, as they did not seem to be accomplishing any thing. Mr. Washburn said to him: 'Did you hear Dr. Thompson preach this morning?' 'No,' was the reply, 'I did not know that there was any service.' 'Oh! yes there was,' said Mr. Washburn; 'he preached in English this morning.' 'Indeed!' said the clergyman. 'I should like to have heard him.' The conversation was concluded as follows: 'Did you hear Dr. Vandyck preach in Arabic this afternoon?' 'No. You don't mean to say that he preached in Arabic?' 'Yes; and he has a congregation of two hundred persons every Sunday morning.' 'Did you visit any of the schools at Beyrout?' 'Schools! Do you mean to say that you have got schools here! I am glad that you are going on so well.' 'Did you see the printing-press?' 'Printing-press! Have you got one?' 'Oh! yes; we have a printing establishment in which as many as twenty persons are employed.' Thus but for this conversation that clergyman, who was really a good man, might, when he got back to America, have told people there that the missionaries had never done any thing."

### FRANCE.

Rome has been exhibiting her most pompous pageants and celebrating her most brilliant festivals. The entire month of May was exclusively devoted to the Virgin Mary. During this time God and Jesus Christ were banished to an inferior position. The preachers told the people that the Virgin accomplished all that is necessary for the human race. It is upon the female mind that the priests produce the greatest impression. The male portion show less enthusiasm. Enchanting music, splendid pictures, and beautiful boquets of flowers are brought to bear upon the senses, and work upon the imagination of the throng.

## MISCELLANEOUS.

We call the attention of our readers to the first article in this Magazine.—Mr. Clark has prepared it after many months of careful investigation. He states that all the laborers of the American and Foreign Christian Union are received with cordiality, as it is not a part of their work to urge upon the Italians the acceptance of any particular form of church government. We are sure that the American churches of all denominations will warmly sympathize with this, the youngest child and heir in the kingdom of our Lord. Certainly if the people desire a church of their own, and assure the Christian public that it shall be founded upon the Bible alone, no one will raise his voice in opposition.

Our esteemed District Secretary, Rev. Joseph Emerson, who was requested by the Board of Directors to attend the General Associations at the West, gives us an interesting account of the warm reception and hearty welcome he received. The Michigan General Association, which had not before adopted our cause, placed it on their calendar of benevolence, and recommended their pastors to present it annually to their people in the month of December. The Rev. H. H. Bates, of Grass Lake, was selected to act as Secretary and Treasurer for this object. The Illinois General Association has had for years our cause upon its programme, having, until the last year, for its Secretary and Treasurer the Rev. Mr. Carter. This gentleman has long been a warm friend of our Society, and

in addition to his voluntary labors as Secretary and Treasurer, has cheerfully given his time during his vacations to further its interests in Illinois. The Association heard Mr. Emerson for half an hour with marked attention, and we have reason to believe that a deeper interest was excited and heartier co-operation secured. We are sure that the cause has only to be presented in order to enlist the very warmest sympathies of every Christian heart.

In Iowa our cause was almost a new one. The Lord greatly favored our Secretary in the presentation of it. He was requested to take the place of the preacher before the Association, and was listened to by the largest audience of the whole occasion. He was strongly supported by the Rev. Dr. Magown, President of Iowa College, who had lately returned from a European tour, and bore testimony to the success of our work. The next day the Association unanimously adopted the following:—

"Resolved, That we commend the cause of the 'American and Foreign Christian Union' to the confidence of our Churches, and bespeak for it a place in the list of our missionary objects."

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The Rev. Theodore Monod has received a most hearty welcome from a large number of the ecclesiastical bodies of our land. His simple, soul-stirring eloquence wins for him attentive hearers wherever he goes; and we are glad to learn that he has the prospect of lifting the burden of debt which has for a time weighed heavily upon the evangelical churches of France.

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France.—Paris.—Two interesting ceremonies took place, near Paris, on Sunday, June 11th, at the solemn opening of two places of worship—one at Duplessis-Marly, the venerable residence of Duplessis Mornay, undestroyed by past persecutions, and now an asylum for twenty-five Protestant orphans who are taught agriculture. A numerous auditory, mostly of Romanists, listened with great apparent interest to the sermon of Pastor Dhombres. The other edifice has been erected at Juoy near Versailles. Dr. Grandpierre delivered the sermon. A chapel has also been opened at Chateau Ponsac, in the Haute Vienne, by the Evangelical Society. Worship has also been inaugurated at Lamarche, in the Vosges, in one of the communal halls placed at their disposal by the Mayor. Thus Protestantism is advancing, and returning to many spots from which it was once banished.

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Items.—That was a beautiful idea expressed by a Christian lady on her deathbed, in reply to a remark of her brother, who was taking leave of her to return to his distant residence, that he should probably never meet her in the land of the living. "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

American Bible Society Jubilee.—The Board of Managers of the American Bible Society, at a late meeting, resolved to take measures for an appropriate observance of the Fiftieth Year of the existence of the American Bible Society, as a year of Jubilee.

In Constantinople, on the 3d of June, Mr. Henry A. Schauffler, son of Rev. Dr. Schauffler the missionary, was ordained as an evangelist.

A PROCESSION OF SUNDAY-SCHOOL CHILDREN over 20,000 in number, recently took place in Manchester, England. It was the most numerous procession of the kind that has taken place, and occupied rather more than an hour in passing a given point. Each school was preceded by the clergyman and church wardens of the church to which it belonged, and by its male and female teachers, and most of the schools had a band of music at their heads. The number of people attracted to witness the spectacle was greater than ever known. There could not be less than 40,000 or 50,000 people of all ages, and the streets were longer than usual in getting cleared so that the ordinary traffic of the city could be resumed.

## BOOK NOTICES.

THE NATION.—The first number of this new weekly has made its appearance. It is of the quarto size, and contains thirty-two pages.—Its mechanical execution is good, as well as its editorial matter and selections. It is published by J. H. Richards, 130 Nassau-street, New-York. $3 per annum.

HOURS AT HOME.—Our readers will find the Prospectus of this work, with the names of its contributors, on the third page of the cover of the April number of this magazine. From its list of writers, in connection with the pen of its able Editor, we expected a most valuable monthly paper; and our expectations thus far have been more than realized. It is a work admirably suited for the family, and we commend it most cordially to all our readers.

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE TO THE 1ST OF JULY, 1865.

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Gilsum. | Dea. Amburst Hayward | 10 50 |
| Plymouth. | Maj. J. Pulsifer for L. M. | 5 00 |
| Hanover. | Church and Society at Dartmouth Col. by B. W. Hale | 23 16 |
| Manchester. | 1st Cong. Ch. and Soc. | 41 50 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Warren. | Cong. Ch. and Soc. by C. Jennings | 14 25 |
| Seekonk. | Rev. Jas. O. Barney | 4 00 |
| Boston. | Park St. Ch. by E. S. Toby for Evan. Soc. of France. Rev. T. Monod | 221 00 |
| Royalston. | Emily B. Ripley | 4 00 |

### CONNECTICUT.

| | | |
|---|---|---|
| Stratford. | Col. G. Loomis, U. S. A. | 5 00 |
| Greenwich. | 2nd Cong. Ch. by L. P. Hubbard to constitute Rev. W. H. H. Murray a L. D. | 100 00 |
| Westminster. | Church and Soc. by N. Allen | 9 40 |
| Rockville. | Balance of the Legacy of Mrs Eliza N. Kellogg, by Geo. and Allyn Kellogg, Ex.'s. | 1,181 59 |
| Stratford. | Col. G. Loomis, U. S. A. | 5 00 |

### NEW YORK.

| | | |
|---|---|---|
| Brooklyn. | Lafayette Av. Ch. Rev. Dr. Cuyler, for the Evan. Soc. of France, Rev. T. Monod | 194 34 |
| Skaneateles. | Almira Town | 5 00 |
| Greenpoint. | R. P. Dutch Ch. by J. Patterson | 17 85 |
| Catskill. | 1st Pres. Ch. in full of L. D. for Rev. G. A. Howard | 50 00 |
| N. Y. City. | University Place Pres. Ch. for the Evan. Soc. of France, Rev. T. Monod | 291 00 |
| " | Washington Sq. R. D. Ch. Rev. Dr. Hutton | 154 72 |
| " | 4th Av. Pres. Ch. Rev. Dr. Crosby | 115 11 |
| Brooklyn. | 1st. Pres. Ch. for the Evan. Soc. of France. Rev T. Monod | 300 37 |
| " | A. Woodruff, for the Mexican Mission | 10 00 |
| " | 1st R. D. Church | 50 65 |
| New Haven. | Pres Church and Soc. | 11 95 |
| Amsterdam. | Pres. Ch. by J. W. Sturtevant, Tr. | 31 64 |
| Sweden. | Pres. Ch. in part of L. M. for H. D. Chapman | 17 13 |
| Binghampton. | Pres. Ch. Rev. G. N. Boardman, Pastor | 60 50 |
| " | Cong. Ch. Rev. H. Winslow, Pastor | 2 00 |
| Canandaigua. | Meth. Epis. Ch. in part of L. M. for Rev. Dr. Hibbard | 24 20 |
| Buffalo. | Mrs. S. G. Haven | 5 00 |
| Brewster's Station. | Gail Borden for L. M. of Mrs. G Borden | 30 00 |

### NEW JERSEY.

| | | |
|---|---|---|
| W. Hoboken. | 1st Pres. Ch. Monthly Concert Collection | 16 08 |
| Orange. | 1st Pres. Ch. by G. Lindsley, Tr. $30 of which to make John L. Merrill L. M. | 100 00 |
| New Brunswick. | 2d Ref. D. Ch., for the Evan. Soc'y. of France, Rev. T. Monod | 69 02 |
| Passaic. | Ref. D. Ch., Rev Mr. Strong | 47 34 |
| Freehold. | Pres Ch., Rev. F. Chandler | 16 35 |
| Peapack. | Ref. D. Ch. to make Rev. J. P. Thompson a L. M. | 31 00 |
| Paterson. | A Friend | 2 00 |
| Metuchen. | Ref D. Ch., to make Rev. J. B. Thompson a L. M. | 30 50 |
| Bloomfield. | Bapt. Church | 12 65 |
| Freehold. | 2nd Ref. D. Ch., in full of L. M. for Rev. E W. Collier | 20 00 |
| Hoboken. | Pres. Ch $19 06, Sab. School, $20 94, for Greek Sab. School of Mr. Constantine | 40 00 |

PENNSYLVANIA.

Alexandria. Pres. Ch., which makes the Rev. S. M. Moore L. M.....31 00
Lancaster. 1st Lutheran Ch which makes Rev. Sm'l Laird L. D., in part.....81 00
" Meth. Epis. Church.....13 25
Mifflentown. Rev. Matthew Allison in full for L M.....10 00
Cleerfield. A. M. Hill, M. D., for L. M.....10 00
" Union Collection.....27 14
Altoona.....92 50
Mechanicsburgh. Mrs. M. J. Lusk.....5 00

MARYLAND.

Baltimore. City Station Meth. Epis. Ch. add. and in full of L. M. for the Light St. Meth. Epis. Ch.....6 00
" Franklin St. Meth. Epis. Ch. to make Rev. Ch's A. Reid a L. M.....31 18
" Meth. Prot. Ch., Lexington St.....3 70
" Fayette St. Meth. Epis. Ch. in part of L. M. for Rev. W. S. Edwards.....15 50

DISTRICT OF COLUMBIA.

Georgetown. Dumbarton St M E. Ch., to constitute Rev. Sam'l M. Dickson L. M.....43 63
" Dumbarton St. Sab. School to constitute itself a L. M.....30 00
Washington. Wesley Chapel to constitute R. H. Nadal, D. D. a L. M.....45 55

KENTUCKY.

Louisville. Col. Atchison, $5, Mrs. Halbert, $2.....7 00

MISSOURI.

Notice. Messrs. Yeager, Garnet and Mermod, of St. Louis, gave $15 each, instead of $5 each, as reported in the May No.

ILLINOIS.

Batavia. Cong. Ch. S. D. Lockwood and M. Voorhees $5 each, S. Johnson $3, J. Mc.Kee $2, Others, $4 85.....19 85
" M. E. Ch. Rev. F. A. Reed, G. B. Moss, and G. W. Fowler, $1 each.....3 00
Rockford. 1st Congregational Church.....12 38
" 2nd Cong. Ch. of which $30 by R. Emerson, Jr. for L. M. of Mrs. Eliz'th A. Talcott; $20 by a friend for Sab. Sch'ls in Italy, and $10 by the Sab. School.....102 06

OHIO

Cincinnati. James E. Webb, dec. through his father, money earned by errands, &c. with interest since death, for Italy.....61 20
" Sab. Sch'l of 2nd Pres. Ch., W. Glenn & Sons, G. Taylor, each $25, S. B. Keys $20, L. C. Hopkins $15.....110 00
" Messrs. Moses & Co., Johnson, Goodman, Groesbeck, Kidd, Equitable Ins. Co., Wayne, J. R. Davy, in full of L. M, for Mrs. Martha Davy, $10 each.....80 00
" Messrs. Durand, Chickering, Chewes, Huntington, Hall, Howe, Huntington, Foote, Rice, Mowery, Otte, Killbreath, Gordon, Mustin, Kemper & Bro., Huntington, Jouvet, Snowden, Bunce, Kohl, Short, Marshall, Sprague, Farrel, Smith, Dunlap, Wright, Gilbert. & Co., Church, Webb, Graff, Middleton, Barr, Herron, Carson, Smith, Wilder, Fisher, Gordon, Powell, Sellew, Johnson, Colburn, Williams, Mendenhall, Mrs. Wright, Dandridge & Aydelotte, $5 ea., and Mrs. Warren, $4.....244 00
Cincinnati. Messrs. Kenzie, Bruce, Williams, Isham, Powell & Miss Burnett, $3 ea., Messrs. Powell and Chamberlain 50c. each.....19 00
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THE

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## A WORD ON THE TENETS OF THE GREEK CHURCH.

BY A GREEK.

To give a satisfactory account of the tenets of the Greek or Eastern Church, in its historic, dogmatic and practical relations, is no easy task, on account of the scantiness as well as the perplexing nature of our resources. This can only be appreciated by those who have paid any attention to the history of the early councils as well as to the history of the *times* and *causes* which called forth such councils. Some of the doctrines considered orthodox by one council, were disputed by another; while differences of opinion in the *same* council, mingled with private interests, political and ecclesiastical, divided the Bishops to such an extent that they kept up a perpetual cannonade against each other.

Dissension.—After the conversion of Constantine the Great, Christendom was cut up into as many sections as there were private interests. Thus it remained until the heavy hand of Mohammedanism crushed the divided and jealous disputants and silenced all their disputes.

Superstition.—During this period of bondage, Eastern Christianity, through the ignorance of its teachers, the scarcity of its literature, and the cruelty of its oppressors became more and more superstitious. Many doctrines, biblically and historically true, *some* of which had been maintained by *all*, *others* by a *majority* of the Eastern churches, were practically rejected, and formality was substituted for Bible instruction.

Father Agapius.—Now, when we see the Protestant Episcopal Church of the United States appointing committees to investigate the practicability of union with this branch of the Christian church—when we hear that the doors of Trinity Chapel were thrown open to welcome Father Agapius, that he might celebrate the Greek ritual—when we read of the admiring appreciation of the spectators, given in the lengthy descriptions of the ceremonies, by papers secular and religious—when "*Good Words*" publishes what Mr. William Gilbert calls a "tolerably exact report" of his conversation with the Archmandute of the Greek Church in London—the Rev. Narcessus Morphinos—and when, withal

we find some of this account at variance with the practice of the Greek Church, as well as with the sentiments entertained by its teachers and followers—we are encouraged to venture a word or two upon the subject, drawing from our experience and observation, and from the scanty resources accessible to us.

AUTHORITIES.—In this statement we shall refer, first, to the "*Confessio Orthodoxa,*" by Petius Mogilas, Metropolitan of Kien. This work was published in 1640 ; in 1643, it was signed by all the Greek Patriarchs, and in 1672 was solemnly recognized by the Synod at Jerusalem as the "Confession of Faith of the Oriental Church ;" second to "The Confession of the Eastern Church, Catholic and Apostolic," by Metrophanes Kritopolos, published in 1661 ; third, to "*The Synodus Hierosolymitana,*" signed by sixty-seven Bishops and Clergy ; fourth, to "*Plato's Catechism,*" used, at present, in the Theological School at Athens ; also to the Liturgy by Chrysostom, the larger Prayer-book and to the Pedalion.

CLAIMS.—1. The Greek Church generally calls herself "The Holy, Catholic and Apostolic Church." (Art. ix. Nicene Creed.) She rules mostly in Russia, European Turkey, Greece and Montenegro, over a population estimated at from sixty to seventy millions. Its government consists of four separate Patriarchates, viz. : Constantinople, Alexandria, Antioch and Jerusalem ; of two Synods, viz. : that of Russia and of Greece ; of four Arch-bishops, viz. : of the Isle of Cyprus, of Carlowitz, Austria, of Mount Sinai and of Montenegro.

INFALLIBILITY.—2. The Greek Church, like the Protestant, *theoretically* disclaims all infallibility, yet, like the Romish Church, *practically* conducts itself as infallible. She, therefore, doubts the possibility of salvation beyond the pale of her own communion. On the first Sabbath of Great Lent, called "*Orthodoxy Sunday,*" she utters a three-fold anathema against all heretics.

SCRIPTURES.—3. The Greek Church, like the Protestant, *theoretically* encourages the reading of the Scriptures ; yet, *practically*, like the Romish, through its clergy, puts every obstacle in the way of Bible circulation. One of its Councils, convened at Bethlehem in 1672, actually decided that "all Scripture was not to be read by the untrained," because the Fathers considered that this would be "like giving strong meat to children." The above statement is confirmed by the report of every Bible colporteur who labors among the members of the Greek Church. Again, although she recognizes the Scriptures as the rule of her faith, she believes *tradition* to be equally valid, and considers the decisions of the Æcumenical Councils as inspired. We find in the Introduction of the Pedalion (Helm—a Compilation from all the Æcumenical and Topical Councils, and a book used as a man-

ual to regulate the conduct and faith of every Greek priest), the following quotation: "Now is a proper time to cry out the prophecy of Barak, to wit—'this is the Book of God's commands and the everlasting Law;' this book is, next to the Holy Scriptures, a holy Scripture; next to the Old and New Testament, a Testament; next to the first and inspired words, the second and inspired words. This book is the everlasting boundaries which our fathers set, and ever-existing law, and is above all royal and state edicts. . . . . The latter were, indeed, decreed by kings, while the former were enacted by Æcumenical and Topical Councils through the Holy Ghost, as we have already said, and were accepted by kings." (Pedalion.) Again "Holy Writ is divided into written and unwritten; the *unwritten* consists of ecclesiastical tradition; . . . . the *written* consists of the Canonical books of the Old and New Testaments." (Metrophanes.) "There are other doctrines handed down through the mouth of the Apostles, which have been interpreted by the Synods and the Holy Fathers: on both is our faith founded." (Mogilas.) The accepted Councils are the following: Nice, A.D. 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451; Constantinople, 553 and 680; Nice, 787.

Good Works.—4. The Greek Church, unlike the Protestant, teaches that *good works* are a means of grace and essential to salvation. "It cannot be disputed that good works are indispensable for the salvation of a Christian." (Plato's Catechism.)

Sacraments.—5. The Greek Church believes in the so-called Seven Sacraments, viz.: Baptism, Chrism, Eucharist, Confession, Ordination, Matrimony and Prayer-oil.

Baptism.—*a.* Baptism is equivalent to regeneration. Salvation is considered impossible to any person not baptized within her pale. The water in the baptistry is sanctified in the following way: "Let us pray," says the priest officiating, "that this water may be the laver of regeneration for the remission of sin and the garment of incorruption." (Larger Prayer-book.) "The fruits and benefits of this Sacrament (Baptism) are very evident; because, in the first place, this sacrament takes away all sin, from infants it takes original sin, and from adults both voluntary and involuntary sin; in the second place, the person becomes a new creature, and is established in the righteousness which he had when innocent and sinless." (Mogilas.) Therefore infants, soon after baptism, are brought to the Communion, partaking of both elements (bread and wine), as members in good and regular standing; ever after, Confession and Penance are the only needed preparation for Communion.

Chrism.—*b.* Chrism is a substitute for the sealing of the Holy Spirit. As the candidate is taken from the baptismal waters, he is

anointed with the holy Prayer-oil—a means whereby the Holy Spirit confirms the grace which he has thus received. Such is baptismal regeneration—in the water the sins are washed away, and by the anointing oil the seal of the Holy Spirit is given. No wonder that the baptismal water, after it has been used in the sacred rite, is poured under the altar of the church, while the clothes stained by the sacred oil must be washed in the river or sea!

Eucharist.—*c.* The Greek Church, like the Protestant, uses bread and wine as elements of the Eucharist, but, like the Romish Church, transubstantiates the elements into the very body and the very blood of Christ. Baptismal regeneration and transubstantiation are the dearest doctrines to Greek communicants. In the celebration of the ritual, one can trace the process and point the moment at which, through the prayers of the priest, the elements are changed :—"and make this bread the precious body of thy Christ, and that which is in this cup, the precious blood of thy Christ, *changing* them by thy Holy Ghost"—is a part of the prayer of the priest, (Chrysostom Lit.) "The holy Eucharist is a sacrament whereby the faithful receive, under the form of bread, the very body of Christ, and under the form of wine the very blood of Christ, for the forgiveness of sin and for eternal life." (Plato's Catechism.) So firmly is this doctrine engrafted in the mind, that during the twenty-four hours succeeding communion, it is considered a sin to *spit upon the ground.*

Confession.—*d.* This is equivalent to repentance. During the last Lent, a Greek preacher said in my hearing that "unless you come to communion you cannot be saved ; and unless you are baptized you cannot commune ; but, if having been baptized, you do not go to confession, you partake *unworthily* of the Lord's body and blood." "The Catholic Church teaches also that the penitent should come and confess his sins before the appointed spiritual father, in order that he may hear from human lips his forgiveness, and receive from God, through man, the remission of his sins." (Metrophanes.) Again, ". . . . the contrition of heart must be followed by the auricular-confession of every sin, each sin by itself, because the spiritual father cannot loose any thing unless he knows what there is which he ought to loosen, and that he may order a suitable penance." (Mogilas.)

Absolution.—The practice of confession has necessitated the practice of absolution. "In this economy (ordination) are comprehended two things : first, the power to remit sins of men, because to them it has been said, 'Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.'" (Mogilas.) The following is a translation of a form of absolution purchased by pilgrims at the Holy Sepulchre :

"Anthimos, by the mercy of God, Patriarch of the Holy City Jerusalem and of all Palestine—Our Holiness, according to that grace, gift, and authority of the Most Holy and Life-giving Spirit which was given by our Lord and Saviour Jesus Christ, to his holy disciples and apostles, for the binding and loosing of the sins of men, saying unto them 'Receive ye the Holy Ghost,' 'Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained,' John xx 23, which Divine grace has descended in succession from them to us, holds as pardoned this child according to the Spirit."

"In whatsoever, as a man, he has erred and sinned before God in word, deed or thought, voluntarily or involuntarily, and by his senses; or if he has been under the curse or excommunication of a bishop or priest, or of his father and mother, or has fallen under his own curse, or has committed perjury, or has fallen into any other sin at any time through human frailty; and, having confessed these to his spiritual fathers, has heartily accepted the injunctions which they gave him and eagerly fulfilled them—we now from all this guilt and error *absolve* him and *set him free;* and he is forgiven by the Almighty power and grace of the most Holy Spirit. But whatsoever through forgetfulness, he has left unconfessed, all this, also, may the merciful God forgive him through His own benevolence and goodness, for the sake of the intercessions of our most Blessed Virgin, Mother-of-God and ever Virgin Mary—of the holy and glorious and most celebrated Apostle James, our first Bishop of Jerusalem, and of all the Saints." (A.D. 1789.)

Penance.—As the practice of Confession necessitates Absolution, so the latter necessitates Penance. "The fourth part of repentance consists of the Canon and Penance, which the spiritual father commands, such as prayers, alms-giving, fasting, pilgrimages to sacred places, and such other things as the spiritual father may deem proper." (Mogilas.)

Ordination.—*e.* The Greek Church, like the Roman or Episcopal, claims exclusive Apostolic succession. This is evident from what we have already said, and is also expressed in prayer: . . . "Thou who hast elevated me, thine humble and unworthy servant to be successor to the very same gifts and authority, through thine unspeakable benevolence, that I, too, may 'loose' and 'bind' the sins of the people." . . . (Larg. Prayer-book.) "If any bishop, priest or deacon receives a second ordination from any one, let both him and the man who ordains him be excommunicated, unless, forsooth, his first ordination was by a heretic; for such as are baptized or ordained by heretics, cannot be either believers or clergymen;" (lxviii. Canon of Apostles) "because," says the Commentator on this canon, "those that are baptized or ordained by a heretic cannot be altogether Christians through this heretical baptism, or rather stain, nor can they be priests and

clergymen through this heretical ordination; wherefore such persons must be baptized by the orthodox priests, and ordained by the orthodox bishops." (Pedalion.) Now when the proposed union shall be effected, we may expect a Pentecostal scene—the thousands of Episcopal clergy baptized by Greek priests, and ordained by Greek bishops.

MATRIMONY.—*f.* As this sacrament is non-essential to our object, we pass on to the last sacrament.

PRAYER-OIL.—*g.* "Prayer-oil is a sacred ceremony, whereby the priest anoints the sick with oil and supplicates God to heal him and forgive his sins." (Plato's Catechism.) This is based on James v., xiv., xv.

PURGATORY.—6. The Greek Church, although professedly an unbeliever in the doctrine of Purgatory, yet believes in the release of the soul in the other world through her prayers, good works and bloodless sacrifice, or mass. "Many sinners are freed from the bonds of Hades, not by repentance or confession, which is forbidden in the Scriptures, (Ps. vi. 5) but through the good works of the living, and the prayers of the church in their behalf, and through the bloodless sacrifice." . . . Then after quoting the last part of the 25th Chapter of Matthew, the same author continues, "from these words it is evident that, after death, the soul cannot by itself become free, or repent or do any good works, whereby it may be released from the bonds of Hades, save only through the sacred Liturgy—the prayers and alms which are offered for it by the living. These benefit it very much and release it from the bonds of Hades." (Mogilas—*see Absolution.*)

VIRGIN MARY.—7. The Greek Church vies with the Romish Church in its adoration of the Virgin Mary. "We magnify Thee, who art more honorable than the Cherubim, and more glorious than the Seraphim." Again, "Hail, Lady, Protectress and Guard and Salvation of our souls." Again, "Holy Lady, receive the petitions of Thy servants, and deliver us from every calamity and every sorrow." "All my hopes in Thee, I put, Mother of God! Keep Thou me under Thy shadow." Again, "Oh! most honored Mother, who hast brought forth of all the Holiest, the most Holy Word, receive our supplications and deliver us from every calamity; save from future punishment, all that call on Thee." These few quotations, which may be indefinitely multiplied, taken from the Salutations, the Larger Prayer-book and the Liturgies, are sufficient to show in what estimation the Virgin Mary is held by the Greeks.

INTERCESSION OF SAINTS.—8. The Greek Church, as the Romish, believes in the intercession of Saints. Seldom is a prayer offered in behalf of the living or the dead directly to God through Christ, but through the Angels, the Saints, and especially the Virgin Mary. "We

call upon the Saints, in order that they may intercede for us before God; we call upon them not as God, but as the *friends* of God. . . . We call upon the Angels to intercede in our behalf." (Mogilas.) Yet, *practically*, the Saints *are adored* as God; Saints' days are far more strictly kept than the Lord's day, and in all exclamations, the Virgin Mary, not God is appealed to for aid.

Pictures.—9. The Greek Church, unlike the Protestant, adores pictures. "The picture of our Lord Jesus Christ, and of the Super-Holy Mother-of-God, and of all the Saints, we adore and honor and salute; yea, even the pictures of angels as they have presented themselves to some of our forefathers and prophets. We also represent the Holy Spirit as he appeared in the form of a dove." (Synod Hier.) But it can be added that the Father also is represented under the figure of a venerable man, holding a globe in the hollow of his hand. "Those who do not adore the holy and sacred pictures of the Lord God, our Saviour, Jesus Christ, and of all the Saints, let him be thrice accursed." Again, "Let the lips of those ungodly men be dumb who do not adore Thy sacred picture, drawn by St. Luke, the Apostle, as a pattern." (Larg. Prayer-book.)

Relics.—10. Closely allied to the preceding is the adoration of the Relics of Saints. "Since the Gentiles, the persecutors of Christians, considered death for Christ as disgraceful, God, the Father of our Lord Jesus Christ, wishing to exhibit as honorable and glorious, the terrible death suffered in behalf of His only begotten Son, endowed their remains with the grace and the gifts of the Holy Spirit. When the church learned this fact, she immediately recognized it, and handed them down to future generations. Now that the holy remains were truly endowed by the gifts of the Holy Spirit, we know by the testimony of many authors, wise and holy men of the ancient church, as well as by the miracles performed by the relics of the saints, viz.: the expulsion of devils, and the healing of divers diseases. If time allowed, we would mention the places where these things took place." (Metrophanes.)

Feasts and Fasts.—11. The Greek Church observes Feasts, Fasts and Festivals, considering them, practically, as means of grace. Saints in the Greek Calendar are more numerous than the days of the year, while Fasts amount to 266 days in the year, including Wednesday and Friday of every week. Let the *theories* concerning Fasts and Festivals be what they may, the *fact* is they are observed and followed by the people, with the hope thereby of purchasing eternal life. The highwayman fasts with all strictness imaginable; he spends every saint's day idling, yet he does not scruple to lie, steal or murder.

Predestination and Perseverance.—12. The Greek Church re-

jects *in toto* the doctrine of Predestination, and doubts the Perseverance of the Saints. Like the Episcopal church, she hates the Pope, though unlike that church, she believes that the Holy Spirit proceeds from the Father only.

Exorcism and Mass.—13. We might allude to many other points, such as "*Exorcism*" and the "*Sanctified Waters*," to the *saying Mass at the grave* for the salvation of the dead, but enough has been said to give any one an idea of the nature of the dogmas and practices of the Church with which the Episcopal Church desires to unite. Such a union may yet be accomplished: stranger things have come to pass. Whatever will be done, let it be done with the knowledge of all the aspects of the questions, for then alone can it be done earnestly, conscientiously or properly.

Our prayer is for the speedy coming of the day when we shall all rejoice in one faith, one baptism and one Saviour—when all shall live loving one another as brethren, for the glory of our blessed Saviour Jesus Christ and Lord. Amen.

## FRANCE AND ITALY ON THE ROMAN QUESTION.

Now that America has settled her difficulties, if not forever, at least for a great many years to come, she can find leisure to take a lively interest in all the phases of disputed rights on the other side of the Atlantic. The war there has not assumed as yet a bloody character, but no one can foretell how it may end. At any rate, the dispute should interest Americans, because it may have an indirect good influence on our country. Europeans are now discussing matters which have been overlooked and neglected not only for years but for centuries.

We have very often asked ourselves this question: What good reasons can France give, or have to hinder the "*Unity of Italy*" by keeping her soldiers in Rome? It is not less than seventeen years that she has so determined, and it is not imperial, nor royal France that has destroyed the Roman republic; it is republican France that committed the most unwarrantable fratricide in 1848.

This is by no means an idle question for us, because Italy is the only country on the whole European continent which tries to rule itself after centuries of tyranny, with liberal principles; and permits, against the will of her 200,000 priests and monks, headed by over two hundred archbishops and bishops, the fullest liberty of conscience and religion.

An answer has at last been given, and by not less a personage than the Duke of Persigny, a man considered to be the Emperor's right hand, having shared a few years ago all the vicissitudes of Louis Napoleon's

exile. Persigny has tried to explain what the whole civilized world considered a mystery. We give his opinion, but with comments made by Italians, which we consider no gratuitous assertions, but upright and solid arguments. Of that our readers will be able to judge for themselves. All we wish to add is, that the writer who enters the battle-field, though a sincere lover of his country, considers the Roman question from a Roman Catholic point of view, and does not at all side with the rising Evangelical Church of Italy. We as Protestants cannot endorse, therefore, all his ideas; but we consider most of them sound, just, and of great merit.

The following is the concise but most impertinent assertion of the Duke: "*In the Roman question there is one consideration which must outweigh any other—Rome being the center of Catholicism cannot belong only to the Romans, but to every Catholic believer all over the world.*" What does his antagonist say? Italy, as well as other nations, has questions to settle which are local ones. Of that number is the selection of its Metropolis, and such a choice having been made by the Italians, and the chosen city being an Italian one, it does not belong to any foreigners to speak of matters about which we never think of consulting them. To show, however, that we are not afraid to face any argument, we will examine the Duke's assertion with the greatest impartiality, and its absurdity will strike the most intellectually limited mind.

We ask first of all a definition of Rome. Either, it is a geographical and topographical point, viz.: a spot covered with houses, churches, monuments and palaces; or, what seems to us more exact, it is formed by a certain number of independent citizens, who, for their pleasure or accommodation, have erected dwellings and other buildings. In the first instance, Rome would be a large quantity of stones, bricks and mortar; in the second, a moral body, a living society which can or ought to govern itself. As the one cannot exist without the other, we say that Rome is a compound of material and living objects, which, according to the Duke's opinion, ought to be parceled out and divided among a certain number of believers!

We ask, examining the matter under this light, can a stranger, let him be a friend or a foe, claim any right on material Rome? or have the Romans themselves, as every where else, the prerogatives of buying and selling their houses without consulting the Catholics of Spain, France, Portugal, Canada, Africa, etc.? If a Roman, though the best Catholic in the world, thought it proper to destroy his dwelling before emigrating into another city or part of the world, who has a right to prevent him from so doing? If all the Romans did the same, where would that Rome claimed by Monsieur Persigny be? Will or

can the soldiers of his master interfere? Will ruins satisfy the Roman Catholic world? We shall not push the hypothesis any farther, because it would be too absurd to suppose that the Duke's claims extend even to the 180 or 200,000 men who are at present in Rome, and who are anything but of African descent and slaves.

If no Frenchman has power or right on the two elements which form Rome, can he more logically extend it to the compounded body?

The conclusion is simple enough: Rome belongs to the Romans not less than London to the Londoners and Paris to the Parisians, and as no Italian was ever absurd enough to claim a part of Madrid or Lisbon, no Spaniard or Portuguese can interfere with our internal affairs, should the Romans choose, as they have chosen, to belong to Italy.

These considerations are of so *trifling* a nature to the Duke, that he entirely overlooks them. Being, perhaps, a very spiritually minded man, he does not take the least notice of material things, for the Romans have a physical body as well as other people. He starts from a wholly spiritual principle and seems to say: what makes Rome a city, which belong to every catholic, is this—*she is the center* of Catholicism and gives shelter to the head of the Church. If Rome did not belong to every Roman Catholic, how could he call himself the Roman Pontiff? Since we style ourselves Roman, we have a right to that city.

We will follow even this argument.

Let us change the name of the city and follow the same idea, and we will see if we can arrive at the same conclusion. St. Petersburgh is the center of the orthodox or Greek Church, as London is the focus of the Anglican Church. The Emperor of Russia and the Queen of England are, if not *de jure*, *de facto*, the heads of their respective Churches. There are orthodox Greeks in the Ionian Islands, Turkey (12,000,000), Austria (4,000,000), and in many other places. Do they claim a right on St. Petersburgh, or do the Anglicans, spread all over America and other parts of the world, lay claims on London? Or, if the *name* of a Church makes the law, do the Russians intend to have a share or a right on Greece because their church is called the Greek Church? Let the Duke turn such questions as he likes, and he will see that he is nothing more nor less than a sophist.

The greatest error he commits is this—he will speak of religion, a branch of knowledge of which he understands nothing. He takes it for granted that Christianity and Catholicism are one and the same thing, whilst one is an invisible principle, the other an outside form; the former an essence, the latter an appearance. Christianity is purely spiritual, being composed of doctrines and morals; Catholicism personifies them.* In one word, Catholicism may be called a manifesta-

* The author makes also a great mistake here, thinking that Catholicism is the personification of Christianity.

tion of Christianity in order to produce unity among the believers who are to be found in all classes of society and among many nations. The whole of our hierarchy, therefore, beginning with the Pope to the lowest of priests, ought to be but the faithful interpreter and keeper of the spirit of Christianity.

It is then, on the part of the Duke, madness, touching on delirium, to lay material and temporal claims upon Rome because she possesses or ought to possess the spirit of Christianity. Rome having fallen, against all divine and human laws, into the hands of a priest, all those who believe in the dogmas taught by that priest should be materially interested in letting him keep the fruit of his usurpation. This is certainly a mode of reasoning entirely *sui generis*. Can the Duke tell us why Rome must belong to the Pope, not only Rome but a part of Italy? What was the high principle of the founder of Christianity? "That his kingdom was not of this world." These few words settle the question at once, and if the Pope should not possess a kingdom, far less should the believers in the religion of his Holiness divide such a temporal power, unless those believers may have contributed to conquer, purchase, or to build the state or city.

We have purposely made this allusion, knowing that under Pope Julius II., the warrior, and some of his successors, immense sums were obtained to erect the Church of St. Peter in Rome, and although that cathedral forms part of the city, we do not dispute the ownership either of his holiness or of the Catholics in general. They are all welcome to it. But let now a theologian, who possesses all his senses, come and assert, even with all the canon laws which have been made, that such a right can be extended over the whole of Rome and several millions of men, and that they ought to be ruled and governed not only despotically, but with the most absurd strategy dictated by the darkest of ages, who would believe him? This proves clearly that the whole Catholic family cannot claim a portion of Italy.

The Duke of Persigny may justly assert that Catholicism needs material means in order to sustain itself where it rules, and gain ground or power elsewhere. This brings the question to a different ground altogether. But if the church wants financial support, it does not follow that abuses ought to be introduced, and that the international laws must be violated. Any claim from any one on Italy, except by the Italians, is a national offence—an infamy.

We know that the Duke has also made use of another assertion which is as gratuitous as his other *cheval de bataille*. The Pope, says he, being the head of the Church, cannot be the subject of a worldly or secular prince, because in that case, being obliged to submit himself to the will of another man, he cannot be free from some moral pressure in the church.

As long as the Popes resided at Avignon, we ask, did they claim a royal prerogative on the kingdom of France? or did the kings of that country interfere with their spiritual duties? Besides, if the Pope had to be free from any pressure, he would have to be master, as he wanted to be in the dark ages, over all the world. We say even that the worldly crown has been for the Roman bishop the greatest hindrance to his ruling spiritually his church, because he could never have such an army at his disposition to withstand the pretentions of other rulers who have exercised more than moral pressure upon him.

Why has Pio IX. been uneasy ever since his accession to the throne? Why has he been obliged to have from 20 to 40,000 Frenchmen in Rome? It is because he wants to wear a temporal crown, which is disputed by his own children. Even before 1848, who were the heroes who defended the worldly power of his holiness? Not the Romans.—They have always been against the Popes. The armies which defended Rome have for ages been composed of mercenaries coming from Ireland or Switzerland, or they were the scum of Belgium, Austria and Spain.

Even since 1815 and before 1848, how could a Pope remain in Rome? Only by having his fortresses on the frontiers, or on the sea, garrisoned by foreign powers, as Ancona, Ferrara, and other places have been; and those troops were ever ready to march on the Eternal City at the sound of the first alarm-bell to protect his holiness from the rage of the Romans. In the presence of such facts, what strength have the Duke's assertions? The temporal power of the Pope cannot be better represented than by a tree whose roots, stem, branches and leaves are rotten Strong stays can sustain him, but as soon as you take them away he must fall. If the Roman bishop wants really to be free from any worldly pressure, he better choose as a residence one of those happy solitudes so much praised both by philosophers and poets. There he can have his cardinals and bishops far from many temptations, which has never and can never be the case in Rome.

Admitting the sovereignty of the Pope, we must also admit the consequences of such a power, which are to drag the Church down to share all the vicissitudes of His worldly dominion. Is the Pope inclined to exercise despotism over his subjects? Can he then easily divest himself of the same spirit or disposition when dealing with his children in the faith? The heritage of Christ is therefore too much exposed to the storms of this world, because the Roman Church is no more controlled as it was in olden times by converts. The bishops have lost all their prerogatives, being now only the humble slaves of the Papal throne. The worldly swallow up the spiritual interests of the nation.

Our most bitter enemy, the Duke of Persigny himself will be obliged to admit, that had the Church or at least the Pope, who wants to per-

sonify the Church, never trespassed the limits assigned to him by Christ ; if he had not violated all the apostolical institutions, the world would never have been called to see a nation like the Roman condemned to the most abject inactivity and bereaved of its most natural and necessary freedom. And to what can this loss be attributed ? Only to the ominous fact that the Pope has chosen Rome for his residence. That Rome for many centuries was unwise enough to give him shelter.

What can be expected of such a state of things ? The natural consequences are : that the Romans, cordially hating their civil chief, their worldly ruler, their imposed prince, they also cordially hate their bishop and their pastor. Now that we can rely on past experience, we say with respect, that since several Popes have led the Church without being in Rome, Pio IX. and his successors, sooner than to be a curse to Italy, must do the same. If they were obliged to go to Jerusalem, New York, Malta, or Madrid, would the clever Duke follow them with his arguments, and say that Palestine, the United States, England, or Spain would become the property of the Roman Church at large ?

A pope can live as the first bishop of a Church in any country under any sky. Let Persigny consult history, and he will see that for seven or eight centuries no Pope dreamt of having temporal power, and those were the most glorious times of the Church. We go a step farther, we say that the Church was prosperous, and sent hundreds and thousands of missionaries all over the world, and displayed the greatest activity when the greatest tyrants were masters in Rome. The fall of the Roman Church began since that monstrous marriage took place, since that absurd amalgamation was formed, since the union of the spiritual with the temporal power was established. Why ? Because from that moment the Church had no more a bishop but a despot.

Great men can commit great mistakes, and our Duke gives a proof of it. He spoke of what he very little knew or tried to know. Can there be a greater anachronism for our times than to see a priest ruling over nations ? How can he govern them and give them a rational liberty ? As soon as freedom enters Rome (and such a wonder will soon be seen) the Pope could no longer stop in the Vatican. There is no darkness now ; the sun shines. Liberty and Popery cannot sleep in the same bed. Italy, wishing now for a long and unalterable peace, cannot accept, either from France or any other power, any half-way terms : they would engender new disputes. Half measures may reduce but can never extirpate her ; and why should the Italians keep a source of evils continually open in their beautiful and rich peninsula ? We have always hated all the bargains concluded between masters who do not consult those who have to perform the work. Why then should we submit to princes who wish to dispose of nations ?

If the Church wants to be prosperous, let her go back to her primitive institutions and constitutions. Let the believers have a share in all rights which have become a necessity among civilized peoples.—Councils ought to be introduced again as a guarantee that no despotism can exist. Every bishop ought to be chosen by the priests and their flocks, and the right that the Pope exercises in all dioceses entirely abolished. This is the only way to reconcile the Pope with the new Italian kingdom, and in this manner alone could we see the difference there is between the Pope and the Church.

That would also show how many miles Persigny has wandered from the right path, in asserting that the old rickety institution must be kept up, mended and strengthened, that every Catholic, no matter where he may be, has a right to Rome. In order to conclude our observations, we simply ask the Duke what he or any other Frenchman would have said if, whilst the Popes resided at Avignon, Bavarians, Spaniards and Austrians had come to claim that city, the department in which it stands, or at once the whole kingdom. Would he now claim Rome if it were yet in the hands of the Roman Tribunes, Triumvirs, Kings or Emperors? Shall the presence of the Pope have the pestiferous influence to kill every nationality? What our French antagonist wants is to see the Pope absolute master in Rome, and destroy our unity. He will have to study events and subscribe to something very different.

## SUNDAY-SCHOOL DEPARTMENT.

### GENERAL PRINCIPLES

OF SABBATH-SCHOOL ORGANIZATIONS, APPLICABLE TO ALL COUNTRIES.

In Districts sparsely settled, as well as in countries only nominally Christian, those who can be induced to become co-workers for Christ, may live so far from each other that the incipient steps towards organizing a Sabbath-school may have to be taken by a single individual. But wherever there is one Christian who can read the Bible, whether male or female, the work may be successfully commenced. Almost every essential feature of a large and most perfect Sunday-school can be introduced wherever there are three or four pupils, whether children or adults. who can be gathered together in a private parlor, basement or attic for the study of the Bible. Just such are many of the schools organized or organizing in Switzerland and other places on the Continent of Europe. Such would be universally the case but for the mistaken impression that conversion does not always involve active, aggressive, Christian labor. It is the cold and the idle Christian that offers the excuse, "I have no time," or "I am not qualified," and seldom or never the young convert.

#### I. How One Teacher can Organize a School.

*A.* If you have no printed question-books, select a few verses of Scripture relating to a single topic, and study each verse or phrase with all the books and printed help you can command.

*B.* Visit from house to house, and invite all, both old and young, to meet you at a given place and time for the mutual study of the Bible. If some attend who can read

and some who can not, the former, after the opening exercises, may be safely put to the mutual reading and study of the verses for a few minutes, so that the teacher can adapt his instructions to the younger pupils. Soon the instruction should be general, the teacher performing the duties in much the same manner prescribed to a Superintendent. There should be the same opening and closing exercises as are described for the regular school. *See Order of Exercises.*

II. Two or more Teachers.

Where there can be an association of teachers the Sabbath-school will be better commenced in a *teachers' meeting.* Apply, as far as possible, all the principles and rules, hereafter recommended, with precision and perseverance. These meetings may be most profitably continued for several weeks even, before there shall be any coming together or visitation for pupils.

The subjects first to be discussed and provided for are, so far as possible, a place to hold the school; the necessary books, papers, methods of procedure, &c.

III. Teachers' Meetings, and How to be Conducted.

There can be no good Sabbath-school without a weekly gathering of teachers, to provide for the general welfare of the School, and to study the lessons, so that no teacher shall go from it to his class unprepared to interest his pupils.

Order of Exercises.

*A.* First, sing a cheerful hymn. Second, read devotionally the lesson which is to be taught on the following Sabbath. Third, pray for a blessing on the meeting. (This should be done by the Superintendent, or by a teacher upon whom he may call.)

*B.* If the School has become large or systematic enough, it should have a Secretary to keep a record of all the proceedings, and his minutes should be read at each successive meeting. If this is not the case, the Superintendent should briefly state what was done at the previous teachers' meeting, so that those who may not have been present may know what took place. Where minutes are regularly kept, time will be saved by their being read and approved by a vote of the teachers.

*C.* The Superintendent should then call upon each teacher to report the number of scholars in his class, present and absent, and give, if possible, the reason of absence. He should describe his visits among families in search of scholars, his success and discouragements, with whatever else may interest or add to the information of his fellow-teachers. If teachers were absent from the teachers' previous meeting, or from the school-room, the Superintendent, so far as proper, should state the cause of absence, and report to the meeting the increase or decrease of the school, and the number present and absent from each teachers' meeting or session of the school.

*D.* All questions which relate to the general progress of the school should be discussed and decided upon by a vote of both male and female teachers. The best manner of raising money for the purchasing of books, papers, etc., should also be discussed. Defects of the school should here be mentioned, and a remedy provided.

*E.* The lesson should then be taken up, and examined verse by verse and sentence by sentence, and its meaning ascertained. Every teacher, in turn, should be made to answer the questions of the Superintendent. All should study the lesson with such printed helps as they can command before coming to the teachers' meeting. Let each teacher understand that these meetings will soon become among the pleasantest on earth, and that the happiness of Heaven consists in the contemplation of the very truths he now studies in order to teach them to others. When the lesson is well studied, the meeting should close with singing and prayer.

IV. How a Sabbath-school is to be Conducted.

*A.* The Superintendent should arrange all the individuals into classes, of not more than six persons each, according to their ages and capacities. No teacher should have more scholars than he can become personally and intimately acquainted with, and visit in one or two hours, in order to ascertain in case of absence the reason.

*B.* The school should be opened, at the appointed minute, by singing a few verses

of a cheerful hymn. To save time only one verse should be read before singing.

*C.* The lesson to be studied should then be read. In order to secure attention, it is well for the Superintendent to read the first verse, and the teachers and scholors the second, speaking in unison and so on to the end. If the teachers and scholars will notice correctly the pauses. the exercise will become as musical as the singing. To secure this, they should be required to read over the same verse till they can speak in harmony.

*D.* A short prayer should end the opening exercises: this may be offered by the Superintendent, or he may call upon the teachers to do it, so as to accustom them to public prayer. In all cases it should be short and simple, asking only for the blessings wanted for the occasion.

*E.* The teachers should now proceed, in a subdued but distinct tone of voice, to hear recitations, and to question the pupils as they were questioned in the teachers' meeting, only they should be more simple. They should explain, illustrate by story, anecdote, or narrative, and enforce in a great variety of ways each truth of the lesson. Then they should urge the pupils, collectively and individually, to receive the truth, to yield their feelings to it, and conform their lives to its holy requirements. The end and aim of all his instructions is the conversion of his pupils, as explained by Christ to Nicodemus. John iii. 3.

*F.* After forty-five to fifty-five minutes have been occupied in this way, the Superintendent should call the school to order, and sing a verse or two of three or four tunes. This will rest both teachers and scholars, and so strongly attach the children to the school that they will often cry to come.

*G.* The Superintendent should proceed to question the whole school upon the lesson, asking only the more simple and general questions, so that all may answer in concert. This will convince the Superintendent or visitors, if present, whether the teachers have deposited the truth faithfully in the heads and hearts of the pupils. The Superintendent should be so familiar with the lesson as to do this without any book in hand.

*H.* If a pastor or friend is present, who knows how to talk well to children, he should be invited to do so, for children love to hear a variety of voices. These public exercises should not be more than ten or fifteen minutes long.

*I.* The teachers should now have a few minutes in which to distribute papers, library books. etc.; to put up their books and prepare to leave the room. The Superintendent should then call the school to order, mention time and place of teachers' meeting, name the next lesson, and close the school with prayer.

*J.* The religious influence would be lost if the children are permitted to rush out in confusion. The school should therefore be finally dismissed class by class, as the teacher's name is called.

### V. Infant Class.

After any school has grown large enough to have eight or ten classes in it, there will be a proportion of the children unable to read. These should be separated, if possible, from the main school, for it is necessary that they should be taught by a general exercise of singing, reciting hymns, etc., in concert. The most gifted female teacher should be delegated to conduct such a class. But they may all be present at the opening and closing exercises of the general school.

### Suggestive Questions on the Self-Examination of Sabbath-School Teachers.

1. Have I a well-grounded hope that I am born again, (John iii. 3,) and that my name is written in the Lamb's Book of Life? Rev. xx. 12.

2. Have I consecrated myself a living sacrifice to the work of extending Christ's kingdom in the earth?

3. Have I, for efficiency in this service, entered upon a systematic course of discipline of body, mind and heart?

4. Have I the command of my thoughts, so that I can think upon all subjects methodically and well?

5. Is my imagination so under the control of my conscience, that it flies from a

polluting thought as quickly as I would withdraw my finger from a burning coal.

6. Do I read twenty minutes each day some well-written book on religion or science?

7. Do I meet my engagements with God and my fellow-men, punctually and joyfully, permitting no person to wait for me?

8. What evidence have I that I am every day increasing in knowledge and usefulness?

9. Am I willing to deny every indulgence that hinders me in my Christian course?

10. Do I make the best improvement of every moment of time, being diligent in business and fervent in spirit?

11. In all my engagements with my fellow-men, have I been careful to reserve both time and money for religious purposes?

12. When I last came from my Sabbath-school class, was it under the full conviction that, should I next meet them at the judgment, I should feel that I had done all I could to save them?

13. Are the value of the soul and the liability of its future sufferings, no vague impression with me, but a clear conception of a reality existing in my mind, just as revealed in the Bible?

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LETTER IV.

## ITALIAN EVANGELIZATION

BY MEANS OF SABBATH-SCHOOLS.

As we approach the north of Italy where its civil and religious regeneration commenced, and until recently had its seat and center, what more natural than to expect that evangelization would be more vigorous and successful. Yet to a melancholy extent the contrary is true.

In Turin and Genoa, there have been crowded and interesting meetings, but there are no large assemblies and no general enquiry as to the best means of converting the masses of the people. Sectarian controversy, slander, and an attempt to exterminate or prevent the growth of different denominations, where all good ones are so much needed, have grieved away the Spirit.

Everything not already stiffened into dead formality is regarded with a jealous eye, and the few whose influence prevail expect all to conform to their opinions, believing themselves commissioned to suppress sects and *isms*, twenty of which would not do so much harm as the attempt to destroy one which held to fundamental principles.

As yet, however, Milan has only tasted the bitter fruits, and the work in the Italian church especially goes forward with considerable power.

It was early in May, 1863, that a Wesleyan brother commenced here a Sabbath-school with two or three classes. When the system was explained to a Waldensian pastor, he heartily approved and soon formed a School in his church, with thirty or forty pupils and seven or eight teachers. This school has continued to bear good fruit, and to interest both pastor and people.

It was not at first very easy to get the ear of the Italian pastors, who were preaching to crowded houses, for they thought some new *ism* had come, and would fain guard against it. Nor was it easy to find an interpreter, except in the person of the Waldensian pastor, who feared they would not willingly listen to him even in this capacity. Perseverance overcame these obstacles, and a meeting was held, at which were present a goodly number. In a few weeks schools were commenced in both of the Italian congregations. At parting, the Waldensian pastor observed, with deep emotion, that he should soon have cause to bless the Sabbath-school visitation there, if it were only for its having been the means of his shaking hands with his brethren.

In Leghorn, Pisa, and Bologna, the system was explained, and schools formed in each of these cities, which were inspired by the success obtained in other places.

In Genoa, the Waldensian Church encouraged the work, but in the Italian it was impossible to obtain a hearing. In Turin, also, where perhaps there has been as much religious instruction as in any other city in Italy, there was a willingness to hear, but a hesitation to see laymen employed in teaching the Bible, though this would be the best method to develop their own Christian character and secure the end for which the Gospel is preached.

In giving the history of Sabbath-school effort in Europe generally, one may make the subject interesting just in proportion as he descends to details. In the foregoing sketch, so much has been sacrificed to brevity, that we may have failed in our object to give a clear idea of what has been done. We will further enumerate a few of the difficulties in the way of evangelization in Italy, which may somewhat elucidate the narrative, and shew the adaptation of Sunday-schools to the work to be done there.

The Italians have a noble ambition to rely more and more upon themselves, and less upon external aid. In this, Sunday-schools would certainly facilitate their efforts.

Popery has so benumbed their consciences that it is nearly hopeless to think of converting the adult population. The Sabbath-school is especially for children, but through them exerts a reflex influence upon all, as adult teachers are employed, and the Bible made known to those who cannot read.—What children learn they will be sure to repeat at home.

We had an instance, showing the demoralization of conscience in a little transaction we had with the Custom-House authorities at Florence, where a box of books arrived for gratuitous distribution, and was not, therefore, liable to duty. It could not be removed from the Custom-House, however, without going through certain forms which would require several days, and the books were needed at the moment. The officer in attendance said that if a certain sum of money were left with him, he would liberate the box, and when proof should be brought afterwards that they were not to be sold, he would refund the money. The proof was furnished to entire satisfaction, but, when requested to refund the money, he sent us from office to office, until the chief of the department was finally reached. He gravely replied that we mistook the Custom-House for Purgatory, but it was not Purgatory, it was a real hell. No money which once entered it ever came out. It was all wanted for the government, but if we chose to petition the government of Turin we might possibly get it.

There is very little money among the Protestants of Italy, and for this reason the Sunday-school system is adapted to their situation, because it is comparatively costless. There are few day-schools, and it will take a long while to provide them with good teachers, especially female teachers. The Sunday-schools, though especially designed for moral and religious instruction, are also educational.

The Bible is wanting in Italy. Bible Societies could not better employ their means than in supplying the Sunday-schools among this people. No Italian, as a general thing, who has not lived in a Protestant country, has any idea that laymen have religious duties to perform for themselves or others.—Sabbath-schools correct this erroneous idea by furnishing work for all, and especially for women, without whose aid no country can be evangelized. The conscience that is not awakened and directed by a pious mother remains forever defective.

Italy is deeply important and interesting as a field for evangelization on account of the political and social changes now in progress in her midst. Catholicism has woven itself into all the affairs of civil and domestic life. Could their religious habits be turned to the development of genuine Christian activity, Italy could in the end give back, as she has often done before, to other nations more than they can now give to her.

While the sympathy of all nations has been extended to Italy, as to no other country, and the most liberal hands opened to supply her spiritual wants, the great adversary has been able to blight in the bud the tree which would otherwise have blossomed and borne good fruit. The instrument he has used has been the ambition of sects to obtain each for itself entire possession of the field. Thus they make but feeble attacks upon the common enemy whilst warring against each other, and the consequences have been more disastrous than the same strife among other nations.

This can only be remedied by considering sin as a common foe, in whatever form it may appear, and turning all their weapons against it. Instead of warring against sects all should be regarded as co-workers, who accept the Bible as the foundation of their

belief and practice, and all means encouraged which have for their object to bring its truths in contact with the hearts of the people. What can do this so effectually as the Sabbath-school, which engages all classes, high and low, rich and poor, either in teaching or learning, and prevents the apathy and indifference into which the most devout Christians are apt to sink if they have nothing to do. KNOX.

## YOUTH OF AMERICA AND OUR MAGAZINE.

PRESENT events in our national history have made us better known than ever before by all civilized nations. Before our civil war, a citizen of the United States might enter almost any of the ordinary schools of Europe, and whatever might be his appearance, if introduced as an American, the inference would as naturally be that he was from South as from North America. The want of cotton has not only been the immediate means of familiarizing all ranks of society in Europe with the name of the United States, but it has also led them to inquire into the nature of our institutions. As this knowledge has been associated with suffering, it will not be soon forgotten, and every thing in our future history will be read with an ever-increasing interest. Formerly, too, if the eyes of the youth of Europe were directed to the United States, they were trained to see little else than slavery. That stain upon the face of the Republic turned also the attention of the rising States of Mexico and Central and South America from the United States to the old kingdoms of Europe. Now their eyes are fixed upon us, and henceforth their hopes and inspirations are to receive from us their aliment of increase. If hitherto we have been anxious to know what they thought of us, henceforth, if we pursue the right course, the inquiry on their part will be what we think of them. In such a prospect, who does not desire that the youth of our country should study to make themselves acquainted with the condition and wants of these nations? If their past history has instructed us, their present most deeply concerns us, for nations act and react upon one another as do members of the same community.

These considerations induce us to appeal to all the youth of this country to make this "Christian World" their monthly magazine. Read its articles, and strive to circulate it among all your friends and neighbors. Try to get Bible-classes, and all circles of young people to subscribe for it and to read it. The low price of it not only precludes all profit, but it prevents any resort to the usual fictitious methods of increasing circulation. When once our object is understood, no resort to such methods will be necessary. Our confidence is strong that we have only to appeal to the youth of this country to increase our circulation many fold. Whether we shall be disappointed will depend, in some measure, upon the resolution the reader now takes to make himself useful to us, to his fellows, and to the community and age in which he lives.

## SCRAPS FROM OUR LETTERS, OR A FOREIGN SUNDAY-SCHOOL BULLETIN.

A lady in Berlin says: "I must begin my letter by telling you about my heart's delight—our own dear Sunday-school. It is no more a little bird's-nest, rather a bee-hive which has sent out to-day a swarm of busy bees to settle in a new room. How precious are our weekly meetings to learn our lessons"—but adds: "respecting the monthly concert, but few speak, and even they, seem indeed only 'thrashing empty straw,' as we say in Germany."

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The letter from which the following quotation is made, was written by an intelligent English teacher before the fall of Richmond.

"I hope that with growing years the seed sown will bear ripe and glorious fruit. If Germany is to be saved from materialism, and either Deism or Atheism, it must be through the young, or by miracle; and she has no right to expect miracles. If I were not an Englishman, I would be an American, for you are free men, and Christianity flourishes only where men are free. God help us to get rid of our State Church, for all State Churches deaden the spiritual energies of the people. God help you to fight

out your battle against that deadliest poison Slavery, with all earnestness and holiness. America and England must hold together, or the Devil will have the world."

Mr. Moorehead, one of our missionaries, writing June 8th, says "he has just gone to Turano, which is situated at the base of the rugged mountains of Marble, and commenced last week a Sabbath-school with twenty-four pupils, young men, who are much interested."

A lady, writing from Naples, says: "The Sabbath-school that my daughter teaches progresses much as usual. The number of pupils vary according to the pains taken in visiting the parents of the children during the week, and this in summer cannot be carried out so effectually, as the teachers leave town during the week, and only come in on Sunday."

## ILLUSTRATIONS

FOR SUPERINTENDENTS AND SABBATH-SCHOOL CONCERT TALKERS.

MATT. XXV. 1, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

MARRIAGE CEREMONIES IN THE EAST.—"In marriage processions in Egypt, the bridegroom is accompanied by several men bearing *mesh'als*. The *mesh'al* is a staff with a cylindrical frame of iron at the top, filled with flaming wood, or having two, three, four, or five of these receptacles for fire. . . . These are generally followed by two men, bearing, by means of a pole resting horizontally upon their shoulders, a hanging frame, to which are attached about sixty or more small lamps in four circles, one above another, the uppermost of which circles is made to revolve, being turned round occasionally by one of the two bearers. The bridegroom and his friends . . . (each bear) one or more wax candles."—*Lane's 'Modern Egyptians.'*

In Egypt, as well as other Oriental countries, the same usage still prevails: "We heard the sound of music and mirth, and running to the window, observed the glare of torches in the street. We were told that it was 'the voice of the bridegroom and of the bride.' Some of us instantly set out to witness the spectacle of an Eastern marriage. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy Eastern garb.—Persons bearing torches went first, the torches being kept in full blaze by a constant supply of ready wood from a receiver made of wire, fixed at the end of a long pole. Two of the torch-bearers stood close to the bridegroom, so that we had a view of his person. Some were playing upon an instrument not unlike our bagpipe, others were beating drums, and from time to time muskets were fired in honor of the occasion. . . . At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the light of the torches a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession they ran back into the house, making it resound with the cry, 'Halil, halil, halil!' and music, both vocal and instrumental, commenced within. Thus the bridegroom entered in, and the door was shut! We were left standing in the street without, 'in the outer darkness.' In our Lord's parable the virgins *go forth* to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to His waiting church, and the marriage supper of the Lamb begin."—*Narrative of a Mission of Inquiry to the Jews.*

SONG OF SOLOMON viii. 6, 7, "Love is strong as death. . . . Many waters cannot quench love, neither can the floods drown it."

THE STRENGTH OF LOVE.—Mercer's Hall stands upon a most interesting site. Here was the house of Gilbert Becket, a yeoman, who, whilst following his lord to the Holy Land during the crusades, was taken prisoner by a Saracen emir, and confined in a dungeon. The emir had a daughter, who saw and pitied the captive. Pity in this instance proved akin to love, and under the

influence of these feelings she contrived to set him free. Gilbert returned to England, leaving his benefactress behind, pining in sorrow for his loss, which at last grew so insupportable that she determined to seek him through the world. She went to the nearest point, and embarked on the sea, the words "London" and "Gilbert" being all the direction she had to guide her. The first sufficed to guide her to the English capital; but when there, she could only wander from street to street, repeating with touching pathos the other—"Gilbert! Gilbert!" How the fond and single-hearted girl succeeded in finding Gilbert the story sayeth not; but she did find him, and was rewarded for all her troubles, obtained the fruition of all her hopes. The yeoman welcomed her with tears of joy, had her immediately baptized, and was then united to her in marriage. The son of the fair pagan and the yeoman was the far-famed Thomas à Becket.

*Old England.*

## THE FOREIGN FIELD.

### CHILI.

SANTIAGO, May 15, 1865.

DEAR BRO.:—The slaveholders' rebellion has passed into history. All the Republics of South America join their congratulations. They take a just and enthusiastic pride in the momentous triumph of the "Great Republic." This happy state of feeling should stimulate the Christians of the United States to reciprocate this kindly interest by sending among them Bibles, evangelical books, and Christian teachers, that the South American patriots may speedily come to enjoy the full blessings of an open Bible taught, and complete religious liberty.

BIBLE WORK.—In my last letter mention was made of the work of the Valparaiso Bible Society. A few days since Mr. Trumbull writes me that he has just sent a Chilino into the country to sell Bibles: what success he has met with I have not heard.—There is still another young Chilino in Valparaiso, who is anxious to engage in the same work. Both of these are pupils of a Christian Chilino, a member of Mr. Trumbull's church. Mr. Corfield, an agent of the British Foreign Bible Society, is now in Chili for a short time; he has established, as colporteur in and about Santiago, a Mr. Wetherby, from the State of New-York.—It is now three weeks since he commenced his work. He finds the people very much prejudiced. He has travelled an entire day without selling a book. In San Felipe he sold in one day six Bibles and nine Testaments, yet in the rest of the time he has not sold double that amount. He has frequent opportunity of useful conversation. The good results cannot be estimated by simply the number of books sold. His labors reveal a deep-seated prejudice against buying an unauthorized edition of the Bible, a profound ignorance of the contents of the Bible, with here and there those who are anxious to become the possessors of this priceless treasure. It still further goes to prove that a certain few have been right, who have long since believed it practicable to enter into this work. There is now much need of a colporteur to sell other books.

RELIGIOUS CONTROVERSY.—As I wrote you, the Fourth Annual Report of the Valparaiso Bible Society contained Mr. Trumbull's address, a successful defense of the work the Society is endeavoring to accomplish. This address was translated into Spanish, and has been in the leading papers. It produced a great impression. Young Chili likes it, but the conservative and the priest power, which are almost identical, are enraged. They vociferate in the cathedral and through their favorite organs of the press to have the civil authorities impede by force the circulation of the Bible. The civil powers are likely to be unmoved in the matter. Through these same ultramontane papers, unjust and abusive letters are addressed to Mr. T. His replies find wide circulation in other papers, and, so far as I know, they are well received. The subject is still being ventilated. Their positions are mainly these: 1. That the selling of these

books is illegal. But this is simply false. 2. That our Bibles are spurious. Mr. T. flatly denies this, and refers them to the public controversy which took place seven years ago. They then laid down their pens without proving this charge. He invites them now to show the proof, and defies the priests of South America to do it. 3. That they are not opposed to the circulation of their own authorized edition. Mr. T. shows that they are opposed to this even. He renews the offers he publicly made seven years ago, that if the Archbishop would cause a cheap edition of a Catholic version of the Bible to be brought from Paris, to be sold at cost price to any who might wish to buy, he would be responsible for $500 to defray the expense. 4. That Mr. T.'s course is a breach of hospitality. In reply he says that in return for the kind hospitality he receives he offers to them the Bread of Life. 5. That he wishes to make the country Protestant. They warn parents not to send to our schools and in fact not to have any dealings with the Protestants. Mr. T. does not deny the charge, and replies that the fundamental principle of Protestantism, liberty of conscience, is a first necessity of Chili, and that in its wake will come the education of the masses, the multiplication of churches, the preaching of the Gospel, a gain in material prosperity, a gain in morals, and a gain in religion.

My Day-School.—My week-day scholars number twenty. It offers nothing new. It is slowly gaining ground. I now rent a room joining our house for the school. One thousand dollars would buy an excellent building and lot for that school.

Sabbath Services.—These are divided into three classes. 1. The preaching service in English. The attendance has increased slightly. A few Sabbaths ago a member, who had become a Catholic to be married, wished me to read publicly a paper, stating this fact, and that he had become, as he always really was, a Protestant, and that he always intended to remain such. 3. Sabbath-school. This is decidedly improving. An efficient and influential man from Valparaiso has just come to reside among us, who will take the Bible-class. 3. Spanish service. Last Sabbath was the third service. Attendance, eight first, then nine and nine again. I first prepared a sermon. The next Sabbath a Chilino convert read an address. Last Sunday I read a sermon. They are children, so to speak. I must vary exercises; perhaps I must resort to the conversational style more. We can get along in the singing, but it costs work to arrange the hymns to music. The American Tract Society would do a good work by publishing some Spanish hymns with the words properly divided for the different metres.—I am not very sanguine, but I hope good will result. Yours, most truly,

Nath. P. Gilbert.

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## ITALY.

Milan, July 7, 1865.

My Dear Brother:—Prof. Oddo has handed me this article on the religious condition of Italy, which I translate and send you. Yours, Wm. Clark.

As an evangelical Christian, occupied for some time in preaching the Gospel in Italy, I feel it is my duty to make known to Christians of other countries the true state of the religious reform in our midst; and I shall be encouraged in this duty by the assurance that the generous and good will be disposed to help the Italians in their work of spiritual regeneration.

The school of Atheism in Italy has not had much success. Few are those who today teach Atheism, and fewer still those who are its followers. The reason of this is found in the religious habits of the Italians, and in the Italian philosophy itself, which, in a certain sense, is always Christian. Yet the Roman doctrines have spoiled the good dispositions of our people. The educated are averse to the doctrines from principle and from science; the ignorant from good sense and natural logic. The legitimate fruit of all this is indifference; and indifference at present is the true religious wound of Italy.

This indifference of the Italians with respect to religion, however, should, in fact, be considered as a negation of religious practices, of worship, and of external acts, rather than a negation of religious sentiment. This

sentiment exists in the depth of every mind and heart, but defective in vitality, in development, and application, because it is not embodied in a religion and doctrine corresponding to their real wants. This is so true that even the rationalists are not driven to Atheism, and the Roman Catholics acknowledge that they do not, in all respects, approve the Roman worship and doctrines, yet live in Romish observances, because they feel the necessity of living religiously.

The Church of Rome, frightened at this indifference, of which she herself has been the true and principal cause, has sought to remedy it, but her remedies have been worse than the disease, and have only increased the evils. The church, in fact, in order to destroy indifference, has created new dogmas, canonized new saints, multiplied new miracles of sacred images and relics, proclaimed jubilees and indulgences, rendered her preaching more urgent and her preachers more violent, instituted new associations and revived old ones; and thus by new prejudices and new errors she has contrived to increase indifference and to proclaim as open enemies all those who, in sympathy with progress and liberty of conscience, wish and intend to save the present generation from old prejudices and old errors.

To these reasons pertaining to religion should be added also reasons political. The Church of Rome has opposed the political uprising of Italy, and has opposed it with all her wicked devices, both secretly and openly, by circulars addressed to her bishops, by special instructions to her curates, and by brigandage. This war with the civilization and the liberty of a generous nation has proved that the Church of Rome is the enemy of Italy, and that the religion of the Pope is not the religion of Jesus Christ.—And it can be said with truth that the people are convinced of this since the believers in the authority of the Pope and of the Roman Church are very few indeed.

There is even something more than this: the institutions of Rome are combatted, her doctrines ridiculed, and societies are constituted whose members bind themselves to have nothing to do with the priests. And as with many, especially the more ignorant, to combat against the clergy and the Roman Church is to combat against Christianity itself, so indifference and infidelity sensibly increase and pervade all classes.

Unfortunately Italian journalism, which is almost the only reading of the people, and consists almost entirely of an assemblage of rapidly passing political events, is, with a few exceptions, in the hands of rationalists, who, if they have some respect for Deism, have little or none for a spiritual Christianity. With some there is aversion to any positive religion whatever, and with others doubts and perplexities feebly and confusedly expressed.

Such being the state of the popular mind, every one must clearly see that the present is a time most opportune for speaking to the Italians the language of truth, and conducting them to the refuge of the pure and holy doctrines of Jesus Christ. The preaching of the Gospel would now be a life-boat to the shipwrecked, a ray of light in the midst of thick darkness, order in the midst of confusion, and life in the midst of this apparent death of indifference.

Some may ask the question whether the Italians do not know that there are true doctrines of Christ existing outside the Church of Rome. I answer, that the great mass of the common people include under the name of Protestantism all the churches that are separate from Rome. Now this Protestantism has been so maligned by the Romish priests and by Romish writers generally, its history has been written and reported in such a manner, its various sects have been described so falsely, that the Italians have now necessarily a natural feeling opposed to Protestantism. And in such a manner is this true, that the only thing possible in Italy to-day is the preaching of the pure and simple Gospel, that is, a return to the primitive church of Jesus Christ. Italian traditions are traditions of reform and not of Protestantism; and Arnold of Brescia and Savanarola, the Italians say, wished only reform.

But the reform necessary in Italy is a radical reform. All that which is not of divine institution, and not found in the primitive churches, must disappear, and Chris-

tianity must return to its first principles.—

Now it is not possible, only with much labor, much preaching, many books and journals, to persuade and convince the Italians that they may become true Christians without being either Roman Catholics or Protestants. But the day in which they comprehend this will be the day of triumph for true religion—the day reserved by Divine Providence for the religious regeneration of Italy. But the Gospel has been preached in Italy to some extent. What are its actual fruits, and why so small? These I will consider in another article. ODDO.

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MILAN, July 14, 1865.

MY DEAR SIR:—We are thankful that Italy and the Pope cannot be reconciled; and in this, perhaps, we are in harmony with the Jesuits and Ultramontanists, who professedly rejoice at the rupture of recent negotiations with Rome. We also rejoice, and, in a sense, our rejoicing springs from the same cause. They are pleased that Italy still remains in a state of semi-excommunication. We are also pleased, but there is this difference, while they think there is no salvation for Italy either civilly or spiritually away from the Pope, we see clearly that she is rapidly learning to do much better without him. The Jesuits have much wisdom, but in the negotiations just interrupted, their wisdom has been too presumptuous to gain them success. They worked upon the piety and perhaps sincerity of the Pope at first, to propose arrogant and insolent terms to Italy; and when the latter, with great deference, sent her messenger to listen to gracious words from his holiness, then they felt strong and took new courage. With blandishments soft and alluring, they welcomed him. With the sweet cords of love they believed pleased Italy would bear "a long pull, a strong pull, and a pull altogether," till drawn quite away from the *exequatur* and the "bishop's oath;" but there was strength and wisdom still in the new Italian kingdom, and negotiations were broken off.

Some may think that Italy in all this affair with the Papacy has been too obsequious, and shown too little spirit and independence. Poor Italy! her position is always difficult. She has noble aspirations, and comprehends better, perhaps than any state in Europe, the grand essential principles of modern civilization and progress, but her weak side is towards France. She is continually overawed and embarrassed by her powerful neighbor. To induce Italy to yield every thing to Rome in these recent negotiations, every French appliance possible has been made available, from a smiling invitation to a severe moral boxing of the ears.

Of the marked progress of the evangelical work in Milan, I could give you many proofs, some of which are the following: It is acknowledged by the Catholic authorities that there has been a falling off in Milan of 70,000 during the past year of those who come to mass and to confession. This is a loss of a little more than one-fourth in a population of 270,000. Again: the festival of 'Corpus Domini,' one of the most solemn and magnificent of the Catholic Church, this year in Milan was a miserable failure. The authorities thought at first of confining it to the brotherhood, but at length decided to permit it to be public. Little notice, however, was taken of it. The clergy, followed by peasants from the country, and a few of the rabble, constituted all the procession. Nothing could better indicate the decay of Catholicism. The increased access of our evangelical agents among Catholic families is another sign of progress. For instance, the few Bible-women in Milan, supported by friends in America, are doing a noble work among families either Catholic, or that have not yet openly declared themselves evangelical. And they are constantly being invited to visit new families that they have never before seen. Entering these families, sometimes, they are constrained to spend the entire day in answering the questions eagerly put to them, and in explaining the principles of the evangelical religion. There are so many who desire to know the truth and yet venture not to the place of public meeting, that our Bible-women seem indispensable to this large and interesting class. They are truly evangelists who go preaching the Gospel from house to house.

Many precious fruits have been gathered by these faithful women. Many are those

who have been led to Christ through their instrumentality, and many, very many have there been, who, when taken sick, were strong and bigoted Catholics, yet by the prayers and instructions of these Bible-women, have died rejoicing with unspeakable joy in Christ, their only and all-sufficient Saviour.

I cannot speak too highly of these excellent Bible-women. I think they constitute an instrumentality the most efficient that is employed in the mission work.

The number of those in the educated class in this city who are favorable to the evangelical work, is quite large; and, as I believe, continually increasing. This is particularly true with regard to the teachers and professors of the colleges and schools. I know many of these who are sincere and firm friends of the truth, and who would gladly leave their present employment and consecrate themselves directly to the evangelization of their country. Unfortunately this class of teachers and professors in Italy embraces very few who are rich. Nearly all are poor. Their compensation, whether by the government or municipality, is small, and it is often with difficulty some of the best and most learned professors in Italy support their families or rise above actual want. One of these men said to me the other day, "We want pecuniary assistance from England and America to carry on this religious reform in Italy. We evangelists are all poor, yet we have talent, ability and heart to work. Let but England and America enable us *to work* in this reform, and we will gladly bear the burden of faithful and successful labor. But we want means. We have no money with which to rent or build school-rooms and chapels, no money to buy our own bread while we give ourselves to this work, what shall we do? Why will not England and America help us?"

WM. CLARK.

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FLORENCE, June 26, 1865.

REV. AND DEAR SIR:—****One of our evangelists stationed at Vercelli, preaches regularly to three small but interesting congregations—distant from Vercelli, one an hour, and the other half an hour by the railway. The largest assembly is at Vercelli, numbering from 60 to 100. Among these, fourteen gave their names in the month of March, to be recorded as members of an evangelical church. Since that time others have made public profession of their faith, numbering between 25 and 30. At Vercelli the evangelist has four services during the week. Here, he says, "the seed is scattered over a wide field, part of which certainly falls in good ground." At Livorus the religious services are necessarily less frequent, though regular. An assembly of from forty to fifty persons greet the evangelist as often as he can go there: among them about fifteen have made public profession of their faith in the Gospel. There are others who little by little have outgrown their timidity and hesitation, of whom the evangelist says: "I have good hope; and those who really know the Lord Jesus, are, in their sphere, true evangelists." At Casale, the brethren are well instructed in the Gospel, and regular in their attendance at religious services. When the evangelist can not be present, they hold meetings for mutual edification, reading the Scriptures, exhortation, and prayer. Besides a number who are Protestants by birth, there are about twenty who profess their faith in Christ. The evangelist says of them: "Their testimony is good: who knows that the Lord will not put it into the hearts of others to unite with them?" The evangelist in his last letter, speaking of all these places, says: "A certain number of refugees (from Venice?) who have been regular attendants at our meetings, are obliged to leave us to gain their living elsewhere. In taking their departure, they have saluted us very cordially, and promised to bear testimony for the Gospel wherever they should go. The timid are irregular in their attendance, being under the influence of the priests, who omit no opportunity to utter their calumnies against us and all evangelicals. The brethren continue to walk in the truth with courage and firmness, each one seeking to bring with him some one of his acquaintances to the meetings. We must be content even for individual conversions; though to the world it may be without noise or show, yet it may be better for the stability of the church.—

The materialism of heart and mind, the want of character, of a sense of responsibility, so common among Catholics, sometimes fills my heart with sorrow and discouragement; and I can only make known my troubles to God, and commend to his mercy those poor souls who are afraid of knowing the truth."

Very sincerely yours, E. E. Hall.

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Lima, July 8, 1865.

Dear Sir:—Your circular of April arrived upon the 4th inst. There are two Sunday-schools in Peru in place of two thousand; but it is hoped they will grow and multiply. Many might be interested in your enterprise, I think. The papers can be sent to one address, and then distributed or sent to different parties. Care of Graham Rowe & Co. The postage is very high, being about six cents per paper. Two dozen will be enough to make the experiment with. There are no manuscripts of which you would approve here. The schools are very good. Many of the teachers are intelligent and liberal men. Day-school books might be circulated in the course of time; but not now—we are in a state of revolution. Peru has Padre Ve Hil, the Luther of South America; and around him are clustered all our best and smartest men. There is the best state of feeling towards the stars and stripes. Newspapers are free but very dear, costing a rial (shilling) a piece. It would be a waste of money to print any thing here, where labor is $4 or $5, and there is little skill and no interest. I should rejoice to see your work prosper.

My little church is growing, but time must elapse before it will be large or self-sustaining. Our duty is to labor and wait. I am, dear Sir, your brother in Christ,

A. J. McKim.

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Florence, July 17, 1865.

Dear Mr. Scudder:—The Italians have been unusually excited during the last month on account of the attempt of the government to treat with the Pope. A cry of alarm was heard in all parts of the kingdom, when it was stated that letters had passed between the King and Pius IX; and that a member of the House of Deputies had been sent to Rome, to reconcile the offending state with the offended Church; and that the law for the suppression of convents, then before the Parliament, had been withdrawn by the ministry. It was feared that the government was about to make some injurious and disgraceful compromise with the Roman Court, as the only means of terminating the long and bitter conflict between the inalienable rights of man, and the usurped (divine) rights of the papacy.

But happily all efforts at accommodation have failed, and the people generally rejoice in the continued obstinacy of the Pope, and are disposed to exclaim, "viva non possumus." The minister, La Marmora, has made his report to the King, of the negotiations between Rome and the Italian government, which has just appeared in the official journal. The first paragraph decides the question whether the King wrote first to the Pope, or the Pope to the King: "As soon as your majesty deigned to communicate to me the autograph letter which, on the 6th of March, was addressed to you by his Holiness Pius IX," &c. The Cabinet it appears considered it necessary in the interests of religion to second the desire of the Pope, to come to some understanding, 1st. as to the return of absent bishops; 2d. the election of bishops to vacant sees; 3d. the admission of those appointed by the Pope, in various provinces of the realm, whose appointment had not been sanctioned by the government. Believing that the Pope was ready, on these points, to separate religious interests from all political controversy, the Cabinet acceded to his request, and sent the Honorable Deputy, S. Vegezzi, to Rome, with Gio. Maurizio, an eminent advocate, as companion and colleague. They were instructed to keep aloof from all political questions, and confine their negotiations to the three points above named; and while not insisting that the Pope should recognize the kingdom of Italy, they must allow nothing to transpire which should imply a negation of its existence. They were authorized to consent to the return of those bishops whose presence would not endanger public tranquillity, and who could guarantee their own observance, and that of their clergy, the

laws of the state; also to the filling such vacant sees, as the government intends to retain in the future; but to state that all benefices must be presented by th King, who would select persons approved by the Pope; and that, of those already reported by his Holiness as qualified, some could not be admitted for considerations of public order and political necessity, but that the others should be admitted, if, in the papal Bull which must be subjected to the royal *exequatur*, it be clearly stated that the presentation has been made by the King.

It appears that, except in regard to the *exequatur* and the oath of the bishops, the Pope was inclined to accept the terms offered, or at least to meet the government half way; and Vegezzi returned to report progress and receive instructions. The Cabinet decided that on the subject of the royal *exequatur* no concession could be made; and that, although the civil and religious liberty professed in the kingdom would incline them to release the bishops from the oath, yet in the present state of affairs, this was impossible.

With this *ultimatum* Vegezzi returned to Rome, with power to promise that the oath should be simple, and free from the servile formulas unsuited to the dignity of the Church; and that in the mode of presenting the Bulls for the royal sanction, some modification might be made, to render the act less repugnant to the Pope. But, on the arrival of the ambassadors at Rome, they no longer found those conciliatory dispositions, which had encouraged them at their first interview; and it was evident that some adverse influence had crossed the path of the negotiations. The minister does not think it necessary to search after the causes of this change, but considers that the government has done its duty, in preserving intact the dignity and privileges of the crown.

Though the negotiations were thus broken off, the government made known to the Pope, that it still intends to allow such of the bishops to return to their sees, as can do so without creating public disturbance, since it had resolved on this step before overtures from the Pope were received. The minister says: "Perhaps the day is not far distant when the so long desired separation of Church and State shall bring with it a complete separation of religious and spiritual interests from political, which would be of immense benefit to both Church and State, and a special utility to Italy, which has suffered such lasting and grievous wrong from the confusion thereof."

This is the substance of La Marmora's report. The honorable Deputy did all he could to effect a reconciliation with Rome, without sacrificing the rights or dignity of the government; a task always known to be difficult, and now believed to be impossible.

It does not require much political wisdom to see that the Pope's autograph letter was called forth, by the then probable passage of the bill for the "abolition of religious corporations;" having succeeded in obtaining the withdrawal of the bill, all idea of reconciliation ceased. Vegezzi was well received the first time for decency's sake; but probably no serious intention to negotiate was ever entertained at Rome. The watchword of the Pope must be *non possumus*. Possaglia declared in Parliament, that any other course would involve the ruin of the papacy. And yet the Pope even cannot always oppose successfully, light and truth, civilization and progress.

Very sincerely yours, E. E. Hall.

## MISSIONARY INTELLIGENCE.

### SYRIA.

Beirut being connected by steamers with Alexandria, it has been feared that cholera might be introduced. Mr. Berry writes to the "Christian Intelligencer" that a cholera panic already prevails, although the city was never more healthy. Half of the citizens had fled to the mountains. Mr. Barry says: "More than half the shops and stores of Beirut are closed, and its streets nearly deserted. The Moslems are the *best Christians* in Beirut, for they alone remain, and think it wrong to leave, and are comparatively quiet amidst the general confusion.—They are true to the doctrine of fatality, and resignedly say, 'We are in God's hands,' which is certainly a better extreme than the hasty, shameful flight of so many thousands

who profess faith in Christ and God's providence. Even our Protestant community are sharing in the general stampede, and, like the rest, chicken-hearted and unbelieving." In pleasing contrast to this want of faith is the conduct of the institution of deaconesses. Mr. Berry says: "It is a beautiful feature of Dr. Fliedner's work that he has inspired such a cheerful, trusting spirit in the deaconesses which have been trained by him. I have told you before that we have an institution of them in Beirut. It is the most perfect school in Syria. At the tidings of cholera at Alexandria, the hospital which Dr. Fliedner founded there needed assistance in nursing, and it was something beautiful to see with what cheerfulness the sisters in Beirut were ready to undertake the perilous duty and sail for Egypt. Training had much to do with it, but *faith* more. What a delightful contrast to the panic-stricken Christian community about them. Truly a blessing awaits such faith and heroism."

Mr. Jessup writes to the Missionary Herald: "There is much encouragement in the region round about Hums and Hamath. We ought to have the means of sending a man there regularly to stay a few weeks each time. There are no Protestants in Hamath, but some families have learned enough from Hums to make them uneasy where they are. They are principally 'Syrians,' or of the Jacobite Syric church, using the Syrian Testament. We are trying to get a place for the sale of books, thus putting in an entering wedge." With regard to another station, Mr. Jessup says: "Dr. Post has written you about the new and interestiug work in Safeeta, where there are about three hundred new Protestants. We have sent them our only available native helper, and must trust to the churches to increase their contributions enough for his support. Here are several hundred people suddenly leaping out of the Greek and Nusaireyeh religions, and asking us to teach them and preach to them. They beset us day and night, until we gave them a man who teaches the children by day and the men in the evening. This community is in a fire of persecution, and they are not yet well enough acquainted with the truth to bear much for its sake. They of course look for government protection, which they find it difficult always to get.

## GREECE.

Dr. KING has kindly furnished us with an extract of a letter from Dr. Kalopothakes: "You will be pleased to hear that a man, who came a few months ago to my office and asked me for your books, and bought a copy of your sermons (in Greek), and borrowed and read your Miscellaneous works, has been ever since a regular attendant at my Sunday morning and evening exercises, and seems desirous to know the truth. He has lately expressed a desire to be more instructed in the Bible, and I have been reading it with him twice a week. He in the mean time reading it alone, marking the passages which he cannot comprehend. In these meetings I have encouraged him to pray, and I cannot tell you how much I was affected by his simple yet sincere and heartfelt prayer, and the tears that filled his eyes when he got up from his knees! He is from Cyprus, and went twice to Athos and Jerusalem for the purpose of becoming a monk. But seeing things as they are there, and finding no peace of mind and heart, he called upon a German missionary at Jerusalem, who recommended to him the reading of the sacred Scriptures, and told him about you as the proper person to assist him. So he started for Athens, came down to Smyrna, saw Mr. Walter, procured a New Testament, and then proceeded to Athens. He is simple yet sincere; and though timid, he is willing to engage in Bible distribution. So I have procured for him a place opposite the Bellugraecia, on the side-walk, where he can expose his books. He has many countrymen here who breathe vengeance and threaten to whip him, and we shall see whether they will have courage to execute their threats.

*** My article on the Miracles of Terrors has at last aroused an orthodox, who came out in the 'Ermorepolis' with an article that heaps upon my head all sorts of abuses, placing me in the foremost of Iconoclasts! I have also received, through the post-office, letters in which I was warned "to cease from reviling the Christian religion"!

## INDIA.

Mr. Capron, one of the American Board, writes from Madura: "You can scarcely imagine the rapidity with which India is changing in almost every respect. We must be careful that in this progress we do not lag behind."

Sir Herbert B. Edwardes, K. C. B., has been made a Vice-President of the Church Missionary Society (Church of England).—On taking his seat in the Committee, he gave a general view of the present state of that heathen country, which was the scene of his brilliant and useful career. Reverting first to the Indian mutiny, he said:—"Before that event there was a kind of instinctive feeling in Indian society that trouble was impending: and wealthy natives held back, and hoarded their money till they could see the issue. The native army was the impending trouble. It had overgrown the European element; and at last it turned upon its masters, and tried to drive them out of India.

The Sepoys had every thing in their favor, yet they failed; and every disaffected class in India confessed the failure and accepted the situation. The whole country felt that the struggle was over, at any rate, for the present. The air was cleared; peace was restored · and progress became possible.—The result has been a marked activity in commerce, administration, education, material prosperity, and religious movement. In commerce, money had been unlocked and unearthed, and embarked in a perfect revulsion of enterprise. The American war arose at this very crisis. The cotton demand ensued; European capital flowed into India; and in Bombay alone it is calculated that thirty millions sterling of clear profit have been reaped. Nor was the profit confined to the capitalists. Happily the agricultural classes had shared largely in the harvest. They found out the use of the telegraph once more. In Umritsur, the commercial capital of the Punjab, the daily telegram from Bombay as to the state of the market had been looked for with the keenest excitement, and the quotations soon spread into the villages. The cultivators never met a European official without eagerly inquiring the latest news from America; and thus, incidentally, the minds of the whole people had been opened to the vast importance of both Europe and America, and the dependence of all countries on each other."

### EGYPT.

The American Presbyterian missionaries at Osiout speak gratefully of the assistance rendered by "one of Egypt's merchant princes." Mr. Hogg writes: "Wasif El Kheyyat, with his thousand acres of land and his numerous and extensive warehouses in most of the large towns of Egypt, is beyond all question the most humble and unassuming man that I have yet met in any station of life, and our new mission in Osiout has in the friendship and co-operation of such a man, great and continual cause of gratification. It was only three or four months ago that he, when on a visit to Cairo, commenced our 'Subscription List' for the Alexandria Building Fund, with a donation of sixty pounds sterling."

The work also finds favor among state officials in various places. In Cairo, for instance, the Viceroy of Egypt has given the mission "a fine block of buildings, worth $40,000, for their mission houses, chapels, schools, and presses; and has ordered that they shall pass free of charge over the government rail-roads, and that all religious books and papers shall be exempt from duty."

## MISCELLANEOUS.

Rev. Dr. Sunderland writes from Paris, July 26th: "There is nothing of particular interest in the religious or social world, unless it be the movement of the ladies in France to raise supplies for the freed negroes of our country. This movement is gathering new interest from day to day; and I have been greatly interested in its developments, having made the acquaintance of some of the ladies. They desired me to forward an address, which they had prepared, to be sent to the President of the Association, the Hon. Mr. Swan I think. This address I forwarded some weeks since, with the request that a response might be sent, by which the ladies could know that their sympathy was appreciated. To this time I have received nothing."

Dr. Kalopothakes.—We take the following from an article credited to the Chicago Republican. After speaking of others, it says: "The most interesting religious character of Athens, however, is Dr. Kalopothakes, a Spartan by birth, and a graduate of Andover, who publishes a weekly paper, in which he diffuses with great ability and great moral enthusiasm the principles of civil and religious liberty, and the noblest characteristics of Protestant religion. Though hostile to the Greek Church, there is no person more universally respected in Athens than Dr. Kalopothakes. His wife is a Massachusetts lady."

Father Ignatius, with whose absurd attempt to revive monasticism in the Church of England our readers are already acquainted, has fallen into disgrace with his own order. In addition to praying all night on their bare knees, his followers were directed to trace *with their tongues*, a series of large crosses, on the pavement dust! This was literally more than they could stomach. They were disgusted, and yet were bound by solemn

oath to obey the mandate of their superior. In this dilemma, they suddenly recollected that "Father Ignatius" was only an elected officer, liable at any time to suspension or deposition. A meeting was forthwith held, and the obnoxious "Father" was suspended from office, and his orders declared not binding! All England is amused at this sudden revolt against the monastic principle, the essence of which is unwavering, blind obedience to authority; for it is clear that, if a band of monks have the power to release themselves from an obnoxious order by suspending the officer from whom it proceeded, the whole thing becomes a pitiful farce. But, with the exception of a few Churchmen who are infected with mediæval notions, nobody is sorry that Father Ignatius and his Protestant monks have had a falling out. The experiment was not deserving of a better end.—*N. Y. Examiner and Chronicle.*

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Spain and Italy.—A Catholic paper of Philadelphia unburdens its grief in these words: "The new Spanish ministry—headed by O'Donnell—have decided to acknowledge the kingdom of Italy. The Queen of Spain is a Bourbon: by this act she legalizes Victor Emanuel over her royal kingdom of Naples. The Queen is a Pious Catholic: by this act she justifies, with all the sanction of her crown, the invasions and robberies perpetrated on the Holy See, by the most nefarious prince that ever wore a sceptre. The Catholic world is surprised at this proceeding, It is one of unpardonable injustice, treachery, and scandal. Nothing can whiten its blackness. It is an extreme sin against the Church; it is an extreme, unnatural sin against the people of Naples and their exiled sovereign. The domain of the Church is sacred. It may be said to be the only piece of ground the Great God owns on all the earth. Victor Emanuel has spoliated it. . . The enemies, the persecutors, the spoilators of the Church, are always pursued by the Omnipotent hand of the Deity himself. It is useless for human lips to pray for them; it is unnecessary for human lips to curse them; the divine wrath is full over their heads, and nothing can rob it of its aim. The persecutors of the Church never yet escaped."

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The Temporal Sovereignty.—A daily paper of New-York gives the following extract from the Paris Monitor: "Spain, a Latin nation, naturally sympathizes with a people of the same race; she cannot, besides, forget that her own unity was constituted, like that of Italy, by the successive annexation of different kingdoms independent of the Crown of Castile; and these incorporations being made, did not Spain also change her capital, and remove the throne of her Sovereigns from Valladolid to Madrid, as Italy is now definitely transferring her political centre fr

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The new book of travels, "Wanderings through Eastern and Central Arabia," by William Gifford Palgrave, acquires, from the singular career of its author, an interest almost as great as that derived from its freshness and novelty. Mr. Palgrave was formerly a student at Oriel College, Oxford, but, from extreme High Church notions, declined being ordained a clergyman. He then went out to Bombay as an officer in the Indian army and served five years. Becoming a Catholic, he left his regiment (the 8th native infantry), and entered the order of Jesuits. He studied at Rome and in France, was ordained priest, and sent to Syria as missionary, where he labored with great zeal for ten or twelve years, being conspicuous for his opposition to the Protestant missionaries of the various orthodox sects. It appears to be during this stage in his career that the journey recorded in his book was performed. Returning in safety from his year's sojourn among the wild Wahabees, his adventurous story was not ended, for within a few weeks he has made public recantation of the Roman Catholic faith at Berlin, and is about proceeding to Bagdad as Prussian consul-general there. His father, Sir Francis Palgrave, the historian, was by birth a Jew, really named Cohen, and Mr. W. G. Palgrave's portrait shows strongly marked Semitic features. As a record of a route through a country hitherto secluded even from modern enterprise, his travels rank first among the publications of the year.—*Am. Pres. (Phil,)*

# BOOK NOTICES.

TERMS OF UNION WITH THE GREEK CHURCH; containing correspondence of Peter the Great with the Greek Patriarchs, their correspondence with the Russian Synod, with an Exposition of the Orthodox faith of the Oriental Church. By William C. King, of Athens. Found at Mr. Randolph's, 770 Broadway.

This book and the one from the pen of the Rev. Dr. King entitled "The Oriental Church and the Latin," show most conclusively what the Greek Church believes at the present day. These should be read in connection with the first article of our present number.

THE METHODIST.—GEORGE R. CROOKS, D. D. Office No. 114 Nassau street, N. Y.

For more than two years we have enjoyed the luxury of perusing the well-filled pages of this paper. We have no hesitation in saying that it is one of the best weeklies that we receive. We are only sorry that this sheet has lost, by his return, the very best Foreign Correspondent we ever knew, the Rev. Dr. Mc Clintock. His letters were as good as a royal feast. The paper while denominational is not sectarian, and is one that every family in the country would do well to take.

# Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st JULY TO THE 1st OF AUGUST, 1865.

### MAINE.

| | | |
|---|---|---|
| Portland. | By E. S. Tobey for the Evang. Soc. of France, by Rev. T. Monod | 96 44 |
| " | Mrs. Dr. Ellingwood, by Dr. Chickering | 20 00 |
| " | State Ch. and Soc. | 107 60 |

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| Henniker. | Cong. Ch. & Soc. for L. M. of W. L. Child | 30 00 |
| Swanzey. | Cong. Ch. & Soc. | 4 10 |

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|---|---|---|
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| Stoughton. | Cong. Ch. & Soc. | 24 50 |
| Waltham. | Trin. Cong. Ch. & Soc. | 3 86 |
| Easton. | Cong. Ch. & Soc. | 4 00 |
| Boston. | Mrs. Colby. | 2 00 |
| " | A Friend | 8 00 |
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| Roxbury. | Eliot Ch. and Soc. | 111 24 |

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| New London. | Union Meeting for same. | 103 63 |
| Norwich. | Union Meeting for same | 45 08 |
| Hartford. | do do do | 67 40 |
| Bridgeport. | do do do | 85 00 |
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THE

# CHRISTIAN WORLD.

Vol. XVI. OCTOBER, 1865. No. 10.

## HOW SHALL WE LABOR FOR THE CONVERSION OF THE WORLD?

Various have been the plans adopted by the missionaries of the Cross for the evangelization of nations who sit in darkness. Such were the difficulties in the way of preaching to the masses in their own tongue, that at one time they seemed almost insuperable. As a consequence, the education of the young in the language of the missionary was resorted to, as *the* means of conveying truth. Without stopping to discuss the latter system, which presents many pleasing phases, we shall in this article endeavor to show

1st. That the plan of preaching the Gospel to the masses in their own tongue is the plan of the Bible:

The commission given by Christ is plainly stated. It is, "Go ye into all the world and preach the Gospel to every creature," and thus disciple all nations, and then teach them to observe all things whatsoever Christ has commanded. To preach the Gospel and then to teach those who come over to the side of that Gospel, is the scheme which Christ has laid down. We do not mean to hold for one moment that the Bible will not permit any other system. Far from it. But is not the plan laid down simple and sublime, like its author? It is the plan He himself adopted while on earth—which He dictated to His disciples, and which they implicitly followed—for we are told that they went every where preaching the word. They went from place to place, leaving behind them churches or individual Christians to carry on the work which they had begun; and we have no intimation that any system of education was employed by the Apostles or their coadjutors as a means of furthering their cause. Is it not fair then to ask, Who can form a better plan? If there were no course mapped out on our chart, the Bible, then would it be incumbent upon us to devise the best that we could. It would then be our duty to reason and invent and pray and experiment until Providence should demonstrate which system was most in accordance with the will of the Master. But Christ has not

left us to such straits. He has marked out our course, and here the missionary preacher has a rock upon which he stands, broad and firm as the everlasting mountains. His plan is in strict accordance with His commission, illustrated and impregnably fortified by Divine, Apostolical, and primitive Christian example. He who takes his position here, cannot by any possibility be wrong. He must be right.

2d. That it is a plan which perfectly accords with common sense.

It is a true saying that the common sense of mankind is seldom wrong. It is also true that the obvious common sense impression made by the word of God upon Christian minds at large, is consentient and right. This is a beautiful and most pertinent testimony to the unity of the Spirit's operations, and to the wondrous adaptation of God's truth to all human minds. Let Christians in general, who have not been prejudiced by human theories be asked, What is your impression respecting the teaching of the Scriptures in regard to the mode of evangelizing the nations? We think the unhesitating and almost unanimous reply would be, Why ask so plain a question? Preaching the Gospel among the people is every where enjoined in the Scriptures.

3d. That it is a plan which is Christ-like, as it calls for Christ-like self-denial.

With the Gospel in his hand, the missionary preacher seeks his hearers in their haunts. In the midst of cavil and contumely he proclaims and defends the truth. Like the prophet of old, he speaks whether the people hear or whether they forbear. The path he walks abounds with self-denial. Condemned by the worldly, unappreciated by the careless multitude, who attribute false motives as the ground of his endurance and perseverance, frequently wounded by their bitter aspersions, shocked by their obscenities, and pierced through by their hideous blasphemies, pressed by shrewd objections, annoyed by plausible sophistries, and embarrassed by knotty questions, often hooted at and abused, sometimes stoned and beaten, he goes on day after day.—But is he discouraged? No. There is a holy and supporting joy that flows into his heart, from the consciousness of duty done for Him, who sitteth upon the circle of the heavens. He feels his identity with his Saviour, who in His daily administrations was similarly assailed by crafty men. He sees his oneness with holy apostles, who were molested and stoned and killed in the furtherance of their work of preaching Jesus. His soul looks back over ages, and he feels that in this daily work he stands by the side of his Master and the early disciples, and that these very difficulties and trials are the evidences that he is doing his Lord's work. He hears a voice from on high, "Son of man, if thou warn the wicked and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."

4th. That it is a plan which accords with the general law of reformations:

History developes to us the law of extensive reformations as uniformly acting from below upwards, in human society. It is as with water in the physical world, which fills the hollows and diffuses itself over the plane surfaces of any given tract of ground before it swells up to its summit. Is not the present reformation in Italy a verification of this? It commenced with the masses, and is going upwards—not with the Pope, and thence downward to the people. The universal proclamation of the Gospel among the masses in their own languages, is in unison with this law. It begins at the bottom, where Christ is laid as its deep foundation, and builds upwards.

5th. That it is a practicable plan.

To educate highly the bulk of the people who sit in darkness, with the idea of creating in them a condition of fitness for the proclamation of the Gospel, or even to educate a certain number in hopes they may be converted, does not appear to us to be either a feasible or a profitable scheme. Christ tells us to go and preach to the masses as we find them, every where. He will raise up from the very body of those who receive the Word pastors, teachers, and evangelists, who will meet every peculiar want. He has done so, and is it too much to ask Him to do the same again? Professor Oddo, in a late article, bears the following testimony:—"The only thing possible in Italy to-day is the preaching of the pure and simple Gospel." Surely he, a native of Italy, knows whether the plan is practicable.

6th. That it is a plan which recommends itself by its influence on the missionary himself and on his helpers.

The missionary should at once bend all his energies to the acquisition of the language spoken by the people among whom he labors. Earnest study and prayer will soon enable him to accomplish the object. Preaching will then become a pleasure. He will gather fresh incentives from his steadily progressive improvement, and soon become a well-qualified vernacular preacher, capable of securing the attention of the highest, and reaching the understanding of the lowest of his hearers. He will mingle with the masses, because his work and his acquirements lead him among them. Their manner of illustration, their way of reasoning, their peculiar modes of thought, will soon become familiar to him. By thus doing alone can he form a practical acquaintance with the mind of his hearers, come into sympathy with it, and understand its characteristics. He learns how and where it is most accessible, and what are the fittest modes of presenting truth to it. He has now data for forming a judgment in regard to the best plan of labor, for his conclusions will be based on deductions and not on *a priori theories*. Such

a man will be qualified to compose tracts and treatises, in the language and style of the people for whom he writes ; and he will not add to the large list of anti-vernacular translations which are indeed worse than useless—works in an unknown tongue.

Whom did God choose as the great Apostle to the gentiles ? Was he one who was ignorant of the language, mythology, and philosophy of the countries where he was to labor ? Was he not rather one who had been educated in all the learning of the day ? Could he not speak Greek to the Greeks (Acts xxi. 37) and Hebrew to the Hebrews (Acts xxii. 2) and as a consequence did not his hearers listen the more attentively ? The fishermen whom Christ at first chose as His disciples had to be miraculously endowed with a knowledge of languages ; yet do they not fall into the shade by the side of Paul, who acquired them through study ? Do not most of the Apostles disappear, while the history and the writings of one so eminently qualified in temporal and spiritual learning occupy nearly one-half of the pages of the New Testament ?

The history of Papal missions in Oriental lands affords a striking illustration of the worth of vernacular attainments. Compare the remarkable success which followed the efforts of the earlier missionaries of the Roman Church with the puny results effected by their modern agents. The former were men of great learning in the languages of the countries in which they labored. The latter have not attained to excellence in the vernaculars, and pigmy results follow in their train.

Consider the influence too of the plan upon those whom God raises up upon the field as helpers to the missionary. It seems to us that it is almost an axiomatic truth that such men, trained under the vernacular plan, are the ones best suited to preach the Gospel in their own language, far and wide, to their ewn countrymen. If they are ignorant of their own tongue, the missionary should have means afforded him to give them a thorough vernacular education. Then let him take them with him in his itinerant labors. By so doing he will place them in a higher school, where they can acquire elements of character which will prepare them to become mighty preachers. They will grow up in the midst of the people, mingle among them with the missionary, who should continue to conduct their education. They will daily hear from the missionary's lips objections triumphantly answered, false systems exploded, sophistries unravelled, and the glorious scheme of God's truth unfolded, illustrated, defended and enforced. Their minds will thus be taught to grapple with and overcome real difficulties. They will be disciplined to meet the actual pressing every-day exigencies of an itinerant preacher's career, for they must be intinerant preachers until there are churches to call them as pastors. In mingling with the masses

they are studying the character of the people as well as books, and their thoughts, reasonings, and plans will derive their hue and shape from the wants of those with whom they are in contact. Besides we ask, how can a missionary know, either what truths his evangelists preach, or in what shape they preach them, if he is unacquainted with their language? We know that men, brought up under false systems, acquire false ideas of even the truth, and that it takes years to eradicate error from the mind even of real converts. He must therefore know what they say and how they say it, if he would hope for good results from their labors.

Let us now look at some of the objections which have been urged against the wide-spread preaching of the Gospel by the missionaries in the languages of the countries where they labor.

1st. It is said that missionaries in general cannot learn the vernaculars.

The trite old proverb, what has been done can be done, holds good against this objection. The earlier American missionaries to India and Burmah and China, without, we believe, an exception, became good vernacular preachers. We have known some of these, and have heard them as the native languages flowed, like the gushing of a fountain, from their lips. Younger men have followed their example, and have met with equal success.

2d. It is objected that if missionaries do preach in the languages of the country, the people cannot understand their message.

Why not? Where is the difficulty? If there be any, it must be in regard to one of three points. Is the difficulty in the preacher? Very likely. If his mind is filled with anti-vernacular notions, if he cherishes the theory of the impracticability of thoroughly acquiring the language of the country, and adopts as his motto, "won't" and calls it "can't," he may expect when he stands up to preach to find that he is not understood. Let him, however, give his time, his mental powers, and his prayers to the study of the language, and the difficulty vanishes. We of course make an exception in cases where men cannot speak even their own language. Such had better take Dr. Todd's advice to the young convert, and believe that God has called them to the shoemaker's bench.

Is the difficulty in the message? Is that unintelligible? No.—Never. The message of salvation through Jesus is from the God of languages, and he has made no tongue and fashioned no speech in which the Word of Life cannot be expressed so as to penetrate the mind and reach the heart. Any other view seems to us a libel upon God's book and a defamation of Christ's command. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners"—and all people in all languages can be made to comprehend it.

Is the difficulty in the hearers? We quote from a missionary who labored many years in India. He says: "For years I have been a vernacular-preacher. From the haughty Brahmin to the degraded Pariah," to every tribe and rank and class I have proclaimed the Gospel; and I instinctively and necessarily repel with every energy that I possess, this utterly ungrounded and truly gratuitous calumny (that they cannot comprehend) upon a people who, whatever may be their moral degradation, possess remarkably shrewd intellects, and have the capacity not only to understand the Gospel scheme, but to contest every inch of ground in it and around it, with an astuteness and clearness and appreciation of all the various bearings which is truly extraordinary.—And this I speak, not of persons who have been educated in mission schools, but of the pure Hindus who hear the Gospel only through the vernacular-preacher and the tract." If such is the case among the Hindus, will any pretend to say that it will not hold among the masses who sit in darkness and error in Europe and Mexico and South America. We speak of course of the intellectual ability to understand the truths which are presented by the missionary. As natural men, they cannot receive, without Divine aid, the things of the Spirit, for they are spiritually discerned. But is not this the case in Protestant lands?

3d. It is objected, that if the people do understand, no impression will be made. It is the missionary's work to deliver in an earnest and impressive manner the Gospel message, and to pray for its success. To render the word preached effectual is the office of the Holy Ghost. No one, we think, will be prepared to affirm that when that message is repeatedly delivered, explained, and illustrated to adults, with exhortations to flee unto Jesus from the wrath to come, the Holy Ghost cannot or will not make it as efficacious as the same message repeatedly delivered and expounded to children or youths in school. Will any one describe the limits and define the bounds of the Spirit's action, especially when he remembers the voice of Christ: "Go ye into all the world and preach the Gospel to every creature"? We do believe the time has gone by when any one will say that, because a man has not studied English, the Holy Spirit cannot so well move him.

The Ethiopian Eunuch sat in his chariot reading the Bible. The Spirit said unto Philip, Go near and join thyself to this chariot. He obeyed; and as he heard the Eunuch read, said, "Understandest thou?" The answer was, "How can I except some man should guide me?"—Did Philip stop to think, How can this heathen understand if I do explain? No. "He opened his mouth and began at the same scripture, and preached unto him Jesus." The Eunuch understood, believed, and was baptized.

Blessed be God! we have often heard with joy how some poor be-

nighted soul, listening for the first time to the story of Calvary, has wept over its wanderings, and has sought to learn more of the Saviour of sinners.

4th. It is objected that vernacular-preaching may do well enough for country places, but will not do for cities. Why not? The Apostles of old sought out the great cities, knowing them to be centres from which streams should go forth to make the wilderness a garden and the barren places to blossom as the rose. But, says the objector, if preaching in cities is not impracticable it is more difficult than in the country. We admit that it is generally more difficult to preach in the thronged streets of large cities than in the smaller country towns. But this difficulty can be obviated, and additional advantages obtained by putting up or hiring rooms on the great thoroughfares, in which the missionary may collect as many people as he wishes, while he yet stands upon his own ground and in his own house, or "hired house," with legal protection to insure him his rights. The records of missionary success in Burmah give the most encouraging testimony in reference to labors in such buildings. A missionary in India says: "Some of the best and most deeply interesting audiences which it has ever been my happiness to address in this land, were those which gathered around me in the courtyard of the house I once occupied in the great city of Madras."—While in London some years ago, we were attracted by a great crowd on the Surrey side. We supposed that some accident had occurred or some fight was going on. We drew near, and to our surprise saw a man perched upon a box, and heard him preach with eloquence the truth as it is in Jesus. An immense crowd hung upon his lips with silent attention. Through Christ helping, the missionary can do all things.

5th. It is objected that preaching does not succeed. If on examination this statement should prove true, the reason of it would be obvious. There has been hitherto comparatively little preaching done among the masses. In many places it has been the unpopular department of mission labor. Few have devoted themselves entirely to it.—Even if this allegation could be substantiated, it would not be a sound argument. Are we to judge of the worthiness of an enterprise by its immediate success? Is this a safe mode of argumentation? Do not many inferior seeds sprout faster than the acorn which is to take its place among the monarchs of the forest? Is not this sort of reasoning also anti-scriptural? Is the missionary work of Jesus to be depreciated because its three years exercise does not compare in instantaneous results with Peter's single sermon at Pentecost? Were not the itinerant labors of our Lord the broadly-sown seeds of that subsequent harvest? Is not the vernacular-preacher doing a work like unto that of

Jesus? In cities, in towns, in villages, in country marts, in the fields and by the hedges, beneath green trees and under the shadow of great temples, far and wide, is he not publishing the tidings of salvation, and blowing with no uncertain sound the trumpet of the everlasting Gospel? Will any one undertake to compute him and his work by some mathematical calculation, in which figures are to represent instantaneous conversions? Is he not doing the great work that must be done, and will not many Peters reap the results of his labors?

But the statement that such preaching is not successful is incorrect. Look over the records of missionary labor for the past century, and you will find success marked on page after page. A host of respected faithful missionary preachers, could they rise from their graves, would bear testimony to the abundant fruit they gathered for Christ through the proclamation of the Gospel.

6th. The missionary may object, that to learn the language requires much preparatory labor, while the churches expect him to report immediate work and actual results. The church, we acknowledge, is sometimes a little restive, and craves a *quid pro quo*. But will not every thinking Christian at home acknowledge that time spent in getting the language is time well spent. Only think of inviting a foreigner to an American pulpit with the prospect that he shall preach his sermons during life second-hand through an interpreter!

We think we have now answered the objections which are usually urged. The influence, therefore, of the vernacular system upon the missionary himself, its adaptedness to raise up the best helpers, the exact consonance of this mode of labor in its character, its self-denials and its sufferings, with that of Christ and his disciples; its accordance with the general law of reformations; its agreement with the common sense of Christians; its practicability, and above all its being the plan directly given us by our Lord, lead us to the irresistible conclusion that it is the preferable plan for carrying on missionary operations.

## OUR HOME WORK.

### HOW AND BY WHOM SHOULD IT BE DONE?

For several years, the Society of which this journal is the organ and advocate, has been greatly increasing its labors in the Catholic countries of South America and the continent of Europe. To accomplish this successfully it has been compelled, to a limited extent, to diminish them in the United States. In the mean time, there has been a steady decline of Popery in all Catholic countries, but a rapid increase of it in Great Britain and the United States. While it is not our purpose to

change materially the policy of this Society, nothing can be more obvious than the necessity of greatly increasing the aggressive force of home evangelization. This is demanded by several considerations, among the chief of which we enumerate the following.—I. The numerical extent and increase of our foreign population, and the ease with which it can be combined with other deleterious elements, to threaten the growth and safety of our institutions generally. II. The invigoration of those moral forces which are in the best sense conservative and indispensable to the ultimate homogeneousness of our population. III. As more important and necessary to the preservation of these is the religious element which alone holds in it sufficient power to restrain the passions and stimulate to active exercise the better affections of mankind.

That these great ends can be accomplished without the combined effort of all Christians, no intelligent man will believe. That they can be with it, experience and the Bible prove to be certain.

Let us carefully inquire how and in what form this co-operation can be obtained, and at the same time provoke each other to the doing of it. That one appeal may be effective as well as illustrative, we will select the city of New-York as the field presenting strong inducements to immediate action, and all the difficulties to be overcome which may be found elsewhere.

Who is responsible for the present moral condition of this city?—Is it the editors of the daily papers, whose horrifying descriptions of crime compel us to fly each morning to our wonted cares that we may blanch the crimson of shame from our burning cheeks? Is it the city authorities, whose no theory of prevention ignores its existence, even while invoking the courts, the Morque, the prison, and the scaffold? Shall we charge it upon the amount or character of our immigrants, whom we are inviting from foreign haunts but little less poisonous than those they enter here? Is it our freedom? our system of government? the structure of our social system? our want of good administration of asylums? our want of sympathy with the suffering, that render us responsible for one of the wickedest cities in the world?

While we are trying to ascertain who are to be held responsible for the moral condition of New-York city, we will not presume that any of the above-named organizations, or those who conduct them, will assert their guiltlessness; but rather will, we presume, offer their cheerful co-operation, when properly called upon, in applying the remedy.—That the present state of things need not, should not, continue will not be questioned by any intelligent citizen. The men, the women, and the means are sufficient, if properly invoked, to work out a cure. If we ascertain who has the power to arrange and apply the remedy, we shall be able to determine whose duty it is to see the work accomplished, or at least accomplishing.

If in the progress of our investigation we are compelled to admit or assert the causes of failure in our past efforts, let us not be deemed uncharitable or censorious toward any who have had the courage to attempt it. We are all together gliding swiftly down the rapids, and already we shall find it difficult to raise our voices above the roar of the plunging cataract. To save ourselves and others will require our utmost effort ; and not a man can be spared from the conflict without increasing the risk of failure.

WHAT IS TO BE DONE? In a work so vast, so difficult of accomplishment, all will agree that nothing short of the most potent agencies will avail. These, Inspiration as well as experience assure us are, on the part of the Christian, love to God and love to man ; and on the part of the unregenerate the fear of God and His judgments, and the desire of happiness. To bring these master passions of the human soul into mutual relations and efficient action is the work before us.

WHO CANNOT DO IT, AND WHY?—In all things, if indeed we are compelled to except religion, we adapt means to ends, having regard to amount and fitness. If a thousand children or adults are already in the water, and in immediate danger of being drowned, we should not be innocent if, when we could send a sufficient number to rescue them, we should only send enough to save fifty or five of them. But the case before us is worse than the supposition. Such is the depravity of man that those who are drowning will not take the hand extended to save them until they have assurance that the offer is disinterested. If we could *pay* the sufficient number of men to save them, it would not accomplish that object ; for our Saviour did not intend that work for heaven should be done by proxy, delegation, or pay, except to a very limited extent. This would rob religion of its power and man of his meetness for heaven.

WHO HAVE TRIED IT, AND WHY THEY HAVE FAILED.—If the New-York City Tract Society could have anticipated their present powerlessness to check the overwhelming torrent of immorality, doubtless they would have planned more wisely. Their leading modifications would have been these—First, they would have provided that each church and Sabbath-school or religious organization should have a clearly-defined parish or field of labor, and they would have held each morally responsible for the spiritual cultivation of a neighborhood on the parochial principle, the only one practicable whether in city or country. Second, instead of drawing off these tract distributors to report to some common centre, they would have provided that each laborer should report to his own church once in each month. This would have kept alive the spiritual fires upon each separate altar. This would have provided water at the fountain to supply the general irrigation. By such an arrange-

ment they would have availed themselves of both church and Sabbath-school organizations, and made missionaries and paid agents superintendents to dovetail the work together, and appeal to the churches as sources for supply for an ever-increasing number of laborers. This would have prevented the supineness of the churches and that enervation of Christian character which is a natural consequence of having some one to do what every Christian man and woman feels himself bound to do, who listens to any correct exposition of the Gospel. The churches would then, through an influence resulting from the spontaniety of the work, preserve the spirituality and consent to the necessary appropriation of time and labor. That theory, which looks so well on paper, sounds so well in public appeals for city missions, could not have betrayed the intelligent Christian into the belief that if he gave five dollars to buy a broom to sweep the ocean from its bed, he need no more dream of danger, even though he felt the encircling tide about to engulf him.

The New-York Sunday-school Union is another society which has several times attempted to resist the current. It has not only reckoned its internal resources and girded itself for the attack, but actually guaged and carefully measured the strength of the opposing army. They have sought frequently to localize the work and fight for position, so as not to beat the air. Again and again they have tried to press other organizations into the conflict, but it too has signally failed, and from the following causes: If the history of the Sabbath-school is glorious, it is granted that it has had specific reference to children and youth rather than to adults, who now are exempted. As it now stands, it furnishes the best working plan the church has for doing her aggressive work. If we consider the Sabbath-day and sanctuary teaching from the pulpit to be the army tactics of the church militant, it is easy to conceive prayer-meetings every where to be the spiritual arsenals, from whence we derive our armor, exercise and strength; but must there not be somewhere a line of battle—a mode of attack? Is not the Sabbath-school now just this—the same church to be seen, but in battle array? Let it not be spurned, therefore, when it seeks co-operation, for what is an army worth that cannot and never does grapple with the foe?—Again, the tract distributor and the Sabbath-school teacher is generally the same person; therefore must our arrangement, to be successful, be made in reference to economy of time and strength. A correct system of districting would meet this demand.

Remedies, and how to be applied.—As we have before assumed that to arrest the progress of vagrancy and crime in the city of New-York will require the active co-operation of every Christian, and we might add every real philanthropist; is there any practicable plan by

which existing organizations can so localize the work, and bring home the obligations to each church and Sabbath-school, tract committee, etc., as that each member of them can be induced to work for the accomplishment of the general object? We should not feel justified in assuming the affirmative of the question, if it had not been tried with sufficient success to demonstrate its practicability—if only those whose duty it is can be induced to undertake the work with system, determination and perseverance. Already large neighborhoods, both in city and country, have been so districted and so morally cultivated as to render it certain that Christianity is what it claims to be—a sovereign remedy for the evils of society, and only fails through the indifference and neglect of its professors. In some localities each of the following plans have been adopted with equal success, and for several years, and do not conflict with each other, if only the parochial or territorial system of districting is preserved:

PLAN NO. I.

1st.—Some central committee, board, or delegation of the church, Sabbath-school, or Tract Society, or all combined, should district the entire city, assigning a portion or neighborhood to each evangelical organization. Regard should be had to the numbers of each, so that the smallest number of families possible should be given to a visitor, for the work will be both pleasant and profitable in proportion as the acquaintance with it is thorough and intimate.

2d.—A member of this central committee should then visit the superintendent of the Sunday-school, or some prominent member of the church, and go with him to the pastor, explain the object, and get him to co-operate in setting apart one of the weekly prayer-meetings, at which shall be made known the boundaries of the district, the method of sub-division according to the number of those who will volunteer to do the work; (no visitor to have more than fifteen families, and not more than five if possible so to arrange the districts.) After the plan is well understood, elect a chairman to superintend the work, who shall always preside at a monthly meeting to be set apart by the church to hear the reports of the visitors. At this meeting a secretary should be elected to collect and present such reports as may be written in due form, (although male visitors should be encouraged to report verbally,) and also a treasurer who shall take charge of such funds as may be collected for the needy, if there are any in the district. These three should constitute a committee to be elected annually, who should be prepared at the next meeting to describe the character of each district, to number it, and have reference to adapting and assigning each visitor (in some cases two,) to his or her locality. It would also greatly facilitate the labor if the same committee will furnish to the church a large and accurate map of the parish, so that no number of changes can confuse the work.—Unless one of the weekly meetings in each month is wholly devoted to hearing reports, mutual counsel and prayer, home evangelization in that church will be likely to cease.

The secretary should, one week previous to the night of the meeting, hand his blank reports to the visitors as they pass to or from the lecture-room, and see that the pastor has a notice to be read from the pulpit.

The other plan is the following, to be adopted by each church, after a suitable districting has been adopted:

PLAN NO. II.

The organization shall comprise all the members of the church in regular standing.—All Christians worshiping with the church are cordially invited to co-operate in the work. The pastor shall be President of the organization. In his absence, his duties shall be performed by the senior deacon; and in case both pastor and senior deacon are absent, the junior deacon shall discharge the duties of President.

THE CLERK OF THE CHURCH—if no other person be chosen—shall keep the records of this organization in a separate book; he shall also keep an accurate account of the attendance of the brethren and officers of the church, and also, in a general way, of the

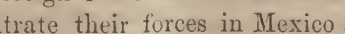
numbers present at each monthly meeting. The teachers of the Sabbath-school, with their Superintendent, shall be regarded as a standing committee of the church on Christian instruction. The Tract visitors, with their Superintendent, shall be regarded as a standing committee of the church on Tract visitation. The Superintendent of the Sabbath-school shall be chosen by the teachers at such times as may suit themselves: but such choice shall be reported to the church at the earliest opportunity. The Superintendent of Tract visitation shall be elected by the church. Meetings shall be held regularly on the evenings of the third Sabbath in each month, unless otherwise directed, either by special vote of the church, or of the church committee. The annual meeting shall be held on the —— of each year. The order of procedure in the monthly meetings shall be as follows:

1. Devotional exercises. 2. Reading of the minutes of the last meeting. 3. Reports from the church committee, by the pastor, stating the names of persons admitted, dismissed, deceased, or removed from town since the last meeting; also, at his discretion, the names of any who may be seriously sick, together with any other matters of interest.—He shall likewise call upon those present for any information on the matters aforesaid, which may not have reached him. 4. Report from the elders or deacons. 5. Reports of personal labors from the members of the church committee. 6. Report from the Superintendent of the Sabbath-school, giving the average attendance for the month, the number of classes, of teachers, of baptized children, and of professed Christians in the school; stating any difficulties with which the teachers may have to contend, any changes in the methods of instruction, and any other matters of interest. 7. Report from the Superintendent of Tract visitation, giving the number of visitors, the number of families visited, the number of families whose acquaintance the visitors have formed, with such other statistics and narratives as may be of interest. 8. Report from other committees, on temperance, etc. 9. Remarks and devotional exercises may be interspersed with the reports, and the meeting shall conclude with worship.

At the annual meeting, the church committee shall present to the church a detailed history of its doings and condition during the year preceding—embracing the number of additions (whether by confession or by letter), of dismissions, of deaths, and of baptisms, both of children and adults; also, all contributions for charitable and benevolent objects, together with a view of all Christian labors in instruction, visitation, or otherwise. This report shall be entered on the book of church records. These rules may be amended at any time by vote of the church committee and approval of the church.

To carry out the foregoing, no more money or missionaries would be requisite than are now in the employ of the Tract or City Mission Societies, and the result would be full churches, full Sabbath-schools, and the transformation of our foreign population into a virtuous community. If such is not the mission of the local church, what is it? Once adopted, the home missionary and the Sabbath-school missionary may take possession of the appropriate fields which lie beyond the boundary of organized Christianity. Once in successful operation, the timid skeptic would cease his objection, substance would take the place of theory, and the American and Foreign Christian Union leave Roman Catholicism at home, to concentrate their forces in Mexico and South America, Italy and France.

KNOX.



IT is a privilege of this nation, that merchants may have a convoy, a navy royal, it may be, to go out with them; but it will hardly come in with them; therefore there is not absolute security in this convoy. But whoever takes Christ, hath the Spirit to go in and out before him and with him; to go forth, to come back, to go all the way with him; for he hath said, "I will never leave thee nor forsake thee."

Sometimes the breathings and desires of the soul are only expressed by sighs and groans. Yet these are sighs of spiritual life. If a man groans it is plain that he is alive.

## THE WATCHER AT THE GATE.

I'm kneeling at the threshold, weary, faint, and sore;
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of His presence, to the gladness of His home.

A weary path I've travelled, mid darkness, storm, and strife;
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine of the far-off sinless land;
Oh, would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago;
One by one they left me struggling with the foe:
Their pilgrimage was shorter, their triumph sooner won;
How lovingly they'll hail me when all my toil is done!

With them the blessed angels, that know no grief nor sin,
I see them by the portals, prepared to let me in.
O Lord! I wait thy pleasure; Thy time and way are best;
But I'm wasted, worn, and weary—O Father! bid me rest!

DR. GUTHRIE.

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# SUNDAY-SCHOOL DEPARTMENT.

LETTER V.

## ITALIAN EVANGELIZATION

BY MEANS OF SABBATH-SCHOOLS.

Compelled, as we are, to take leave of the beautiful peninsula which connects the snow-clad Alps with the burning mountains of Etna and Vesuvius, we linger a moment, not to describe, but only to enumerate the causes of hope and fear in regard to the prosperity of that new-born nation. Her changes have been great and rapid, and may still continue to be so. Yesterday, as it were, Italy was no nation. To-day United States. Yesterday the people were slaves; to-day the freest of the free. But yesterday only, at the risk of life, could a Bible be smuggled into the country; to-day, it is sought as the pearl of great price. Yesterday brigandage was the police of a perverted Christianity and a degraded priesthood; to-day the object and the subject of law.—A little while ago and Protestantism was a synonym with crime in its meaning to the Italian; to-day it signifies the hope of his soul's regeneration, and that of his beloved Italy as well. Yesterday all property was declining in price; to-day rapidly advancing. Yesterday they were ignorant of us; to day they read the history of our sufferings and struggles as their own. Yesterday they were hardly to be trusted as a people; now they share the confidence of nations. Yesterday all was old; to-day all things are new. But no power is beyond the reach of danger, and nations, like individuals, which stand, are to "take heed lest they fall."

It is not for the guilty to presume upon impurity, but for all to watch as well as pray, that a successful future may be possible. Have English and American Christians the disposition to aid in Italian development? They can better perform their kind offices by pointing them to the Bible, to themselves, and to heaven, than by selfishly urging them to accept some clannish *ism* of our own. Would we have Italy evangelized,

we should only ask that she should no longer teach for doctrines the commandments of men. If we would have her no longer the school-house of error, we must leave her to take her own form of moral development.—If Rome is not to oppose our own home and foreign evangelization as well as her own, it will be because we simply ask her to receive the Bible and the spelling book. Our six months labor there left them ten Sabbath-schools, which have since increased to thirty. The best thing that can be done for the present generation, can he better done by showing them how they can teach the Bible to the coming one. This is the mission of the Sabbath-school, and the well-adapted instrument. KNOX.

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BUENAVENTURA,* July 28, 1865.

Gentlemen of the American and Foreign Christian Union :—I came across one of your circulars in this port, and indeed was glad to see that your noble institution is taking an interest in the future prosperity and salvation of this poor race in these Republics. It has been my idea ever since I arrived here, to circulate books and newspapers on religious subjects. It is here indeed where your Christian Union ought to work to enlighten this people, and conquer this superstitious and corrupted religion which the natives here pretend to profess.

I can assure you, as a positive fact, that in this State of Cauca (New Granada) with which I am well acquainted, there is not one single person among the natives who has ever read or seen the Scriptures, or has an idea that such a book exists. Of churches or Sunday-schools there are none here, nor any kind of religious books. In fact, here you have a wide field open, and there is room for all Protestant missionaries. The present government is a liberal one, and very much opposed to all Catholic priests, Jesuits, etc. and I dare say that your works would be welcomed by them.

I am an American engineer, working on a rail-road here ; and I would be most happy to circulate all books and papers which you may wish to send in Spanish, as Testaments, hymn books, Sunday-school books and papers. As I am deeply interested in your association, I have taken this liberty of thus addressing you.

I am very respectfully yours,

NICHOLAS FANCO.

P. S. All books and newspapers have free postage here.

[Availing ourselves of the generosity of our neighbors at the Tract House, we issued the circular above alluded to, which contained a proposition to furnish some religious reading in the Spanish language to the citizens of our sister Republics in South America. In view of the state of things above described, are there not six Sabbath-schools in the United States which will esteem it a privilege to give a hundred dollars each to send a Sabbath-school missionary there, to organize these simple institutions, that our publications may be rendered a hundred fold more effective? If so, we should be glad to hear from them.]

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[WE print the following letter as an illustration of the manner in which a Christian may turn his recreation to good account in his Master's service. When Dr. Schaff was about to leave New-York, we requested him to do what he could for the Sabbath-school cause in Switzerland and Germany. It will be seen below how nobly he redeems his promise to do so, as he should have opportunity.]

NEUFCHATEL, Aug 11, 1865.

MR. ALBERT WOODRUFF—My dear friend : In my last letter, which I mailed July 10, I gave you an account of my Sunday-school movements up to that time. I have now traveled over a considerable portion of Switzerland, preached twice every Sunday except the last, saw a large number of ministers and Christian laymen, and embraced every opportunity to urge upon them the importance of establishing Sunday schools and promoting the better observance of the Lord's day. I had to answer many objections, especially that arising from the catechetical instruction of the pastor, already sanctioned by long custom in all the churches on Sunday afternoon ; but I found also a great deal of sympathy and encouragement, more

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* A seaport town in N. G., South America.

indeed than I expected. I am now fully convinced that the right kind of man could do an immense amount of good in this direction all over Protestant Europe, if he could devote two or three years of undivided attention to it. And if I could free myself from existing and prospective engagements, I would feel that I could hardly engage in a more useful work than such a mission would afford. I find that the Sabbath question and the Sabbath-school question are intimately related and mutually sustaining.—Both are so broad and catholic in their foundation, and so important in their bearing upon the revival of sound, practical, evangelical Christianity, and the training of a truly pious generation, that they must commend themselves to every reflecting mind that is really concerned about the prosperity and progress of Christ's kingdom.

I shall note the principal items of my labors since my last letter.

1. I succeeded, quite unexpectedly, in founding an association of fourteen clergymen for founding Sunday-schools in the Canton de Grisons in Eastern Switzerland, where none has been established yet, and where they may become highly important in counteracting the pernicious influence of rationalism and pantheism, which unfortunately has taken hold of a number of younger ministers in that region, who brought it from the University of Tübingen and from Zurich. The committee reside in Sohiers, which has become a centre of evangelical influence as the seat of a Teachers' Seminary, which was established on the voluntary principle, and sends out annually a number of pious schoolmasters throughout the Grisons and the adjoining Cantons. The founder of that Seminary, the Rev. Peter Flury, an old schoolmate of mine, was in England, and for three years in the U. States, where he founded a few German Congregational churches in Iowa, and caught the practical spirit of American Christianity. He is a gentleman of independent means, at present without charge, because he is opposed to the union of Church and State, but highly esteemed, and was unanimously elected President of the new association. The Rev. Paul Kind, also an old friend of mine, and at present the rector of the Teachers' Seminary, had been laboring for some time as German Missionary in London, and then as German and French pastor at Milan, (Prof. Trachella spoke to me of him in the highest terms,) and is equally zealous for the cause from what he saw in England, and constantly reads in English papers. He was elected secretary. Another member, the Rev. Mr. Riggenbach, the pastor of the congregation of Sohiers, has likewise an experimental acquaintance and appreciation of the Sabbath observance and the American Sunday-school system, having been connected a while with the American Tract Society, and also with the German Seminary at Marthasville, Missouri, as professor of Theology. I had myself recommended him to that professorship, which he filled acceptably, but left on account of his wife who prefers Switzerland It was a most fortunate, I may say, providential concurrence that I met there three men so well prepared to lay hold of the work. They fully appreciate the advantages of the American system, especially the grouping of the children in different classes, and the drawing in of the *lay* element, male and female, into hearty coöperation with the pastor in the training of the young. I was twice at Sohiers, once to address a large Bible and Missionary festival in connection with a delegate from Basel. In both visits the subject was fully ventilated, and you would have been delighted to see the spirit and ardor of the discussion, and the earnest and unanimous conclusion, after a fervent prayer on our knees. I felt doubly thankful because the Grisons are my native Canton. I promised to have some Sunday-school papers sent to these brethren as models for a similar publication, whenever they should be ready for one. Be so kind therefore, as to send by mail some numbers of the Child's Paper of the New-York and Boston Tract Society, and other Sunday-school papers you may see fit, to the following addresses: Rev. Paul Kind, Sohiers, Ct. de Grisons, Switzerland; Rev. Peter Flury, do., Rev. J. Riggenbach, do., Rev. Geo. Allemann, Malans, do., Rev. Gotthelf Kind, Coire, do.

2. I prepared similar movements at Coire, (my native town,) Glarus, Ennenda and Lu-

erne, but without effecting an organization. Also in some parts of the Cant. Zürich.

3. I spent a day at Lausanne, and saw your friends Bridel and Rev. S. Jaulmes-Cook, and had a full and interesting talk with them on the Sabbath and Sunday-school question in the Canton de Vaud. They were very glad to hear from you As Mr. Jaulmes-Cook sends you his publications, and keeps you posted on his movements, it is not necessary to give you details. I will only remark that Mr. Jaulmes-Cook's Sabbath-school paper, *L' erole des Drinanche*, of which he gave me the first volume, circulates now 10,000 copies, and that these are in the Canton de Vaud. . . . . The system, you know, has been in operation in that Canton since 1854, but has greatly improved of late. I encouraged the good people as much as I could in their labors of love, and left with a very favorable impression.

4. From Lausanne I proceeded to Neufchatel, to see my old friend and brother the Rev. Prof. Godet, formerly tutor of the present crown prince of Prussia. I spent with him two delightful days. He introduced me also to Prof. Nagel, his colleague, whom you saw here and in London. . . . . He edits a missionary paper for Sabbath-schools in Neufchatel and French Switzerland. We discussed the subject to-day in full in the house of Mons. Bovet, in connection with a meeting of a branch of the Evangelical Alliance, in company with several influential clergymen and laymen and ladies. The system may be said to be fairly established in the Canton de Neufchatel, although it admits of considerable improvements.

5. To-morrow I shall proceed again to Basle, to deliver, by request, a lecture on the religious condition of the United States, with special reference to the Sabbath and the Sabbath-schools. Then I shall attend the General Pastoral Conferenee of Switzerland at Fauenfeld, Aug. 15 and 16, where I shall deliver a similar lecture. Then I must yet visit Zürich and Bern, before proceeding to Germany, where I shall find plenty of work for the short two months remaining. But I must close. You shall hear from me again. Write to me at Berlin.

Yours most truly,

PH. SCHAFF.

## ILLUSTRATIONS

### FOR SUPERINTENDENTS AND SABBATH-SCHOOL CONCERT TALKERS.

PROV. x. 1—"A wise son maketh a glad father."

COLLATERAL BENEFITS OF SUNDAY-SCHOOLS. From the Stalybridge Sunday-school Union Report we transcribe an affecting incident: "The father of one of our scholars was a drunkard, dog fighter, etc., spent his Sabbaths in public-houses with bad company, singing profane songs, taking God's name in vain, and he frequently went home, beat his wife, and turned her and children out of doors; yet, amid all this, the mother was anxious to keep the children at the Sunday-school; the eldest boy was very attentive, and at home obedient; the good he received from his teacher being reduced to practice, the father began to take knowledge of his dutiful son. The superintendent having requested the scholars to invite their parents and friends, who went to no place of worship, to come to the evening service, this boy invited his parents, but did not succeed the first time. On Sunday following he again invited them to go with him to the house of God; both father and mother went with him, to the astonishment of all who observed it. The father attended several Sundays in succession, and remarked that the preacher was preaching to him particularly. Subsequently a few friends met at his house for prayer and conversation; he began to sorrow for sin, and also to be anxious to sit with the children in the Sabbath-school; the superintendent, to encourage him, put him to teach a class, and a reading and spelling book were given him for his improvement at home during the week. Every Sunday morning he is now found in his class, with his little flock around him, teaching with all the earnestness and simplicity possible. His son has been added to the church, two religious services are held weekly in his house, and he and his wife are to be received into church fellowship shortly. But this is not all; the neighborhood in which he lives had been proverbial for its wickedness; three families who had neglected divine worship are, through the instrumentality of this family, in regular attendance upon the means of grace."

Psa. v. 3—"In the morning will I direct my prayer unto Thee, and will look up."

The Call to Prayer.—Many of the street cries [of Cairo] vary with the season, as with us, but the one that begins the day never changes; and though so much that is painful to a Christian is mixed up in it, still the early call to prayer must always strike one as a most suitable commencement for the work of every day. Just as the first ray of sunshine breaks forth, the muezzin's cry is heard—"To prayer, to prayer, O ye believers!" It is but a form, alas! with most of the hearers; yet the very form reminds a servant of God of the privilege and duty of beginning the day with prayer. Then, when the echoing voices from minaret to minaret have died away, the "working day" begins, and the wants and pleasures of man make themselves known one after another.—

*Ragged Life in Egypt.*

## THE FOREIGN FIELD.

### MILAN.

REPORT.

Fara.—In the entire region of Fara, Ghemme, and Carpignano, where our colporter, little in stature, but great in faith, some time since created such a great religious awakening, there has recently arisen a fierce storm of persecution. The progress of the Gospel, however, continues, and numbers are being added continually to those who have already embraced the truth.

In Fara, Signor Borgia, a faithful and zealous evangelist, preaches twice on the Sabbath, twice during the week, and at the same time teaches the school. This school has encountered much opposition from the priests, who always show a special spite against our evangelical schools; yet, notwithstanding, it goes on continually improving. In the church there are many firm and tried friends of the truth, and they suffer persecution cheerfully for Christ.

Ghemme,—In this place, where the colporter, on his first visit, had a Bible seized and burnt by a priest, many soon expressed a desire to hear the Gospel. Great difficulty was, however, experienced in securing a place for a chapel. The priests wearied themselves in their efforts to persuade the proprietors to refuse all offers; and several times, where they promised a room, the priests, before the writing could be obtained, dissuaded them from giving it. At last, however, a man was found who could resist their entreaties,—yet at the very time he signed the writing which secured to the brethren a chapel, he was surrounded by several priests, who ceased not saying to him "*Per casita*, do not rent your room to the Protestants; if you do, you will surely be damned forever." The chapel being secured, the evangelist at Fara was invited to visit Ghemme to preach once every Sabbath and twice during the week; and this, together with his former labors, he has cheerfully done for some two months. The persecutions here have been peculiarly annoying, so much so that the colporter has been compelled to enter a complaint at the capital of the province. In a letter to me describing them he says: "One day in visiting Ghemme, the priests succeeded in raising a revolution in all the country around me.—Several hundred men, women and children were persuaded to come to the place where I was, and make an open attack upon me. The men had no weapons, the children had bells and various instruments, with which they made a deafening noise on holy week, and the women were armed with clubs and stones. It seemed as though they were going to martyr me to their unearthly music. I was forced to take refuge in the house to save my life, and my host would not permit me to depart till in the night, when I went away secretly. A few days after I visited the place again, and no sooner was in the town than a crowd came after me the second time. I took refuge in a shop near at hand. Being disturbed in this way frequently, and stoned by the order of the priests, I complained of them to the authorities, and I am happy to say they were severely rebuked, and, for injuries done, were obliged to pay."

The meetings at Ghemme are well attended.

Carpignano.—The notices from this place, situated not far from Ghemme, are of great interest, showing a most determined spirit on the part of the people to have the Gospel, and success in their efforts to obtain it. Soon after the first Bibles were sold by our colporter, so deep and universal was the interest awakened, that one of the principal men of the town offered the largest room in his house for a chapel, and begged the colporter to say to me that they must have an evangelist to preach Christ to them. It being difficult to send one immediately, the evangelist at Fara visited the place, and at once commenced a preaching service. The priests were filled with wrath, and, as in the country, they had ever controlled the people, they had no doubt of their success in this small town. They went vigorously at work, and the more firm the poor brethren showed themselves, the greater their rage. The colporter, in writing me of the trials of the poor families of Carpignano, has frequently said that it was impossible to describe them, that he often wept with them as they related to him their sufferings. They have continued, however, faithful; and, as it was impossible for one evangelist to supply the three towns of Fara, Ghemme, and Carpignano, another evangelist has been sent to the latter place, who now preaches and assists in a school.

The last report from this place, just come to hand, contains a curious piece of information, which clearly shows what contempt the priests have for the civil law, where it circumscribes the power they once exercised over the people.

Previous to 1848, there existed in Italy an ecclesiastical tribunal, before which any person could be summoned who spoke against the Catholic Church, the priests or their acts; and this tribunal could compel the officers of the civil government to bring the persons accused before it, and, when found guilty, to punish them. In 1848 this tribunal was abolished, and, of course, no such power can be exercised by the Church at present.

But at Carpignano, the priests, having tried every expedient to persuade and frighten the man who gave his house for a chapel, finally summoned him to appear before the Vicar-General at Novara, to answer to the following charges:

"1. Of having always scolded the boys who came near the book-stall and troubled the Protestant colporter. 2. Of having formed a friendship with the Protestant minister. 3. That he rented a part of his house to said minister for Protestant meetings. 4. That he denied the holy Roman Catholic Apostolic religion, and no more attended church or confession, but sowed heresy among the people of Carpignano; and finally, That he stands at the door of his house during Protestant service, to prevent boys from entering to disturb the preacher."

Poor priests! they cling to the shadow of a power long since passed away, and think with it to frighten the people still. The people, however, are jealous of their rights, and are determined to maintain them.

Varese.—Some efforts were made here to introduce the Gospel about a year since by the Wesleyans, but the place was soon abandoned, and thus remained till a few weeks since. Prof. Oddo, of Milan, is now sent by your Society to visit this city once a week, where he has an audience of about two hundred. A large hall, one of the best in the city, is hired, lighted, and furnished with seats by the people. Many families of the higher classes have shown themselves favorable to the movement.

Varese is one of the most charming places of Northern Italy, and a favorite summer resort for the rich Milanese, who have many beautiful villas scattered in all the country around.

Lugano.—Our evangelist here reports steady progress, and the people have collected about 200 francs for a chapel, but they require twice as much more. The priests here are very bitter, and the lower classes are much under their influence. In the last report there is related a singular incident, which shows what gross impositions the priests still attempt to practice upon the ignorant. It is as follows: "On the 11th of May the lightning struck the steeple of the church San Lorenzo, doing no injury,

however, except to ruin a part of the cornice. The clergy of San Lorenzo, as this was the principal church in the city, immediately proclaimed that the people of Lugano ought to make a thank-offering to the Madonna found in that church, for unless they did this, the whole city of Lugano would be destroyed by lightning, and this because the people tolerated in their city the residence of several heretics. And not only did they tolerate them, but sympathized with them, though they were wicked emissaries, and sold diabolical books, and did great harm to the Holy Church. All good Catholics were therefore earnestly exhorted to exert themselves to find some means of driving away these enemies of the Pope."

GALLAZATE.—In this large town many families of influence have requested Prof. Oddo to visit them and establish an evangelical service. The want of hearing God's word becomes every day more generally felt, and many cities and towns are asking for evangelical teachers and preachers.

MILAN.—This is the central point of the entire work of evangelization in Northern Italy; and all other cities and towns are looking more and more to this city for help. There are many thousands here inclined to the evangelical faith, but the agencies of evangelization are comparatively few and feeble. This is owing to the fact that the religious movement is mostly in connection with the Free Italian Church; and this church has never yet been vigorously taken up and sustained by any foreign missionary society. Those belonging to this church are generally of the poorer classes; and others who favor this church and wish a religious reform in Italy are hardly yet ready to make sacrifices or even give of their substance to evangelical work. Hence the large Italian church in Milan has as yet no suitable or even decent chapel. Those now occupied were once magazines or shops—four or five rooms are thrown into one, and this constitutes their place of meeting. They *absolutely* need a large, respectable hall that will contain a thousand or fifteen hundred persons. With Prof. Oddo and Signor Peccinini for speakers, both of which are in connection with your Society, such a hall would be filled every evening. A few hundred francs have already been deposited in the bank, contributed by this church for a future chapel, but many long years must pass away before the sum will be large enough to benefit the people, unless they can have help from Christians abroad. Will not some generous friends in America aid in providing a nice large hall for the service of the Free Italian Church in Milan? This church is also desirous of establishing a Theological school, for training Evangelists that are needed in all parts of Northern Italy. There are twelve or fifteen promising young men, members of the church, who desire to consecrate themselves to the work of preaching the Gospel. They are however poor and are obliged to labor, but if help could be afforded them they would rejoice to study, and would soon become evangelists.

A school is also needed for training female evangelical teachers. No agency would help the evangelical work in Italy more than this. An institution of high order for educating and training Italian lady teachers, I am fully satisfied, would prove one of the most powerful and efficient means possible for blessing Italy,

Thus many and great are the needs of this central city of Italian evangelization. If the Christian church in America would but direct a little of its benevolence to Milan, it is certain that rich blessings to all Northern Italy would be the result.

WM. CLARK.

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## CHILI.

SANTIAGO DE CHILI, July 1, 1865.

DEAR SIR—The *assassination of President Lincoln* brought universal mourning to Chili. As the steamer neared the port of Valparaiso, all were anxious to know with what tidings of woe she was freighted. Soon the sad intelligence was spread from mouth to mouth, and on telegraphic wires flashed across the country. For ten days flags were at half-mast. The daily papers appeared in mourning. In the 'Ferrocaril' there was an excellent portrait, and a full, enthusiastic and just biographical sketch of the President. Many letters of condolence were addressed to the American Minister, the Hon. T. H. Nelson. On one day, an

immense assemblage of the fire companies and others, with insignia of mourning, filed in solemn procession before the Minister's house, while he stood upon the balcony with head uncovered.

On the Sabbath, Rev. Mr. Trumbull preached to a crowded house, with the walls draped in mourning, two able, just and affecting sermons which have appeared in the papers translated into Spanish, and one of them has come out in English. The morning discourse was peculiarly fitted for this people just at this time, as it took a survey of the downfall of slavery, comparing it with the overthrow of tyranny over the conscience, which has been effected so generally within the last 300 years. Of course I preached a funeral discourse that day. The death of President Lincoln has greatly strengthened the bond of friendly feeling which has been growing between Chili and the United States.

*Reform of the Constitution* is now being debated in Congress. In regard to public religious worship you know that the present constitution prohibits any but the Roman Catholic. The article containing this intolerance is now before them. Already they have held five extra night sessions. As yet only two ministers of worship, and a priest who has a seat in the house, have advocated the intolerance. Some half a dozen have made noble speeches in favor of religious liberty. The principles of religious liberty they have enunciated with clearness, force, and boldness. They have explored the fields of philosophy, history, and the necessities and rights of the nation. It is the absorbing topic. Liberal opinions are fast gaining ground. All but one daily advocate reform. The representatives themselves are, some of them, changing to the right: and now there seems to be a fair prospect that the house will be favorable. The senate may not; yet great advance will be made.

Last night, as a liberal was speaking, many women assembled in the street, and shouted vociferously, "Live, our religion!" "Down with the liberals and the atheists!" and such like expressions. It is said that the author of this disturbance was the priest Ugarte. The paper calls these women foolish virgins, and makes sport of the priest by saying "that hereafter, at the 8th of December, the anniversary of the Campania fire, this gospel will be read: 'There was a man whose name was John. Certainly he was not a light, but he came to prove that all who believed on him would be burnt with paraffine.'"

Such a debate as this, in its importance, length, talent displayed, and general interest created, has never been known in this country. Exclusiveness and intolerance have received their death-blow. It may, in its dying agonies, commit its greatest atrocities. It furnishes great grounds of hope to those who pray "Thy kingdom come."

A project for a hall for worship, to take the place of a room in my house, which has been used three and a half years, is very opportune just now. Our room is much too small, and some Christian young men, who have lately come to Santiago, are moving in the project. In an improved place of worship some have promised to attend who would not come to our present place. A meeting will take place, next week, of the congregation. I suppose they will not feel able to put up a church just now. If we could receive from outside $500, I am sure they would set to work to raise funds to build. One of the editors of the "Ferrocaril" said two days ago in private conversation, that he wished we would put up a church in a public place, just to prove to the country that a church would be unmolested in the very capital, the most exclusive of all places. I wish it also for many reasons.

I am very glad to have my congregation begin to do something of themselves for the support of preaching. As yet they have given less than $50 a year. I trust that some time they may be able and willing to relieve the Society somewhat in my support. I am very sure of one thing, that the attendance will be much increased.

Mr. W., the Bible agent, is doing well.—He does not sell many Bibles, but he sells something generally every day. His heart is in his work. He often wishes that he could sell other books besides the Bible, in

order to prepare the way for the Bible.—There is great need of a man to go about with Tract Society and controversial books. Generally he finds that those who purchase the Bible are those who have been led to desire it from controversial books or newspaper articles. Mr. Wetherby intends to make a public profession of his faith at the next communion.

On the whole the state of the country and that of our work is more encouraging than at any former period. My school continues the same as ever. I wish I might be relieved from teaching altogether. I do not now see any way to avoid it.

I hope your work in the different fields will continue as formerly to give you encouraging reports.

Yours very truly,

NATH, P. GILBERT.

## MISSIONARY INTELLIGENCE.

### CHINA.

Of all countries on the face of the globe, China seems to suffer least alteration as age after age rolls by. Yet even there, innovations have been made at different times.—The Rev. Mr. Preston has recently sent to the Presbyterian Mission Rooms the journal of an excursion up the North River. He says :—

"But it is not true that China is altogether without change. The numerous pagodas all along our course form an important element in every prospect, and temples and ancestral halls, embowered in trees with luxuriant foliage, are in beautiful contrast with the bald hills around. The pagodas are all old and point to a former age. They are an importation from India with the Buddhist faith, but the original intention is now quite lost sight of, and they are regarded more with reference to the Chinese philosophy and superstitions in regard to the doctrines of geomancy and the influence of wind and water. As being so very old they are considered precious, and are supposed to exert a good influence in virtue of their great antiquity. New ones are not erected, and in case they fall into ruins they would not be rebuilt or repaired. They are regarded as foreign to China, and with much less interest than what is purely native."

From the pen of another missionary, we have an account of the progress once made in China by the propagators of Mohammedanism. Mosques are standing to this day. Nor have the Jesuits been behind in their efforts. The excursion described by Mr. Preston was partly in a region where Romish priests had preceded him.

But we trust that a more wide-spread and radical change will shortly pass over China by her acceptance of a pure Christianity.—An English missionary sends to the London Missionary Magazine some account of a preaching excursion. The eagerness of the people for books is thus described :

"Preaching over, we asked for the reading men, in order to give our books. For a moment all went well; but soon the eagerness of the people broke all bounds, and I found it needful to announce that we would give no more; they must buy. At once fifty hands were outstretched : and, for fear lest others should forestal them, there was a rush forward on the part of each to snatch them from us. Again and again we implored them to be patient. More than once, by main force, I pushed back those who crowded up the temple steps. All to no purpose. There was nothing for us but to beat a retreat. We made for our boat; but not to rest. The people, young and old, followed us; and for upwards of three hours there was a scene of the most exciting interest. Over a thousand must have visited us. Kept constantly supplied with books by Mr. Hall, who most of the time remained inside out of the turmoil, and with the boatman and others trying to keep order, it was still more than I could do to supply the demand. Many a time, in sheer self-defence, I had to clear the boat; for they swarmed upon it like bees, and some poor lads got ducked repeatedly; but, nothing daunted, their cash was the next minute once more presented, and they got one book only to return the succeeding minute for another. The men on shore, except when they wished a forty-cash Testament, trusted all to these nimble messengers. Soon the bank presented an extraordinary appearance. It was a gradual slope of considerable hight, and crowded from top to bottom with natives. I was too busy to notice much, but Hall speaks of it as the most wonderful thing he has seen in China. Many were supplied with books, and these were being opened and read with eager curiosity. Numbers

more were, with outstretched hands, demanding the coveted treasure. The perspiration ran down my face. I begged for rest. They crowded round the open window. I expostulated, got angry. No; books they wanted, and books they would have. We resolved to drop down the river. As we took up the anchor half-a-dozen fell into the water. No matter, they followed us down the bank. We crossed, and shut up shop for awhile, leaving Chang to preach while we had a quiet stroll. They pressed us with questions and entreaties for books. We soon found there was no rest for us at Sheng-fang. It was close on seven o'clock, and I was worn out. I began to fear, too, that the excitement would be too much for Brother Hall. So we resolved to go. Before leaving, however, I mounted a high grave-mound and preached again. There must have been 500 present. They were as attentive as before. We now said "Good-bye." When a mile from the town, scores still lined the bank, crying "Don't go, don't go! let me have one book. See, here is money; only one!" We thought to supply just these, and pass on. No sooner had we pulled to one bank than those on the opposite one pulled off their clothes, and, holding them upon their heads with one hand, while the other contained their money, plunged into the water towards us. As soon as it was known that we had stopped, the stream again began to pour from the town. We once more pulled up anchor; but some poor fellows followed the boat for two miles, until their pleadings proved successful. Being told that the stream we were on became, a little farther on, too shallow for boats, there was no plan but to return on our course to T'aiteu and take another."

## INDIA.

A Missionary writes thus regarding the Garisoppa Falls:

"They are indescribable—totally different from Niagara—much more impressive at first, yet growing upon you, too, as Niagara does. That great, awful, yawning chasm or cavern, in which a stone three times the size of your head when thrown down was lost to sight before it reached the water below—who could describe? Then the sublimity, grandeur, magnificence of the great "Rajah" fall—the stateliness, dignity, and conscious power with which it goes pouring over the projecting rock; then the foaming, roaring, angry, dashing "Roarer" fall, as it comes tearing down a steep incline in huge waves with foaming manes, striking its whole torrent of waters against a huge mountain rock, in which it has hollowed out a tremendous cavern—and again madly rushing to the bottom, in an impulsive, awfully impetuous stream! Then next the "Rocket" fall, shooting out ten thousand silvery and foaming jets of water in perfect rocket shapes! And last of all the "Lady Blanche" fall—her neck of silvery water encircled by the most beautiful of necklaces, a gorgeous rainbow—then that neck of waters spreading out over the rock into a milk-white, foamy garment, sparkling and twinkling with a million gems! No one can half describe them. I shall never forget them I am sure. Thousands of pigeons go wheeling and circling through the foam and spray in the huge cavern, but they look like the smallest butterflies, so far beneath are they. We went, too, to the bottom of the Falls. It was a very difficult journey, but we were fully repaid. The gentlemen went far below the ladies into the spray of the falls, which wet us to the skin instantly. It was like the heaviest shower of rain, so thick was the mist of waters."

These Falls are nine hundred feet high.

## SOUTH AFRICA.

A lady writes:—"A few days after, I started on foot, and after rather a hard walk through grass and over brooks, was nearing the kraal, when in a narrow path, I met two men driving a cow. Cattle are above price to a Zulu, and no sacrifice is too great to make for them. These men, therefore, had given the path to the cow, and were walking through the grass and bushes. I kept in the path, however, until, when close to the cow's head, one of the men drove it out of the way. At the same time looking at me very indignantly, he remarked, 'Don't you know enough yet to get out of the way and leave the path to a cow?' Certainly the rules in America and Zulu-land are different as to the politeness which is due to cattle from people!"—*Boston Recorder.*

NATAL.—The Natal Mercury, dated June 13th, brings important intelligence relative to the action of the clergy in that colony, consequent upon the decision of the Privy Council in the matter of the heretical bishop.

From it we see that the clergy are in perfect accord with the church at home, and that they have published their 'fixed resolve' no longer to acknowledge Dr. Colenso as their bishop, "being satisfied that he has widely departed from the faith of the church, and been righteously deprived of his office by the Metropolitan." They go further; and, as it was resolved, at the Palace of Lambeth, by the archbishops and bishops who assembled there in 1853, that South Africa should be governed by the bishop of Capetown as Metropolitan, and the Queen's letters patent confirmed this decision, they declare that they "do receive the Most Rev. Father in God, R. Gray, D. D., as Metropolitan." Nor is this all; the Dean, in the Cathedral, on Sunday, the 4th of June, in the name of the clergy generally, invited the lay community to join with them on the 29th of the same month in order to petition the Church of England to appoint a bishop, and pledge themselves to render obedience to the Metropolitan, at the same time commenting upon the great unanimity of opinion which prevailed at the previous meeting.

### CHILI.

In Chili, the Congress has terminated in a manner quite satisfactory to the Liberal party, the dispute concerning the amendment on article 5, of the constitution, with regard to religious toleration, notwithstanding the full force of the Jesuit party in their efforts to uphold this article 5. The reformers have been able to secure such an interpretation of the article that its intolerant force is destroyed. And although it still remains unrepealed in the constitution, yet Congress has vitiated its effect. Several other important constitutional reforms have occupied and continue to engage the attention of Congress. Railways are being projected for all districts of the republic. Government gives all possible encouragement, and private enterprise among the principal capitalists of Valparaiso will assist in carrying out this scheme.

As our readers will see, we have good news from Chili. The Congress has voted for religious toleration. There will, henceforth, be freedom of worship. We are told by those who have lived in South America that this action of Congress means a great deal more than what naturally appears from the notices received. Santiago has been the centre of the intelligent Romanism of South America. The giant has been defeated in his own castle, and this too when his gates were defended by the whole Jesuit party of that land. Rome there has been conquered by her own people.

### GUATEMALA.

A grand banquet was given on the 16th July, by the Consul-General of the Pontifical States, in honor of the Nuncio, but which that dignitary was prevented by ill health from attending. The municipalities of the several departments have been actively engaged in sending in addresses to Gen. Cerna, congratulating him on his elevation to the Presidency. The influence of the Jesuits is said to be now paramount, at least in the city of Guatemala. They have established bakeries, shambles, breweries, etc. and what is worse, pay no tax to the State.—The industrious class, with whom the Jesuit establishments are competing, begin to show signs of displeasure. The Jesuits are charged with evading export duty on specie, by smuggling American twenty-dollar pieces in cakes of chocolate.

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The Moravian Missionary Ship Harmony left the Thames on the 20th June, on her annual voyage to Greenland and Labrador. She carried five missionaries, two of them after a visit to Europe, returning to the field in which they have labored for a period of nineteen years, the remaining three going out for the first time. For ninety-five years the Moravian missionary ship has performed an annual voyage to that dangerous and inhospitable coast (the present vessel being the ninth that has been employed in the service), and during all this time no serious accident has ever befallen her, nor has there been any loss of life among crew or passengers.

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Mr. Clark, in almost every letter, appeals to us for means to educate twelve young men for evangelical labors. May we not ask our friends if there are not twelve of them, each of whom will take the charge of the education of one of these young men?

# NEWS OF THE CHURCHES.

## FOREIGN RELIGIOUS INTELLIGENCE.

### ENGLAND.

Sir John Bowring, late representative of British interests in China, has spoken before the Western Unitarian Society with regard to the propagation of Christianity. The tenor of his first speech is thus reported :

"The Unitarian body was ready to receive every revelation of truth. Theirs was a progressive religion and could not be stationary. Sir John Bowring then entered at length into the doctrines of the Unitarian belief, and said that there was no religion so intolerable as that which declared that God was full of revenge, implacable, and irreconcileable. Such a religion he (Sir John) designated as most unworthy of the Divine Being. Controversies were not now confined to the Christian world. In every part of the earth inquiries after truth were being made. Only a few days ago he received a letter from a Parsee fire-worshiper. He had no doubt that the meeting had heard that the Parsees worshiped the sun, flames, and the ocean. But they did so merely as representatives of the great Divine power which created all and ought to be revered by all. When they looked at the sun—the grandest of created objects—and the tide, governed by immutable laws, they felt that Deity demanded respect and adoration. He had had the privilege of being amongst the Buddhists. They believed that an infant was created by God, and that it was destined to universal happiness. Such views coincided with his own. He would rather be a worshiper in the temple of Buddha than sit under the teachings of the Bishop of Oxford! The Mahommedans were also getting rid of the traditions which corrupted their religion. Sir John Bowring concluded by saying that so long as Unitarians welcomed every information that astronomical, geographical, and geological knowledge brought to them, they had nothing to fear."

Sir John subsequently spoke in criticism of the course pursued by orthodox missionaries. He said :

"The religion we professed was a religion not of the past, not even of the present, but a religion of the future, and a religion which would accommodate itself to every new revelation of science, to every addition that could be made to human knowledge. Sir John having referred to the opinions entertained by other sects—which opinions he said that he respected—he referred to what was going on in the world. Most people would confess that the labors which had been made towards what was called the conversion of the heathen had been lamentable failures. He spoke with some knowledge upon the point. He had lived, perhaps, more than most men of his day among the professors of religion. Our missionaries would begin with this great error, recognizing nothing true in the religion they supersede. There was a book in China, the first three chapters in which stated that a child was free from sin. A missionary told them that that child was a child of perdition, and unless he was baptised and received into the church he would be lost. Every maternal heart would repel such a tradition. In the worship of the Shasters at Calcutta there was not a single word uttered in those temples to which he could not give a cordial response. The Parsees, as he had previously mentioned, repudiated altogether every doctrine which was not reasonable with the greatness, the goodness, and the wisdom of God."

Some of these statements were unexpectedly challenged by a working-man named Salisbury, who walked up to the head of the room and asked permission of the chairman to put a question to Sir John Bowring.—The chairman having consented,

"Mr. Salisbury asked the gallant knight for the name of the missionary who was sent to China and taught the doctrine that newborn children were lost unless they were baptised. Sir John's statements had been repudiated by all the societies, and he thought out of common fairness Sir John ought to give the name.

Sir John Bowring said that that was the doctrine taught by almost all our missionary societies. He believed that there was scarcely a missionary sent out by an orthodox society who would not declare openly that the condition of salvation was the baptism of the church.

Mr. Salisbury was not satisfied. He thought that Sir John Bowring ought to give the name.

Mr. Thomas asked Mr. Salisbury if that was not the doctrine taught by the orthodox societies.

Mr. Salisbury said that he could not give the name of one. He thought that it was the opinion of every one that in the event of young children dying they were saved.

Sir John Bowring said that he was happy to hear that statement, and he congratulated them, the town of Bridport, and the world, upon the progress that has been made."

A SINGULAR SCENE occurred at the consecration of a church by the Bishop of London. The clergyman was known to be a Puseyite, but it had not been supposed that his boldness would carry him to such extremes. The Bishop first insisted on the removal of the boquets placed on the altar.—Next, he remarked the surpliced and embroidered stoles of Mr. Lyford and his friends, and insisted that they should appear in the simple dress of clergymen of the Church of England. "At this," says the British Standard, "the clergy looked at each other very innocently, as though they were at a loss to comprehend his Lordship's meaning. A somewhat awkward pause ensued, during which no one stirred. Again, turning to the clergy, his Lordship said somewhat peremptorily, "I must ask you to take off these ribbons, gentlemen." Mr. Lyford bowed, and at once removed his stole (a white silk one, with rich crimson and gold embroidery) and his example was followed by the other clergymen present." The next difficulty was regarding a large cartoon, representing the crucifixion, with figures of St. Mary and St. John. It was a mere charcoal sketch upon the stone reredos behind the communion table. The Bishop required that it should be at once effaced, refusing to go on with the consecration until the offence was removed. At length a compromise was made, the clergyman, the churchwarden, and the architect signing a paper, before all the congregation, to the effect that the cartoon should be removed on the following day.—The Bishop then proceeded to consecrate the church.

## FRANCE.

The Papal Church has been endeavoring to attract the people by religious shows.—These *fetes* took place under the presidency of the highest dignitaries of the French episcopate, in honor of the "sainted" Marguerite-Marie, an ascetic of the seventeenth century, better known under the name of Marie-Alacoque, and whom the Papacy, now so weak and unintelligent, has lately canonized. A reliquary was exhibited, containing the bones of this saint of sickly piety. Three or four of the distinguished fathers delivered discourses. One said—"The worship of the Sacred Heart is the primal cause of Christian and of human life." Another, no less than the Bishop of Hebron, called also 'the Apostle of Geneva,' attempted to prove that the 'revelation' with which the sainted Marguerite-Marie was honored, occurred exactly at the right time "to resist Jansenism, and to ward off the threatening blows of the eighteenth century."

The *Lien*, the journal of French rationalism, is endeavoring to present its theories in favorable colors, and thus sets forth its views: "Christianity is not a collection of facts, a set of dogmas, determined by supreme authority. It is not a foreign element, which the human soul aspires to disengage itself from, in order to build afresh upon its own soil and with materials at its own disposal. Christianity is a movement of the human soul, an evolution of the human conscience; it is the expansion, the development, under the influence of the Eternal Spirit, of the needs, the aspirations, the intuitions, which are not imported into human nature, but which are native to it, and which cannot be snatched from it or neglected, without impoverishing or maiming it."

There 's a definition of Christianity for you! It ought to be sent to the cannibals of New-Zealand for their comfort. Those degraded people very foolishly think themselves not to be Christians. Let them be of good cheer, the *Lien* assures them that they are very good Christians.—*Ch. Intel.*

EDUCATION.—In the educational machinery of France two hands are observed working together as far as may be—the Pope's and the Emperor's. His Majesty, notwithstanding his show of power and large army of Government teachers, is yet not a match for His Holiness; the priesthood has always managed to outwit the Imperial authorities, and hence the clergy have even now no less than 73 per cent. of the children under their superintendence. The Pope and his emissaries have been too long students of human nature to be ignorant of the importance of dealing with the youth of the country. The children of the present will constitute the citizens and rulers of the next generation; hence the necessity of instilling into their minds those principles and creeds which will regulate their after-life. Besides, connection with the child is power with the parents.

The French Government has at length become impressed with the importance of night-schools. M. Duruy dwelt upon this method of instruction with much satisfaction. During the last winter, according to the *Moniteur*, the classes have been attended by 187,072 pupils, against 115,916 in the previous year, showing a gain of 71,212, a large proportion being adults. In four months 15,911 learned to read, 23,380 to write, and 40,480 to cypher, whilst 38,839 have made

progress in orthography, drawing, singing, or some other branch of knowledge.

His Excellency, the Minister of Instruction, in his official document states as a reason for superiority in Protestant countries, that while amongst Roman Catholics the children, to a large extent, go to school simply to learn the Catechism in order that they may be admitted to the Communion, which usually takes place at the age of eleven or twelve years,—and very few attend after they have proceeded thus far,—amongst Protestants the education is more prolonged, an obligation is imposed upon the pupils assiduously to read the Bible, and large donations to the cause of education are made through the zeal of the various religious denominations. This testimony, coming from the lips of the French Minister of Public Instruction, should be properly valued. It is full of encouragement to the Protestants of that country, and must be exceedingly distasteful to the emissaries of the Vatican.

The Emperor and his government are fully alive to the importance of education to the country, and are exerting themselves in a manner worthy of patriots to promote its extension. But the moral obstruction to any rapid progress is the priest, who is everywhere present to control all things in accordance with the behests of the "Man of Sin."

### RUSSIA.

Emperor Nicholas exercising Toleration.—An act of tolerance and even-handed justice is reported from Courland. Twenty years ago the Emperor Nicholas caused some 50,000 Livonians and Esthonians to secede from the Protestant Church, to which their ancestors had been converted centuries ago by the Teutonic Knights. The proselytes were regarded as orthodox ever after, and a law being enacted at the same time that a Greek Church should be built whenever sixty believers could be collected to attend Divine service, an effective stride seemed to have been made toward insuring the gradual Russification of a foreign and dissenting country. To the surprise, however, of the German nobility, who own the land, as well as of the Russian authorities, who hold sway over it, the half-wild Esthonians forming the country population could not be persuaded to accept the orthodox creed forced upon them. Though they had been but very indifferent Protestants, and though what they really believed in were the gods of the water and the wind, together with the rest of the heathenish superstitions of the Finnish tribes as formed a thousand years ago, they had been too long accustomed to the forms of Protestant worship to regard the Greek Liturgy as the right and proper thing. They might be obliged to go to church now and then, but they would not allow their marriages to be celebrated by the bearded clergy, or their children to be christened according to the Greek ritual; and as no Protestant clergyman dared minister to the spiritual wants of people claimed by the State and its ecclesiastical establishment, the consequence was that there were no marriages celebrated, and no children baptized among the proselytes of the late Russifying period. Moved by their demoralized condition, and yielding, it is believed, to the prayers of some of his German advisers, the Emperor Alexander has now been pleased to permit these people to bring up their children in the Protestant faith, whether or no their marriages may have been concluded in a Russian church. The decree has by no means elicited the applause of the Russian national press, whose ardent desire—a desire second only to that urging the Russification of Poland—was to secure the application of a denationalizing process to the mixed German and Finnish inhabitants of the Baltic provinces. In most papers you will find some more or less mournful articles on the subject, generally accompanied by the remark that the German noblemen of the Baltic provinces care less for Protestantism than keeping three provinces, and the great immunities they enjoy in them, for themselves.

## MISCELLANEOUS.

One of our Episcopal subscribers has been aggrieved by some of the statements made in the article on the Greek Church, which appeared in our September number. We can assure him and our readers at large that it was not intentional on our part to give offense to any; and we have requested this brother to prepare for our Magazine an article which shall correct any mistake the writer may have made. We are sorry that as we go to press the article has not reached us.

Italy.—The Minister of the Interior, in order to prevent disturbances, has ordered that religious processions shall not in future take place in the public streets without previous authorization of the authorities—the latter being empowered to prevent them if necessary.

A Slight Mistake.—The French Guards lately arrested, as they supposed, eleven brigands, whom they paraded about Rome. They were not real brigands after all; but were woodcutters who were found by an hallucinated French officer on the border eating their dinner all together. Whereupon he wisely concluded they must be brigands, and they had to figure as such before our unexperienced eyes, until no other offence being proved against them than their collective gastronomy, they have been released. I have no doubt the French captain will be consoled with some decoration or other for his zeal and activity in Neapolitan hunting.

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The Rev. Dr. A. R. Van Nest returned last week to this city after ministering as chaplain at Paris and Rome. His labors in these cities were highly appreciated by the Americans residing there. The following testimony shows the estimation in which he was held while chaplain to the United States embassy in the latter place:

Rome, May 23, 1865.

Reverend and Dear Sir:—We cannot consent to part with you, as you leave Rome on your return voyage to America, without expressing our earnest sense of the zeal, fidelity, and devotion with which you have discharged the responsible duties of Chaplain to the United States Legation here during the past winter and spring. We beg you to accept, for ourselves and in the name of the Americans who have united with us in divine worship, our sincere thanks for the services so faithfully rendered, and our heartfelt wishes for your health and welfare. May a kind providence watch over you and yours as you journey homewards, and safely guard and guide you to the haven where you would be.—Faithfully and affectionately yours, Rufus King, J. Mosier,

James B. Gould, M.D., L. S. Burridge,
Committee of the American Chapel, Rome.

Rev. A. R. Van Nest, D.D., Chaplain U. S. Legation, Rome.

Irad Hawley, Esq., the remaining member of the Committee, died before the season was completed.—*Ch. Intelligencer.*

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A Curious Discovery.—In the July number of the *Bibliotheca Sacra* is an article by Prof. Hackett on "The first eleven chapters of Genesis attested by their contents." In the course of it, he mentions the local tradition respecting the Babylonian Tower (Babel) which Mr. Oppert, one of the most learned of the European savans, has recently brought to light. He has met with one of the cuneiform inscriptions, as deciphered by him, found on a cylinder which Rawlinson discovered among the ruins of Babylon. The writing purports to be from Nebuchadnezzar, and among other things, says: "The temple of the seven lights of the earth (the planets), the original edifice of Borsippa, was built by an ancient king; since then are reckoned forty-two generations; but the summit he did not finish. The men had abandoned it (the structure) after the flood, because they found their words confused. The earthquake and thunder had shattered the bricks, had torn down the casings of burnt tiles, and the materials of the walls were thrown together and formed hills. The great God, Merrdach, had put it into my heart to build it again; I have not changed the place and have not disturbed the foundations. In the month of Salvation, on the auspicious day, I have pierced the unburnt brick of the walls, and the burnt brick of the casings with arches; I have inscribed the glory of my name on the frieze of the arches."

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A singular correspondence between the Bishop of Norwich and the celebrated Brother Ignatius is published, in which the "monk of the Reformed Church of England" complains of the Bishop trying to drive him to Rome! Ignatius says he is "resolved with God's help to defend himself and the principles which the Church of England has taught to the very last breath he breathes."

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Greece.—We have just learned from Dr. King that the Rev. Mr. Constantine has received the temporary appointment of American Consul for Greece.

The Lord Mayor of London.—A charity sermon was preached at the Parish church of St. Michael, a few Sundays ago: the Lord Mayor and other corporation authorities were present, to patronize a charity for Protestant purposes. The communion table was decorated with flowers, and massive candlesticks with candles in them. During some o the prayers the Rev. T. Darling did not face the congregation, but looked aside to the north or south. When he went to the communion table he sat in a chair against the rails, and again not with his face towards the people. This was neither Popery nor Protestantism. It seems, says the Bulwalk, that a new and third religious sect is coming up who may be called North Easters, The Lord Mayor, having a due regard to the dignity of his office, gave his subscription and walked out of the church, and was heard to express his strong and manly disapprobation of the conduct of the clergyman and disgust at the insult which was put upon the corporation in his presence.

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Giving "Out of Deep Poverty."—Under the head of St. John's, Blackburn, appears, in the Church Missionary Report for 1864-65, the acknowledgment of a sum, not large in itself, but very large when we consider the source from whence it came. The sum is 12s. 8d. legacy left by the late John Wallbank, a poor but good, and an interesting old man, who, though blind, and upwards of eighty years of age, was one of the most regular and early attendants at St. John's, to which, at the Lord's table and Sunday-school he was constantly led, until the last week of his life. His minister stated, in his funeral sermon, that all he had to live upon was only from 3s. to 4s. a week, and yet out of that he put into the collecting box 1d. morning and evening for the Church Missionary Society, Pastoral Aid and Jews' Societies, and subscribed to each Society 6s. annually! And now we have this further memento of departing worth.—*Presbyterian.*

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We find the following in an exchange paper: "The Congregation of Sacred Rights at Rome, has just published a form of blessing to be used by telegraph. The clergy are to assemble at a telegraph station, where a certain amount of chanting, etc., is to be done and prayers put up, in which, among other appropriate passages from the Scriptures, is this, from the 104th Psalm: 'Who walketh upon the wings of the wind; who maketh His angels spirits, His ministers a flaming fire.'"

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Items.—A short time ago a *fete* was given at the Crystal Palace to a large body of Jewish school children, in honor of the marriage of a daughter of Baron Rothschild.—These all passed the Palace Bible stand, and were permitted to take portions of the Old and New Testament from the hand of one long and earnestly engaged in the work. Not long since, fifty Jews at the same stall, accepted copies or portions of the New Testament. Only one of these showed any bigotry. One purchased for himself both the Old and New Testaments.

In the Sandwich Islands, where the Gospel and Christian civilization have been steadily and most successfully advancing since the first landing of missionaries there in 1819, it is now proposed to discontinue the use of the native tongue, and introduce the English as the universal language of the people.

A body of Christians in England has engaged to supply $25,000 a year, to aid the Waldenses in Italy in the work of evangelization. The Waldensian church has fifty laborers in the field. Evangelical work exists in several places where there is yet no church, and there is a wide door for the Gospel in all parts of Italy.

The Eliot Sabbath-school at Newton has 308 members; average attendance 209; one teacher has been absent but twice in 16 years. The whole amount of money collected in the school during the past year $732 89. The school has supported a home missionary at the North Village at an expense of five hundred dollars, and 150 comfort bags have been sent to the soldiers.

Rev. Dr. Hall, rector of the church of the Epiphany at Washington, lately received a call to the Cathedral church at San Francisco, with a salary of $10,000 payable in gold. He replied that he had not time even to investigate the case, and they must therefore look for another candidate. His present salary is $3000 in greenbacks.

Madam Jumel, the widow of Aaron Burr, left property valued at $700,000. She left the Episcopal church at Carmansville, N. Y., money to build an elegant church edifice, and $100,000 to the rector who had shown her much kindness.

The women employed in Parisian shops are moving in favor of a better observance of the Sabbath. They have appealed to their employers, saying the day of rest is necessary in a moral as well as physical point of view.

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We print the following letter in hopes that it may warm the hearts of our readers as it has ours. The dear old man has a desire to live in order to do good. May God in His love answer his prayers. May many Christians be stirred to their duty by the eloquence of such an example:—*Ed. Ch. World.*

GUSTAVUS, September 8, 1865.

I send you five dollars to carry on your great work. I cannot say it is "the widow's mite;" but I can say through much self-denial I get as much into the Lord's treasury as my wealthy brethren that live after habits of the world, and then condemn me because I have lived alone six or seven years, and trusted God to send his angels to take care of me and watch around me so that no evil might befall me. I believe that in the apostle's days they practiced greater self-denial than I have done. The time is coming when Christians will live for the conversion of the world, not to get riches for their children to spend. I am now eighty-two years old, and have been able to labor till within a few weeks past. I think my time is short. There is but little to attract me here. I have buried two wives, my father and mother, my children, and old neighbors. The attractions in heaven above are far greater than below; yet I have a great desire to live, so much is to be done in this wicked world. It would be my choice to have you send Bibles to Italy. I have been watching Italy a great many years, and never expected to hear that those Bibles which were hidden under hundreds of cottage floors were read in public. So it is. The truth will prevail over error. I sent you five dollars for Bibles for Italy last year, and five for South America. I may send five more some time this year. I shall try hard to do so. You may have other calls more important. I wish to put what little I do where it will do the most good. I leave it with you—tell me where. I love to think where some good is doing with my money—I mean the Lord's money. I am his steward. E. S.

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We publish with pleasure the following communication. It has come in since our Editorial on the subject was written. We published the article in our last number, "A word about the Greek Church, by a Greek," that our readers might learn what were the doctrines of the Greek Church as given by one who ought to know.

TO THE EDITOR OF THE CHRISTIAN WORLD.—Sir: I read the article relating to the Greek Church in your last issue with interest; but as an Episcopalian, I beg leave to protest against the writer's statement, that the Greek Church "is the church with which the Episcopal Church desires to unite." The motions of the uneasy, enterprising souls to whom he refers, are *not* those of the whole church. Its General Convention only can effect such a union, and we shall be pleased to see what headway they can make in that conservative body. Such a union will be found impossible while she remains such a church as she is; but the lending of a church edifice to Greek worshipers is an entirely different matter. Any *Vestry* can lend their church edifice to Presbyterian or Roman Catholic congregations, if they please; even against the remonstrance of their Rector and Bishop; but that would not commit them to a union with those churches, or justly involve other Episcopal congregations in the odium of *desiring* such a union: That I am right as to this power of Vestries can be seen by Bishop Potter's recent letter upon the subject; for while expressing *his views* clearly enough, he does not venture to say that such a lending is against any law of the church. The Vestries are a law to themselves, in this respect, unless their constituent congregations condemn their course, and vote them out of office. I state these few facts, at the hazard of asking too much space in your Magazine, because I infer they will be quite new to your non-episcopal readers.

A CHURCHMAN.

The Pope and the Papacy.—Abandoned by all the European Governments, the Court of Rome feels that it must continue its struggle alone, and it is preparing to do so with all the energy of despair. It is now organizing the Italian Catholic Association for the Defence of the Liberties of the Church. The statutes of the association are being drawn up at Rome. The object will be to organize the numerous clerical party in the peninsula so as to exercise a powerful and inevitable pressure at the coming election, and on the governmental machine as it now exists. Great exertions, too, are being made to obtain as many signatures as possible to the address from the Italians to the Pope, protesting against the rupture of the negotiations with Rome by the Italian Government. The address is being signed both in the kingdom of Italy and in the Papal territory, and the priests in the neighborhood recommend the faithful from the pulpit to affix their names to it. In every small town commissioners have been appointed to receive signatures, together with subscriptions in money. Finally, the Pope has formed a project which will cause the greatest excitement throughout the Catholic world. Pius IX. was much struck by the fetes at Florence in honor of Dante, and he has resolved next year to celebrate the eighteenth secular anniversary of the martyrdom of St. Peter (crucified A. D. 66) at Rome. The Catholic bishops of the whole world are to be summoned to the canonization with which the celebration will commence; and Pius IX. wishes the whole of the Catholic laity—that is to say, all the faithful of the five parts of the globe—to be invited. The invitations to the bishops will be sent out in November; and each bishop is, in his turn, to call upon so many of the faithful of his diocese as can do so to undertake a pilgrimage to the Eternal City. On this occasion it is certain that important measures will be taken, and that an ecumenical council will be held. But where are to be lodged all the Catholics who will flock to Rome? Perhaps modern enterprise will come to the rescue, and English or French speculators will erect temporary accommodation for the faithful in the Roman Campagna.—*Pall Mall Gazette.*

An Interesting Spectacle.—In the Orthodox Church at Malden, on the 1st ult., the twin children, a boy and a girl of Rev. Mr. Reed, were presented for baptism. The mother was accompanied to the altar by the four grandparents; the grandfathers, William Reed, esq., of Taunton, and Dr. H. N. Page, of Chelsea, each bore a child in his arms, while Rev. Mr. Reed officiated himself in the performance of the ordinance of baptism, giving to the two children the names of their four grandparents. The elder Reed is upwards of 80 years of age. The scene was both novel and interesting.—*Boston Trav.*

## BOOK NOTICES.

Battle of the Boyne. By Benjamin West, President Royal Academy. Sparkes, Bourne & Co. 116 Nassau Street, N. Y.

We copy the following from the Observer as it expresses our views in reference to this beautiful and instructive picture: "The picture is very spirited and expressive. William III. on his white charger, in the foreground, followed by his eager troop, is the most prominent figure, and the dying Schomberg is borne off by his devoted soldiers. The Protestant soldiers are struggling through the water, and the hosts of their enemies are springing at them on the other side. The dramatic effect of the picture is powerful. Originally painted by that greatest of modern masters, Benjamin West, and commemorating an event that is one of the most thrilling on record, it deserves a bright place in the galleries of Protestant Christians. It is engraved in the best style of Major & Knapp, and brilliantly colored."

We have received from Rev. H. Kimball the Prospectus of a new weekly to be called the New Era. We quote: "A New Era of Christian Fellowship dawns upon the church and the world. Of this fact this paper is the exponent. Its creed is the truth of God common to all Evangelical Creeds, its spirit the spirit common to all true Christians; maintaining the spiritual unity of the whole church it will labor for the development of the same into visible fellowship and more earnest co-operation."

This paper is commended to the confidence and support of the public by the principal clergymen of evangelical denominations throughout the United States. May it do much to promote Christian union. Send subscriptions, ($4.00 a year,) to the New Era, No. 481 Broadway, N. Y.

# Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1865.

### MAINE.

Augusta. So. Cong. Chu. & Soc. by E. A. Nason, Tr. ..... 20 91

### NEW HAMPSHIRE.

Candia Village. Richard H. Page ..... 5 00

### VERMONT.

Brattleboro. A friend for Sab. Schools in Italy ..... 5 00
Benson. J. Kent ..... 2 00

### MASSACHUSETTS.

Worcester. Union Meeting for France, per Rev. T. Monod ..... 42 20
Pittsfield. Union Meeting for same ..... 22 26
Quincy. Cong. Ch. & Soc. by Rev. E. P. Thwing ..... 28 00
Northampton. Florence Ch. to constitute Dea. A. B. Clark, Dea. Leavitt Beales and A. C. Eastabrook L. Ms., also $5 for Home Field and $5 for Books for Catholic Freedmen. ..... 80 15
Lawrence. Mrs. S. B. Chapin $100, also $20 from her Sab. Sch. class for Sab. Schools in Italy ..... 120 00
Conway. Cong. Ch ..... 46 26
Greenfield. 2d Ch. add ..... 2 00
So. Hadley Falls. 1st Cong. Ch. & Soc. in part of L.D. for Rev. R. Knight. ..... 31 00
Worcester. Central Cong. Ch. Samuel C. Smith for L. M ..... 30 00
Walpole. Cong. Ch. & Soc. ..... 22 30
Charlestown. Winthrop Ch. & Soc ..... 118 87
Beverly. Dane-st. Ch. & Soc ..... 33 05
Readsville. Jas. Downing ..... 5 00
Dorchester. To complete L. M. of Miss L. A. Wales by her parents ..... 25 00
Abington. 1st Ch. & Soc. ..... 50 00
New Bedford. Trin. Ch. & Soc ..... 50 01
—— —— A friend ..... 50
Hadley. 1st Ch. by E. Nash, Tr ..... 36 00
Northampton. S. W. Hopkins ..... 5 00

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Barrington. Cong. Ch. & Soc. for L.M. of Mrs. Abby H. Horton ..... 62 75

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N. Y. City. Union Meeting in 24th-st. M. E. Ch ..... 11 78
Morrisania. 1st Cong. Chur. in part of L. M. for Rev. W. Gladden. ..... 23 70
Yorkville. M. E. Ch. to make Rev. John E. Gorse a L.M. ..... 38 10
N. Y. City. Union Meeting in 2d-st. M. E. Ch. ..... 19 10
Tremont. Pres Ch. to make Rev. Alex. Nesbitt a L.M. ..... 32 25
Harlem. 1st M. E. Ch ..... 22 35
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THE

# CHRISTIAN WORLD.

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## THE DOCTRINE of the IMMACULATE CONCEPTION.

BY REV. M. GALLAGHER, RECTOR OF THE CHURCH OF THE EVANGELISTS, OSWEGO N. Y.

This doctrine, professed to be revealed from heaven at this late age, we propose to examine, as to its origin and history. It is a most remarkable event in the history of Romanism—we may say in the history of man. We would speak of it with all the honor due the eminent departed saint, whose name has been so unceremoniously handled by her professed admirers, to the detriment of good taste, as well as of true religion.

In examining into the rise of this error, we have been truly surprised to find its source to be the Koran.

### THE DOCTRINE OF MAHOMETAN ORIGIN.

That this notion had its beginning with Mahomet, is established by the following authorities :

Gibbon vol. v. p. 108, Harpers' edition, writes : "The Latin Church has not disdained to copy from the Koran, the Immaculate Conception of his virgin mother." In a note he adds : "It is darkly hinted in the Koran, c. 3, p. 39, and more clearly explained by the tradition of the Sonnites, Sale's note, and Maracci. Tom. ii. p. 112." In the 12th century, the Immaculate Conception was condemned by St. Bernard as a presumptuous novelty. Fra. Paolo, Istoria del concilio di Trento 1, 11.

The passage in the Koran to which Gibbon refers, is this : "Remember when the wife of Imran said, Lord, verily I have vowed unto thee that which is in my womb, to be dedicated *to thy service;* accept it therefore of me ; for thou art he who heareth and knoweth. And when she was delivered of it, she said : Lord, verily I have brought forth a female (and God well knew what she had brought forth,) and a male is not a female. I have called her Mary ; and I recommend her to your protection, and also her issue, against Satan driven away with stones."

The last paragraph is the one regarded as containing the doctrine we are considering. Upon it, Sale has the following note : "This expression alludes to a tradition that Abraham, when the devil tempted him

to disobey God, in not sacrificing his son, drove the fiend away by throwing stones at him ; in memory of which the Mahometans, at the pilgrimage of Mecca, threw a certain number of stones at the devil, with certain ceremonies in the valley of Mina.

It is not improbable that the pretended Immaculate Conception of the Virgin Mary is intimated in this passage. For according to a tradition of Mahomet, every person that comes into this world is touched at his birth by the devil, and therefore cries out, Mary and her son only excepted ; between whom and the evil spirit God placed a veil, so that his touch did not reach them. And for this reason, they say, neither of them was guilty of any sin, like the rest of the children of Adam ; which peculiar grace they obtained by this recommendation of them by Hannah to God's protection."

Imram and Hannah were the parents of Mary, according to the Mahometans. Sale refers to the leading Mahometan commentators, Jaddalo'ddin, Al Beidawi and Kitada as his authorities.

The Sonnites to whom Gibbon alludes above, are thus described by Irving in his Life of Mahomet, p. 349. "Besides the Koran or written law, a number of precepts and apologues which casually fell from the lips of Mahomet were collected after his death from ear witnesses, and transcribed into a book, called the Sonna, or oral law. This is held equally sacred with the Koran by a sect of Mahometans, thence called Sonnites." We thus learn that the doctrine of the Immaculate Conception of Mary, was held to be contained in the Koran by its orthodox interpreters. That this is part of the Mahometan creed, is evident also from the statements of two other standard writers.

Forster, in his able and interesting work, entitled "Mahometanism Unveiled," vol. i. p. 366, enumerates among the doctrines of this religion, "our Lord's incarnation of a pure Virgin, by the immediate power or spirit of God ; alleging him, further, to have been begotten after the similitude of Adam's creation, whom God called into being from the dust. His immaculate conception. His sole exemption, the blessed Virgin only excepted, from the touch of Satan, or stain of Adam's transgression."

"Mahometan tradition, though more vague and undefined, is not without example of approximation to the truth ; its recognition of the fall in particular, may be seen in that ascertained tenet of orthodox Mahometans, already hinted at, that, of the whole human race, two persons only, Jesus Christ and the Virgin Mary, were exempt from the touch of original sin," p. 393.

The learned Gagnier, in his life of Mahomet, p. 89, writes : "Il est certain que par ce mot de *fardeau*, qui pesoit sur le dos de Mahomet, les interpretes entendent une tache, on une gautte noir, qui est le source

due peche dans lu coeur de l'homme, on, comme nos theologiens parlent, LE PECHE ORIGINEL *contracte en Adam.*—Peche auquel Mahomet, du consentement meme du tous ses sectateurs, *avoit participe* comme tons les autres homme; et dont personne n'ete exempt *que Marie* et son FILS JESUS."

This, in English, is as follows: "It is certain that, by this word, *burthen,* which fell from the back of Mahomet, his interpreters intend a stain or black drop which is the source of sin in the heart of man, or, as our theologians speak: ORIGINAL SIN *contracted in Adam.* Sin in which Mahomet, by the consent of all his followers had shared, like all other men; and from which no person had been exempt, but *Mary* and her SON JESUS."

The biographers of Mahomet have recorded his miraculous purification, by the ministry of the Angel Gabriel, from the stain or burden of original sin. Irving thus narrates the legend, p. 35: "At the age of three years, while playing in the fields with his foster brother, Masroud, two angels in shining apparel appeared before them. They laid Mahomet gently upon the ground, and Gabriel, one of the angels, opened his heart, but without inflicting any pain. Then taking forth his heart, he cleansed it from all impurity, wringing from it those black and bitter drops of original sin, inherited from our forefather Adam, and which lurk in the hearts of the best of his descendants, inciting them to crime. When he had completely purified it, he filled it with faith, and knowledge, and prophetic light, and replaced it in the bosom of the child."

Strange as it may appear, that the doctrine which the Church of Rome has promulgated, with so much pomp and ceremony, for "the destruction of all heresies, and the confirmation of the faith of her adherents," should have its origin in the Mahometan Bible; yet, the testimony of such authorities as Gibbon, and Sale, and Forster, and Gagnier, and Maracci, leave no doubt as to the marvellous fact.

This singular fact reminds us of another of the striking impostures of Popery: The thing they call St. Peter's chair, in honor of which Mass is celebrated, and before which Cardinals bow themselves. This is relied on, as one of the convincing proofs that St. Peter was Bishop of Rome. Cardinal Wiseman says: "I am certain of the mission and presence of St. Peter at Rome from the presence of the chair of St. Peter in the Basilica of the Vatican."

This chair is elevated one hundred and twenty feet from the ground, and is placed under a tabernacle of brass. The French government, in the beginning of the century, appointed two Romanists, the celebrated Champolion and the Abbe Lanci, Professor in the Roman University, to examine the mysterious chair as to its origin. Lanci makes the fol-

lowing report: "I have examined the chair of St. Peter at Rome; it is not of the age of Augustus, but belongs to the fifth century of the Christian era; its architecture was not yet discovered in the Augustan age. To my great astonishment, I found in this chair twelve little plates of ivory, on which were sculptured the twelve labors of Hercules; so that, in my opinion, it was the chair of some of the emperors, or some consular man, in the decay of the Roman empire."

It is not wonderful that a church which will palm off a chair of the fifth century, belonging, probably, not even to a Christian, as the seat of the Apostle Peter, and offer worship to it, should select its dogmas of faith from the revelations of Mahomet. What melancholy proof, that when a church forsakes or despises the authority of the word o God, the insulted Jehovah will give the offending body over to its own delusions to believe a lie; and under the influence of the great Enemy, it may be allowed to select its doctrines and practices from the vagaries of Mahomet, Confucius or Joseph Smith, or from the mythology of the ancient heathen. Popery is a marvelous combination of the religion of the Pharisee, the Mahometan, and the Pagan, so artfully commingled with Christianity as to assume the form of Godliness. It is thus wonderfully adapted to deceive the unwary, who cannot or will not discern the amazing depth of falsehood and error which is concealed behind so fair and imposing an exterior. Our space will only allow us, in the present connection, to glance at a few points of

RESEMBLANCE BETWEEN ROMANISM AND MAHOMETANISM.

1st. In the *time* of their rise. Both systems had their origin in the beginning of the seventh century.

Popery, as a distinct system, properly dates from the time when Boniface III assumed the title of universal Bishop. Says Foulke, Manual of Church History, p. 231: "Boniface III, A. D. 606, claimed the once repudiated style 'œcumenical' as the exclusive prerogative of the Roman See." Baronius, in his annals, states that the Emperor Phocas, by a decree in the same year, declared that this title "belonged to the Roman Pontiff alone." Bp. Whittingham, in note to Jewell's Apology, p. 37, writes: "Gregory had urged the Emperor Maurice to prevent the assumption of the title 'Universal Bishop' by John, of Constantinople. Boniface III, the successor of Gregory, by repeated and urgent entreaties, obtained a rescript of the usurper Phocas, conferring it on himself."

We thus see the origin of the Pope's authority. A claim assumed by an ambitious prelate, and sanctioned by a usurper, who had murdered his lawful monarch, with all his family. A suitable commencement for the Papacy, whose history has too often been one of murder and awful wickedness of every kind.

It is very remarkable that Gregory the Great, the predecessor of Boniface, had thus written, lib. vi. Epis. 30: "I speak it confidently, whosoever calleth himself universal bishop, or desireth to be so called, in the pride of his heart he doth forerun Antichrist." When John, Bishop of Constantinople, assumed this title, Gregory made answer: "By this pride of his, what thing else is signified but that the time of Antichrist is now at hand? *** The King of Pride (that is Antichrist) approacheth; and what is wicked to be spoken, an army of priests is at hand. None of my predecessors, Bishops of Rome, ever consented to use this ungodly name. No Bishop of Rome ever took upon him the name of sovereignty, we, the Bishop of Rome, will not receive this honor being offered unto us." Lib. iv. Epis. 32, 34, 36.

Three years after the assumption of this Antichristian title, Mahomet announced himself as the last and greatest prophet of God. See Irving's Mahomet, ch. vii. We see then the striking similarity between the two superstitions in respect to age, the one taking its beginning in the year 606, the other in the year 609.

2d. The *spirit* of the two religions is very similar. Both are exclusive. Out of the Church of Rome all are heretics, according to one.—"Mahometan or infidel" is the alternative presented by the other. Both are persecuting: The Koran or the sword was the only choice of the enemies of the False Prophet. The faggot and the rack silenced the opposition of those who denied the pretensions of the Pope. Both systems are intensely proselyting, and he who apostatizes from either is exposed to dreadful punishment, wherever power is possessed to inflict it. The appeal enjoined by the precepts of both religions is not to reason, but to force. The Caliph, like the Pope, claimed supreme temporal and spiritual authority over all the earth.

3d. The *rites* and *institutions* of both systems bear a strong resemblance. In their fasts and festivals; in their monastic institutions; in the celibacy of their religious orders; their pilgrimages; their priestly sacrifices, we observe a striking similarity.

The great annual National Sacrifice of the Saracens, when a camel was offered by the Caliph, as high priest, is worthy of especial notice in this connection. "This Mahometan celebration, which so forcibly reminded a Jew of his high priest and his passover, presents to the contemplation of the Romanists a resemblance at least equally close and striking to another priest and another offering: *The Pope and the sacrifice of the mass.* None, assuredly, save the blinded and bigoted votary of Papal superstition, can read the description, yet refuse to own the correspondence which it exhibits between the rival Antichrists of the East and West, seated on their respective thrones, immolating their several victims; pronouncing each his solemn benediction; and arrogating to

themselves at once an infallible sanctity, and an absolute supremacy over the bodies and souls of men !" Mahometanism Unveiled, v. i. p. 421.

Grasserus styles the Caliph : "Verus Muhammedanorum Papa, Mahometisque successor."

"In strictness of outward observance, the Mahometan fasts at once nearly resemble and far surpass the austerities of the Romish ritual.** Mahometanism as far excels the Church of Rome in that extreme sanctity in which that church so highly values itself, as it falls short of pure Catholic Christianity, in that internal service which our blessed Lord inculcates in the Gospel, when he declares how "the true worshipers should worship the Father in spirit and in truth." Mahometanism Unveiled, vol. i. p. 413.

Mahometans, like Romanists, are in the habit of counting their prescribed devotional exercises by telling them over on a string of *beads*, which is worn suspended from the girdle of the worshiper. They also observe their Ramadan, which answers to the Christian Lent ; and the Bairam, which resembles the Popish Carnival.

The Invocation of Saints is as extensively practiced among the followers of Mahomet as among Romanists. Prayers to their favorite saints are inscribed upon their signet rings. The following are specimens :

"O my God, by the merits of Hossein, son of Ali, protect thy servant Hossein, son of Ali-bey !" Again :

> Invoke Ali, object of the greatest marvels,
> You will find him a resource in all evils ;
> Yes, all evils and all pains will be removed
> By thy protection, O Ali, O Ali, O Ali !

What a resemblance here to the prayers to the Virgin, and other Saints ! But image and picture worship receives no countenance from Mahometans. Here this superstition is purer than its rival. From its idolatrous character, Romanism can never assist in hastening the fulfilment of the prophecies which respect the conversion of the world to the worship of the Messiah. Sale, in his preface, writes : "The writers of the Romish communion, in particular, are so far from having done any service in their refutation of Mahomedanism, that by endeavoring to defend their idolatry and other superstitions, they have rather contributed to the increase of that aversion which the Mahomedans in general have to the Christian religion, and have given them great advantages in the dispute. The Protestants alone are able to attack the Koran with success ; and for them I trust Providence has reserved the glory of its overthrow. *** The worshiping of images and the doctrine of transubstantiation, are great stumbling-blocks to the Mahometans and the church that teaches them is very unfit to bring those people over."

The inveterate hostility of the *Jew* to Romanism on this account is

well known. This people may be led to embrace the faith of the Scriptures, but never in its corrupt form of Popery.

We close this branch of the argument with the words of Sir William Jones, the accomplished Orientalist. In the island of Hinzuan, or Johanna, in the Atlantic, off the coast of Africa, he observed over the gate of a mosque this inscription, which he thus translates:

> The world was given us for our own edification,
> Not for the purpose of raising sumptuous buildings;
> Life, for the discharge of moral and religious duties,
> Not for pleasurable indulgences;
> Wealth to be liberally bestowed,
> Not avariciously hoarded;
> And learning, to produce good actions,
> Not empty disputes."

"We could not," he proceeds, "but respect the temple even of a false prophet, in which we found such excellent morality; we found nothing better among the Romish trumpery in the church at Madeira."

PROGRESS OF THE ERROR.

We have traced the origin of the doctrine of the Immaculate Conception of the Virgin Mary to the Koran of Mahomet. We will now consider its introduction among Christians, and its progress since.

Giesler, vol. ii. p. 343, writes: "The doctrine of the Immaculate Conception of the Virgin, invented by certain canons at Laon in the year 1140, and the festival established in honor thereof, met with strong opposition, not only from St. Bernard, but from other distinguished men of the twelfth century. In the thirteenth century the festival (festa conceptionis) became gradually more common, though still all the schoolmen of any distinction rejected the doctrine of the Immaculate Conception. Mary had long been considered immaculate, but only as in Paschasius Radbert, de partu Virginis, as sanctificata in utero matris."

Some writers derive the doctrine from St. Auselm, of England.—Bulaeus, in his history of the school of Paris, tells us that the church of Lyons began the festival from no Papal authority, but because they affirmed themselves to be in possession of a document from heaven directing its observance. Tom. 4. p. 135.

This much is however certain, that the festival was first adopted by the canons of Lyons, in 1140. The great St. Bernard remonstrated with them in a letter, of which this is the title: "He blames the canons of Lyons who, rashly and without having consulted the holy chair, celebrated the Feast of the Immaculate Conception of the Blessed Virgin, and he admits that she was not conceived in holiness, but sanctified after conception."

About the year 1300 the festival was observed in the Oratory of the Roman Church, in the presence of the college of cardinals, and by the

efforts of Nicholas III, or, as some say, of Clement V, his successor, an example which was followed by several of the religious orders. From this time began those contentions between the rival orders of St. Dominic and St. Francis, which have since continued: the former maintaining the opinion of St. Thomas Aquinas and the great doctors of the Roman Church; the latter taking the part of Duns Scotus. In 1387, John de Montesamus, a Spaniard and doctor of Paris, delivered in that city certain theses or propositions, in one of which he affirmed that it was as contrary to Scripture to say that *one* man was exempt from original sin, except Christ only, as to say that *ten* were so, or to assert that the blessed Virgin Mary was not so conceived, as to say that she was *beatam et viatricem*, from the moment of her conception or sanctification, or to have been hypostatically united." For this opinion he was opposed and persecuted by the faculty of Paris. From henceforth the subject produced fierce and bitter contention throughout the Roman Church.

In 1439, the council of Basle declared in favor of the doctrine, though as Perrone confesses, it carefully abstained from asserting it to be a positive article of faith. From this decree, however, the university of Paris adopted the doctrine of the Immaculate Conception and forced it upon its members. Forty years later, the constitutions of Pope Sixtus IV. condemned and excommunicated both those who asserted and those who denied that the believers in the Immaculate Conception are guilty of heresy. The Council of Trent directed these constitutions to be observed and published, thus leaving the whole question open. Gonzales declares, referring to the council, "that although many considered the blessed Virgin Mary to have been conceived without sin, an equal number, on the other hand, thought it more expedient to detract nothing from the opposite opinion."

Hooker, vol. iii. p. 580 clearly explains the action of the council:— "The fathers of Trent perceived that if they should define of this matter, it would be dangerous, however it were determined. If they freed her from original sin, the reasons against them were unanswerable, which Buonaventura and others do allege, but especially Thomas, whose line as much as may be they follow. Again, if they did resolve the other way, they should control themselves in another thing, which in no case might be altered. For they profess to keep no day holy in honor of an unholy thing; and the Virgin's conception they honor with a feast, which they could not abrogate without cancelling a constitution of Sixtus Quartus, and that which is worse, the world might, perhaps, hereupon suspect, that if the church of Rome did amiss afore in this, it is not impossible for her to fail in other things. In the end they did wisely cut out their canon by a middle thread, establishing the feast of

the Virgin's conception, and leaving the other question doubtful, as they found it, giving only a caveat, that no man should take the decree which pronounceth all mankind originally sinful, for a definitive sentence, concerning the blessed Virgin. This, in my sight, is plain by these words : 'Declarat haec ipsa sancta Synodus,' etc., wherefore our countrymen at Rhemes, mentioning this point, are marvelous wary how they speak ; they touch it as though it were a hot coal : 'Many godly, devout men judge that our blessed lady was neither born nor conceived in sin.' It is not these wont to speak so nicely of things definitely set down in that council. In like sort we find that the rest which have, since the time of the Tridentine synod, written of original sin, are on this point for the most part either silent or very sparing in their speech ; and when they speak, either doubtful what to think, or whatsoever they think themselves, fearful to set down any certain determinations."

In Spain the controversy was so great that authors have compared it to a violent hurricane, giving much trouble and perplexity to several of the Pontiffs who, with all their power and infallibility, feared to give a decided opinion in favor of either party. In 1617, Philip III, King of Spain, sent an embassy to Pope Pius V, desiring the dogma to be decreed. The Pope replied that he acknowledged the great probability of the opinion of those who defended the Immaculate Conception ; but he said that the adversaries of that opinion still maintained that if the question came to a definition of faith, *the sentence must needs go on their side*, because of the authority of the Scriptures, the Doctors and St. Thomas Aquinas. The Immaculate Conception, therefore, was still allowed to remain a pious opinion. In 1703, Clement XI, re-established the festival. In 1834 Gregory XVI, at the petition of certain Bishops of the Gallican church, ordered, first : that the word "*Immaculata*" should be added to the preface of the Mass of the Conception, celebrated on the second Sunday in Advent, which the grant of plenary indulgence to such of the faithful as should join in celebrating the festival ; and 2d, that among her other *encomia* she should be addressed in the litany of Loretto—'The Queen conceived without original sin ;' rules which the present Pope in the year 1847 confirmed and renewed.

Such is a brief outline of a history of this subject, now exciting so great attention throughout Christendom, down to the time of the recent council. It is one which vitally affects the Roman communion. It will, we believe, shake it to its centre, and hasten its predicted downfall.

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Whence must fire descend to thaw the iciness of the heart but from heaven? The Holy Spirit must breathe upon the soul (as the prophet stretched himself upon the dead child), and then the soul will come to some kindly warmth, and heavenly heat, in its affections. He helps us to those sighs and groans which fill the sails of prayer.

## THE RELIGIOUS REFORMATION IN MEXICO.

Interesting letter from an eminent Mexican civilian, to a leader of the hundred and fifty priests who have denounced the Pope and formed an Evangelical Church.

Efforts are still made by the bitter enemies of civil and religious freedom in Mexico to deceive the people of the United States. Some of them find means to publish these false and censorious articles in New-York papers. The following letter, which has been obtained for publication by particular and urgent request, is sufficient to sweep away the false pretences on which the iniquitous invasion of our sister republic is justified by the agents of despotism. The Papal clergy have proved themselves traitors. Their bishops refused to obey the constitution and laws, and invited foreign armies to seize the country and overthrow the republic. The Reformers are all patriots. The Rev. Mr. Orestes, to whom the following letter is addressed, has been in exile in New-York about six months, after having been persecuted for his religious faith. He is one of numbers who have been poisoned, but escaped death. The writer of the letter is a distinguished statesman and orator of Mexico, has been a member of the General Congress, and is well known and highly respected, as the many officers and other eminent Mexicans in New-York can bear witness.

[TRANSLATED FROM THE SPANISH.]

"ACAPULCO, JUNE 10, 1865.

"To the Rev. Presbyter JUAN N. ENRIQUEZ ORESTES, New-York:

"MY DEAR FRIEND—I had great pleasure in receiving yours of March 22d. * * I rejoice, and felicitate you for your constancy in refusing to bend before the despotism of a monarch, or before the despotism of the clergy. This was to be expected from you, who had given so many proofs of resolution, patriotism, and intelligence, by confronting the hatred of the implacable sacerdotal class against the innovators who proceed from their own bosom, as well as the dangers you have passed through in war and in exile.

"Besides, I know that you have entered into fellowship with the virtuous Reformed churches: and I rejoice, because there you will find true ministers of Jesus; apostolic men, laborious, sincere, and virtuous: and not ministers of ignorance, fanaticism, and fury, who dishonor, in Mexico, the evangelical doctrine, and will make the Mexican name odious to posterity.

"Thus you have shown not only the independence of Lamennais, but the austere mildness of John Huss; and, if the cotemporaneous generation does not to-day understand the services performed by you to human progress, (for cotemporaries never comprehend as they ought,) the time will come when a generation more intelligent, and educated without being impregnated with the corrupt moral miasmata of the clergy, will raise to you an altar in their memory and in their heart.

"In the meantime, courage and labor! Our triumph is not distant; and then you will bring to our country the preaching of the true doctrine of the Reformation, and contribute to the extinction, in our native land, of that fatal influence of the Papacy, now moribund, under the blows which are struck against it, from day to day, by the intellectual progress and the vengeance of the people, who have now waked from their long sleep of religious fanaticism.

"Here we are proceeding by degrees. Continue to write to me, for I have pleasure in reading your letters. * * You may rely on the newspaper of I. Francisco, entitled "*El Nuevo Mundo*" [The New World], and you will find in it a biographical article of mine entitled "The Presbyter Jose M. de Serrano," who has died, being a worthy companion of yours, and a victim of the clergy of Puebla.

"Adieu, Padre. May you be happy, and command your constant friend, who loves you, IGNACIO M. ALTAMIRANO."

## THE QUESTION OF SABBATH KEEPING IN GREECE.

THE question of observing the Sabbath holy according to the commandment, has been of late agitated among the Greeks, and public opinion is daily forming in its favor; yet the individual instances of conformity to it are still very few. Before the establishment of King Otho's government, the Sabbath was observed in Greece as a day of rest both by the government and the citizens throughout the country. The Custom-house, the Post-office, and all other government offices were closed—all work, both public and private, was suspended, and both men and animals enjoyed the blessing of rest. But no sooner was the Bavarian dynasty established than the Sabbath, by order of the government, became like any other day of the week; yea, worse than any of them, for in it were ordered to be transacted at auction all public sales and all important contracts to be made—so that in the course of time the Lord's day became the busiest day in the week, and the people became so accustomed to the new arrangement that they came to think it absolutely essential to their welfare to use the day for such purposes. It is just, as a matter of fact, to mention here that the first voice in favor of keeping the Sabbath was raised by the "Star of the East" almost simultaneously with its commencement in 1858, and its editor was the first among the Greeks who publicly notified his friends and the public that he neither transacted business nor received visits on that day.

The second man in order was a cap-maker, who, amidst many discouragements from without and not a little doubt from within, resolved at last to inform his customers that his shop was to be closed on the Lord's day, and whoever had any business to transact with him must do it on the other days of the week. It is not my purpose to enumerate what these two suffered in their respective spheres by evil reporters; but to say that what was then thought by the majority of the people Jewish superstition, and even by the few well-disposed citizens at least as a mistaken opinion, is now looked upon as Scriptural and useful even in a worldly point of view.

The third person who has declared himself in favor of the Sabbath is a saddle-maker, living at Anapolis, the capital of the province of Western Laconia, where once resided two missionaries of the American Board—the Rev. G. W. Leyburn, and Rev. S. R. Houston, both from Virginia, whose memory is still fresh among the people of that section of the country, and whose Christian conduct is the theme of many a conversation. The first intimation he had of the sacredness of the day was from the Star, whose pages he has been perusing from its commencement to this day; but it was only last year that he was convinced that it was his duty to obey God rather than conform himself to the common usage of the country; and although the Bishop, who, by the way, is the only Bishop in Greece who favors the circulation of the Scriptures in the vernacular tongue, and whom he consulted about it, advised him to keep his shop closed only till the services of the church were over, that is till about 8 o'clock in the morning; and although his rival craftsmen were to avail themselves of his act, yet he closed his shop and left the consequences with God. And it is a confirmation of God's word and a proof of His

veracity to know that both the cap-maker and the saddle-maker have found that instead of losing they have gained considerably by the keeping of the Sabbath-day holy.

The interest which the public and the press have of late begun to show in favor of Sabbath keeping, and these few individual cases of independent action, are certainly very encouraging; but the idea of a Sabbath as it is expressed in the word of God is yet something incomprehensible among us. Even those best versed in the Scriptures cannot understand how one can spend a whole day not only without working but without reading other books except religious, without talking on other subjects than religious ones; and, greater than all, without thinking except on religion! To abstain from bodily labor appears to them an easy thing, but to exclude from their minds and hearts all worldly affairs and considerations seems to them impossible; and yet in this way alone the Sabbath can be kept holy, and for this end all the true friends of the Greeks and of the Sabbath must work and pray.

M. D. KALOPOTHAKES.

## HYMN OF THE NATIONS.

BY THEODORE TILTON.

O Thou by whom the lost are found,
Whose cross upon the mountain stands,
When shall its shadow on the ground
Spread east and west through all the lands
Until it wrap the world around?

O Christ! by this thy conquering sign,
Let thine extended arms outreach
To all who dwell from palm to pine,
To bind each human heart to each,
And all, O Crucified! to thine.

The morning stars give forth a song,
Yet, like a discord in the strain,
The earth, through all her years of wrong,
Forever moans as one in pain,
And cries, How long, O God! how long!

But not a star of all the sky
To thee hath fairness like the earth,
That rolls her zones before thine eye
To show to heaven Thy place of birth,
And sepulcher where Thou didst lie!

O Victor over death and sin!
The heaven of heavens, impatient, waits
Till round the earth thy reign begin!
Now be ye lifted up, ye gates!
And let the King of Glory in!

*Independent.*

## SUNDAY-SCHOOL DEPARTMENT.

### THE SABBATH-SCHOOL,

OUR PLAN—HOW IT WORKS IN CATHOLIC AND NOMINALLY CHRISTIAN LANDS.

It would be wholly inappropriate to our design to fill up our pages with mere dry details of the working of Sabbath-schools, or with arguments showing their importance. Our readers, who are conversant with the system of operations in our own land, fully understand this. But there are many individuals who have serious doubts whether any thing can be done to bring Catholic children under the influence of Bible instruction. They readily admit, *if it can be done*, it would be among the most important agencies which may be employed in arresting the progress of error, and bringing sinners to a knowledge of the truth. To dissipate such doubts from the minds of our readers, we give some extracts from a report just received from one of our missionaries, recently appointed to labor in Belgium.

"This is a Catholic country, having a population of from four to six millions, religious

toleration having only existed since 1850. The missionary, Mr. C. V. Barneveld, commenced his labors in the city of Brussels in July. He secured, in the first place, the voluntary services of eight teachers, only two of whom were hopefully pious. With these he commenced a teachers' meeting, occupying each evening of the week in preparing them for their work. Sunday evening they studied Bible historyn; Monday, Wednesday and Saturday evenings were occupied with an examination of the geography of Palestine; Tuesday and Thursday evenings they had a lesson on faith; while on Friday evening they studied the manners and customs of the Jews. Under the influence of this system of instruction each teacher agreed to visit faithfully from house to house, to secure the attendance of pupils. The school was opened on the 9th of July. Forty-five children were present. During the month the missionary visited 27 children, and though on the second Sabbath only 29 were present, yet on the 30th, 49 attended."

Now to one conversant with Sabbath-schools in this country, the first thought may be, there is nothing new or wonderful in all this. True, had the statement been made in regard to our own land; but in reference to a people, brought up in ignorance and superstition, and to whom the Bible has been a sealed book, it is remarkable. It shows what can be done by an earnest, faithful missionary, whose heart is warmed by the love of God; and should lead us devoutly to thank God, take courage, and press on in the work so gloriously begun.

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NO. I.

## Evangelization of Switzerland

BY MEANS OF SABBATH-SCHOOLS.

Switzerland is a *great*, little country, both naturally and morally. The streams that leap from beneath its everlasting glaciers, flow on through gorge and vale, to bear fertility over the expanding savannas of Europe. Morally, too, she lifts her head to the greeting clouds, and although her summits are spiritless and barren, from her there goes forth a liberty of thought and spirit that nourishes both the civil and religious freedom of the continent. But from how many of her twenty-two little independent cantons, like counties in the state of New York, with less territory and larger population, gushes out the water of life?—only four or five; and even from them it is muddy and impure.

If there is any country in the world which might be brought forth to prove that religious freedom and even great talent and much learned preaching fail utterly to evangelize a people, without the co-operation of the general laity, that country is Switzerland, "He that hath ears to hear let him hear." If it is the stronghold of Calvinism, it is also the stronghold of Pantheistic Rationalism. If it is the fortress of Protestantism, Protestantism there for centuries has made no aggressions upon Popery, and four only of its cantons are stirred by any religious life. The benefits of any voluntary organization of the Christian church are only enjoyed by one or two cantons.

In one of her most enlightened cities, where Zuingle preached the soul-stirring truths of the Reformation, twelve out of fourteen of her ministers are paid by the State for preaching that there is no inspiration and no resurrection. One of her most popular schools, containing from six to eight hundred youth from the wealthy families in Europe, is taught by teachers of like or if possible worse faith than their pastor.

If any one thinks we have too darkly drawn these pictures, or even done injustice, let them read the following extract from the "Semaine Religieuse," a paper published at Geneva, which has just come to hand.

"The rationalism which has mounted the chair of Zuingle, can make use of very ancient names, although more or less forgotten. The faculty of theology counts no longer among its ordinary professors a single decided representative of evangelical doctrines. To teach these doctrines, there is only a private teacher, placed there by a particular or private society. A pastor is named, whom they think liberal, and whose liberality consists, above all, in doing without Christianity. Allow us to give a single example to prove what we assert.

Some months ago, the little city of Uster

had to choose a pastor. The candidate boasted of being a friend of progress and knowledge. Some of the heads of families took upon themselves to make known to their fellow citizens in what this progress consisted. They circulated an advertisement, in which they established, as follows, the avowed opinions of the candidate, expressed in his own words:

"The Bible is from beginning to end full of fictions and fables. Jesus is a man, a sinner like all others. He is not risen, and does not live in the glory of the Father.—Besides, no one can say whether there is any life after death. The belief which we have in Jesus, reconciliation with God, is only superstition and reverie," &c.

The courageous authors of this circular besought the ecclesiastical council to spare them and their children from the instruction of such doctrines, and reminded them that every pastor, on entering upon his duties, ought to swear to preach faithfully the word of God, the law and the Gospel, according to the fundamental principles of the Reformed Evangelical Church.

The council paid no attention to this request. The candidate, on his part, refuted none of the errors which they imputed to him. He was elected, and in the *church* even, when the result of the vote was proclaimed, formidable hurras resounded, so as to make the windows shake, as is said by the witnesses of the scene. In the evening, a serenade, Bengal fires and rockets, complimented the newly elected. If we except two or three cantons, the Sabbath is no better observed than in France or Germany. Boat-racing, horse-racing, and military parades are reserved as appropriate amusements for the Sabbath. Consequently the morals of the people are not elevated so much above those of the surrounding nations as the absence of courtly vices would seem to imply."

The fact that the people of Switzerland do not tax themselves for the support of objectionable amusements, like the theatre, the opera, above all picture galleries that palsy at a single blow the conscience of the nation, or prostitute the pencil or the chisel to make the shop window the parish school of vice, to the crowds of gazing youth, is evidence that here is, and is to be the better state of society, which is to exert its salutary influence in time to come, as it has done in time past. Even now, wherever you find the evangelical pastor in Europe, the presumption may be that he is from Switzerland.

In the districts, where there are few agricultural products, except the vine, there is the most fearful amount of intemperance; thus contradicting the generally received opinion that vine growing countries do not produce drunkards. But with civil and religious liberty, such as no other country in Europe enjoys, why is Christianity so inefficient, so powerless, in correcting the evils of society? While the first reason may be said to be, the union of Church and State, the second is the feeling that so far as the men are concerned, the Gospel has not been so preached or so read, as to bring out its aggressiveness, which has been correctly styled its most prominent characteristic.

It is some relief from this discouraging view to know, that the foundation is now being laid in several cantons for a better state of things. Some fifteen or sixteen years ago, there was moral force enough in a few places to break the ties that bound together the living and the dead, and cause a withdrawal from the national church, and bring into a brighter light the precious institutions of Christianity.

Since then, there has been some progress. Feeble as such beginnings may be, they can never continue without benefiting alike the separated and the separatists. Like the springs which everywhere gush from the hill sides of Switzerland, in several of the cantons there burst out signs of a spiritual life that augur well for the future of the little republic. In the Canton de Vaud, so steeply inclined towards Lake Leman, that from base to pinnacle each spire and pebble is distinctly reflected, there are more visible signs of life than in any other canton.

Here, some seven or eight years ago, there was a union committee organized to aid in the establishment of Sabbath-schools. By the aid of a single mission school, in Brooklyn, for the last three or four years, that committee has been able to employ a

Sabbath-school missionary to explore the canton, and to bring into existence, wherever possible, a Sabbath-school. The spirit of the Lord, who always goes before and prepares the way for any people or any individual, who will resolve actively to meet the obligations which He has imposed upon all, had moved upon the hearts of many women to anticipate the coming of the missionary, by the establishment of single Sabbath-school classes. Under the inspiration of revealed truth, all over that beautiful canton there have been, for some years, ladies gathering their neighbors' children into their parlors, chambers, or any convenient place, and instructing them in the truths of the Bible. Within the last few years, these labors have been rapidly increased; and now more than eight hundred ladies, on each Sabbath, are giving these instructions to groups of children. In few instances are they able to adopt a complete organization, but they are every where quickened by its spirit and instructed by its literature.

Some other cantons are following slowly in the same path; yet in others, as in Geneva, schools are formed of larger numbers, but of little better organization.

Perhaps it ought to be mentioned that the best among those in Geneva, is one of more than a hundred boys and girls, superintended by the pious and gifted wife of Merle d'Aubigne, the historian of the Reformation. These beginnings are now strengthening every other form of religious organization; and so highly are they appreciated, that conventions of Sabbath-school teachers are being called in the Canton de Vaud, where are discussed the various methods of Sabbath-school improvement.—Already other French-speaking cantons are commencing the Sabbath-school work. The Sabbath-school Society is already placed among the national societies, and calls together one of the largest assemblies of the religious societies in Switzerland. These meetings will, ere long, bring forth these schools from their retirement, and the timid teacher that shrinks from the eye of an observer will invite in visitors to learn from them how to carry the organization of Sabbath-schools to the remotest glen of the Alps. KNOX.

THE following letter, from which we quote largely, was written by a female superintendent of a Sabbath-school in Berlin. It can scarcely fail to remind the reader of the New Testament theory of spreading the Gospel, which, like the Banyan tree, sends down its tendrils from every outstretching branch, rooting and reproducing and enlarging itself until it covers the whole land.

BERLIN, Aug. 20, 1865.

HAVING received yours last Sunday, before going to the Sunday-school, I took Miss D's. precious letter* with me, and told our children of their little friends in the far off land, who were so kind to them. I wish you could have seen these bright little faces and the happy smiles with which they greeted these good news. We accept gratefully the $25, but I think still better than the money, is the feeling of being united in love, even over seas and mountains, to those who believe in Christ. It was this I tried especially to impress on their grateful souls, and I think they felt it. I have written again a little story for the paper, and I will do so as often as I have time and ideas; but none of my friends are able and willing to write.

I am sorry I cannot tell you of some new Sabbath-schools here in Berlin; but those which are established are going on quite well, as far as I know. Our meetings† in the Domcandidaten Stift begin to be more interesting. At the last meeting Rev. Mr. Kraft spoke of questions and answers in Sunday-schools, and as most of the teachers in Sunday.schools are laymen, in the art of teaching children, I hope they profited much by it. The meetings are always well attended. Rev. Mr. Z—— has left Berlin, and gone to a little town, Coeslin, in Pomerania. The Evangelische Verein has lost much in him, but the Sabbath-school has been well conducted by Count Bernstorff, who perseveres in being a faithful teacher and assistant superintendent. I hope Rev. Mr. Z. will commence soon a Sunday-school in his

* Referring to a letter just received from America.

† Referring to a monthly Sabbath-school concert of prayer in Berlin, established at the commencement of the system there.

new parish; I know there are young ladies enough who would be glad to become teachers.

I spent my vacation in the month of July again in Colberg, and I was one Sunday so affected by the sermon I heard, that I wrote to the pastor, Rev. Mr. S., and asked permission to see him, and tell him of our Sunday schools, for I felt sure that a man, who could thus invite to follow Christ and to work for Him, must be interested in our glorious work. And I was not mistaken; he entered so kindly into all the details I gave him of an institution he scarcely knew by name! He is willing to establish a Sabbath-school, and, if possible, to interest also the other pastors in Colberg for that blessed work. He will let me know as soon as he begins, and I fervently hope that the Lord will bless him, that he may conquer whatever will hinder the establishment of a Sabbath-school. If he begins, Rev. Mr. Z. will do the same in Coeslin, for those towns are not far from one another, and the report of a Sabbath-school in Colberg, would soon spread over the next towns. Those are our Sabbath-schools in prospect; but there is a real new one in Danzig, a great commercial town on the shore of the Baltic. I had, some weeks before our vacation, the pleasure of having a visit from a lady from that town, who came here to see our Sabbath-schools. She told me they had by chance seen the Prospectus*, and that they became thus interested in the work, and had started a little Sabbath-school. She knew that Rev. Mr. N. is superintendent of a Berlin Sabbath-school, so she went to him to ask his permission to see our school, and to assist at the teachers' meeting. He naturally granted it, and sent her to me to know the details of class registers, libraries, home visiting, and so on. She saw our school, and that of Rev. Mr. B.; and, in parting, she assured us that she was delighted with all she had seen, and that she would visit us again in October. Then I hope I shall be able to tell you the number of the teachers and scholars of the Danzig Sabbath-school.

Our school is going on very well; but in the spring we had a time of deep sorrow, for in a few weeks we lost three of our best scholars, a little boy and two girls, by death. The boy was a nephew and one of the girls a niece of our dear pastor. The children were deeply affected by the death of their fellow scholars. You ask me if I cannot tell you of any cases of conversion. I think I have already told you, and I cannot but repeat it, that conversion is a thing not spoken of in Germany. We cannot speak of what is the most sacred to our hearts; conversion must be shown by a Christian life, but it is not shown by a particular outward act. May be that conversion, as well as every thing else, comes more slowly here in Germany; but it comes, you may believe it, and there are true, believing, active Christians here in Germany, though they may never have spoken of their conversion. We cannot change our inmost nature, and I think, the result being the same, it makes no difference if people speak of being converted or not. He who reads in our hearts will find every where those who believe in Him.

Now and forever, yours truly, H. R.

* The first paper issued setting forth the system for Germany.

## ILLUSTRATIONS

FOR SUPERINTENDENTS AND SABBATH-SCHOOL CONCERT TALKERS.

JUDGES vii. 25, "And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan."

ARAB NAMES.—We find the meaning of these two names "Oreb" and "Zeeb," to be the former "raven," and the latter "wolf"—truly appropriate designations of Arab leaders.

The custom of bestowing on individuals the names of certain animals, either from some resemblance of character, or some remarkable circumstance in their history, has prevailed in different countries at all times. Canon Stanley tells us that the title "Leopard" is now given to the chief of the Arabs beyond the Jordan, who may be considered as the modern successors of Oreb and Zeeb. If we look into Roman history, we find yet more apposite examples in the ancient family of the Gracchi, called, it is said, from a word

signifying "jackdaw;" and in another distinguished man, who, we are told, in consequence of the unexpected and effectual assistance of a crow, while engaged in deadly conflict with a gigantic Gaul, received the surname of "Corvinus." That it was not, however, a crow, but a rayen that espoused the cause of Valerius, is evident; for Corvinus is derived from a word which means not crow, but raven, and the adventure would be incredible if related of the crow, whereas it is perfecrly in accordance with the ascertained habits of the raven.—Rev. Edward Wilton.

Dan. iii. 18, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Pallissy and Henry III.—Bernard de Palissy, a native of Agen, in France, was a maker of earthenware at Saintes, and distinguished himself by his knowledge and talents. He was a Calvinist; and the French King, Henry III, said to him one day, that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as 'I shall be compelled.' These are unkingly words; and I say to you, in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel an humble manufacturer of earthenware to bend his knee before statues."

# THE FOREIGN FIELD.

## ITALY.

Florence, Aug. 31, 1865.

Dear Mr. Scudder:—The inquiry is often made, what societies or committees are occupied in the work of evangelization in Italy? A brief answer to this question may be acceptable to the readers of the World.

Since a constitutional government secured liberty of conscience in Piedmont, efforts have been made for the evangelization of that portion of Italy. After the annexation of Lombardy, Tuscany, Romagua and other states, like efforts were made in all accessible parts of the kingdom. At first, by means of individual contributions and efforts on the part of English, Swiss and American Christians—some members of the Vaudois church were employed to go forth from their valleys and offer up the simple Gospel to the superstitious Romanists. At an early day, a committee was formed in Geneva, by whose efforts and funds many evangelists, teachers and colporteurs have been sustained. This committee gave special attention to the circulation of the Scriptures and religious tracts and books. It may be said of this, more than of any other agency, that it laid the foundation of the evangelical literature of Italy, in causing the translation, composing and publishing of a large number of religious works. Though the resources of this committee have been diminished lately—funds once received by it, being now applied through other agencies—yet it continues to respond, according to its means, to the religious wants of Italy.

A committee was formed at Nice, composed of English, and called the "Nice Committee," which has given employment to many Italians, who have devoted themselves to the religious interests of their countrymen. This committee has accomplished much good, giving its aid to all branches of the work of evangelization, and expending from five to seven thousand dollars annually. The London Wesleyan Missionary Society, during the last four years, has been actively employed in the work of Italian evangelization. This society sustains some very flourishing schools and churches; employing between forty and fifty persons as preachers and teachers and colporteurs—appropriating annually about twenty-five thousand dollars for this work.

A committee exists at Naples, composed chiefly of resident foreigners, which collects and expends from three to four thousand

dollars a year for schools, and other work connected with the spread of the Gospel.

Mrs. De Sanctis has the superintendence of a number of schools in different parts of Italy, for the support of which she collects and expends about three thousand dollars a year.

There are in England several other Italian aid societies or committees, by whose funds laborers are sustained, and Christian institutions established.

The funds appropriated by the societies, above named, are employed in sustaining evangelists and teachers and colporteurs, who are not connected with the Waldensian Church.

There are several societies and committees representing the different branches of the Presbyterian Church in Scotland, England and Ireland, by which money is collected and used exclusively for the support of the evangelists and teachers of the Waldensian Church in the work of evangelization. These contributions amount annually to between ten and fifteen thousand dollars, sustaining more than forty laborers as evangelists, teachers and colporteurs. A commission of Waldensian ministers disburses these funds; though the mission work, including the theological school and the printing press, appears to be under the general direction of the ministers of the Free Church of Scotland. This, perhaps, is natural, since the Waldenses have been so long and wholly sustained by foreign contributions. As a consequence, however, the question of self-help, or self-support, in regard to their churches, has with them no practical significancy; though there are among them those who have the pecuniary ability to give a good example in supporting religious institutions. And now that all Italy is open to their enterprise, they ought to begin to learn the meaning of self-denial, and be no longer the Christian paupers of the universal church. They can not too soon recognize, as a principle in their churches, the duty of Christians to sustain the institutions of the Gospel, according to their ability. A practical illustration of this principle is greatly needed in the formation of new churches in Italy.

The efforts of the Waldenses in Italy are not always received with favor, because of some objectionable peculiarities of their ecclesiastical system. One is, they do not recognize the right of the people to choose their own ministers. Being monarchists in politics, without sympathy with republican institutions, a system of clericalism is the natural expression of their ecclesiastical ideas. The Italians who have left the church of Rome for, conscience' sake, having escaped a spiritual despotism, are not willing to come under the rule of a clerical oligarchy, which would be only exchanging one great pope for several small ones.

Another objectionable feature of the Waldensian church is, that it is in principle a national church, a multitudinist church.—Every Protestant born in the valleys is *per se* a member of the Vaudois church; he is so considered by the government, and his being admitted to the fellowship and communion of the church is a matter of course. In churches thus constituted, the doctrine of conversion, regeneration by the Holy Spirit, is not likely to have the importance accorded to it in the Gospel.

Another agency at work in this wide field is the American & Foreign Christian Union. For many years this Society has contributed directly or indirectly to the evangelization of Italy—sometimes to the support of Waldensian evangelists and teachers; at others, to increase the funds of the Geneva Committee. For several years past it has appropriated about 10,000 (?) dollars a year to this work—$2,000, or more, have been given yearly to aid laborers connected with the Waldensian church.* At the same time the Waldenses have received from others in the United States from $2,000 to $3,000 annually—some years a much larger sum—in aid of evangelical work. The American

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*The sum mentioned by Mr. Hall was about the amount appropriated for a number of years before our civil war commenced. Last year, including the donations given by the Bible Society to carry on the work of Italian missions, Italy cost the American & Foreign Christian Union about $20,000. Thirty-five evangelists and colporteurs were employed.

Bible Society has also contributed liberally to circulate the Scriptures in Italy, having furnished stereotype plates for an 8vo. edition of the Bible in Italian, and made appropriations for the employment of a number of colporteurs. The British Bible Society supports about thirty colporteurs in different parts of the kingdom. The London and American Tract Societies have made, from time to time, generous donations in money and books, for this good work. There are individual efforts and donations for the education and evangelization of the Italians, which cannot be included even in this general statement.

Much good has been done, but the work is in its infancy. The field of effort is wide, and much larger appropriations might be wisely used for the spread of the Gospel in Italy.

Very sincerely yours, E. E. Hall.

## MILAN.

Milan, Italy, July 31, 1865.

I have spoken, in a previous letter, of the good being accomplished by the Bible-women of Milan. Though they visit many families of the higher classes, yet they labor principally among the poor and sick. In the large city hospital, where are always to be found some three thousand sick, they make frequent visits; and here their labors have been greatly blessed. Many happy deaths have occurred through their instrumentality, and yesterday added another to the list. A man who, three or four weeks ago, was a bitter reviler of the truth, by the faithful labors of these excellent women, saw himself a sinner, and heartily gave himself to Christ. For some days his joy has been full, and yesterday he died a most triumphant death.

Ferrara.—In this city there is a church of some thirty or forty members, pertaining to the Free Christian Church recently organized in Italy. The Evangelist, Sigr. Giovanni Castelli, is a faithful and zealous man; and, though not highly educated, his labors have been acceptable and attended with success.

The people of this rich and beautiful region are liberal and patriotic, and very favorably inclined to the Gospel. Many of the higher classess have openly expressed a wish for a radical religious reform.

Beveno.—A small town, not far distant from Ferrara, and near the frontier of the Italian kingdom. This place has been frequently visited by the evangelist, and the Gospel preached in a room provided by the local authorities. An interesting circumstance, connected with the meetings held in this village, is, that several come from Austrian Italy, across the frontier, to hear the truth.

Stellata.—A small town of 1,800 inhabitants, situated near the last, where there is also preaching once a week by the evangelist of Ferrara. Here many of the principal families favor the Gospel, and for this the priests are very bitter in opposing it. Recently they went to the authorities and demanded that the evangelist be driven from the town. All they gained, however, was a severe reproof. But the principal priest, nothing daunted, resolved to take the matter into his own hands. A Bible colporteur, who happened to be in the town at this time, was attacked by a rabble, and some of his books destroyed.

The same priest was charged with exciting the mob, and summoned to appear before the authorities at Ferrara. The principal journal of the place condemns this persecution by the priests with great severity. And it may be said, with truth, that, in all parts of Italy, such petty acts of persecution, showing the bitter hostility of the priesthood to the religious movement, are always strongely condemned by the press.

Fara.—The religious awakening that commenced in this region, some time since, through the instrumentality of the dwarf colporteur, Ornaghi, still continues, though from the priests it always encounters fierce opposition. The following case of persecution has just occurred.

In a family, consisting of a sister and two brothers, the sister became interested in the truth, and united with the church. A short time since she was taken ill and rapidly grew worse, till she was thought to be dying. The eldest brother repeatedly urged her to receive the priest, but she refused.

He, however, insisted, and twice sent for the priest to visit her. He (the priest) wished to administer the sacrament and receive her into his church, that she might die a Catholic. Though not able to speak, yet, by motions, she refused.

The evangelist hearing that the priest and brother were thus tormenting this sister in her last moments, went with two of the brethren of the place, to ascertain if it were true. The brother refused them entrance, and, showing a knife, threatened them with violence in case they attempted it. Finding it impossible to enter, they reported the case to the authorities. They were told that nothing could be done, as the priest had publicly declared he had administered the sacrament, and made the person a Catholic. The evangelist said he did not believe it. Finally, to ascertain the truth of the matter, the authorities sent a gend'arme with the evangelist to the house of the sick. The brother, forced to admit them, they entered the room, but found the sister unable to speak; yet, being perfectly conscious, they questioned her, and, by signs, she denied it, still there was some doubt. Then the gend'arme took a crucifix, saying, "This will be a sure test. I will place it upon her lips, and if she has become a Catholic she will let it remain." Accordingly he put the cross near her lips. She, perceiving it, quickly averted her face to avoid it. "Well," said the gend'arme, "there is no doubt of her, as true as I am a philosopher, she is no Catholic." That test was sufficient to show the falsehood of the priest, and the power of true religion in the sick sister.

The latter, however, did not die, but after some time recovered, and, continuing firm in the truth, her brother drove her from the house. She found a home in the house of the evangelist, where she remains at present.

NOVARA.—A flourishing city, with a population of 25,000. A small church was organized here some years since, but for want of regular evangelistic labor, it has never become strong. Some, however, who early become acquainted with the truth, were instrumental of commencing an evangelical work in other cities. Milan is indebted to Novara for some of her first converts. One of the Bible-women, now laboring in Milan, embraced the truth in Novara. The church, however, though small, has been active, and sustained regular services on the Sabbath.

When an evangelist has not been present, the religious exercises have been conducted by one of the members, a young man who is a shoemaker, but who, having suffered much for Christ, has grown strong in grace and in the knowledge of the Gospel.

WM. CLARK.

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## SOUTH AMERICA.

LIMA, August 28th, 1865.

DR. CAMPBELL:

Dear Sir.—You will see by the date of this letter, that I have just passed the Anniversary of an important event. One year ago I left my home to preach the Gospel in Peru. I considered your instructions and the voice of conscience as the voice of God, saying: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." It is possible too, that I looked at the blessing which follows this command, given to Abram. However that may have been, you saw fit to trust me with the important and laborious charge of your Mission in Lima. You did so cherishing hopes, as well as indulging fears. I have spoken before of the information upon which some of those hopes were founded; hopes which the "*commission*" had, and which I, naturally, shared. Though blind in respect to your intentions, and ignorant in respect to the field, I came trusting in Him, who is a present help in every time of need. But I need not speak further of my motives, since my actions are known to you, and there are other things to speak of. The great question is not what I intended to do, but what I *have* done during the last year.

Passing my long and tedious delay in New York, and the "*pleasures*" of the journey, I come to my labors in this place of heathenish darkness and licentiousness. I would not enlarge upon this topic, but only say, that all Mr. Moorehead said about Italy

is emphatically true of Lima. It is hard enough to preach the Gospel where the whole current of public opinion is in favor of Christianity: but here we, of all men, need the aid of the Spirit, without whom we can neither live nor preach.

Mr. Corfie'd, of the London Bible Society, has been here for two months, and, after much friendly intercourse and Christian fellowship, he left, charging me to live a life of faith on the Son of God. Oh! how sweet is the communion of Christ's saints!

For nearly a year I have preached Christ as the Spirit has taught me; offering salvation publicly to about sixty souls. I have visited some twenty families or parts of families, for the same purpose. I have kept up a weekly prayer-meeting, and established a Sabbath school, of ten or twelve persons each. Besides, I have devoted some time to the study of Spanish, knowing that soon the door will be open here, as it is now in Chili.

In all things I have tried to honor our Master, in carrying out your instructions. If I have not done as well as you expected, be assured that the failure has arisen from want of ability and not of will.

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Mr. McKim writes also to Dr. Lyman, as follows:

Let us turn to more pleasing topics. I have established a little church, of which Hunter is elder, and Messrs. Lewis and Burns are deacons. I have about twenty-four hearers and about ten members. It is a small beginning, but it may be a "mustard seed."

The people are all very kind to me, and anxious to build up a church. Mr. C. was opposed to my coming, but now receives that as a settled matter and gives his support, but not his personal aid. All the rest are dear Christians whom I have learned to love, by mingling our prayers and praises. I also have a Sunday-school with which the children seem delighted: they are thus made to love the church, and will, I hope, be saved from the vices and corruption of this land. Mr. Henry is yet here, and has about as large an audience as I have. May God fill both of our houses with true worshippers.

Mr. Robinson no doubt tells you all about our political troubles, or perhaps you see accounts in the papers. If Canseco is successful we may get toleration here also, as they have now in Chili. May the day soon come when we shall have religious freedom and Gospel light on this dark, *dark* shore.

It is doubtless in answer to prayer that you now have peace in the United States, and prayer will bring *us* peace and every good. Remember me at the throne of grace, as one needing Divine aid.

A. J. McKim, Lima.

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LATER INTELLIGENCE.

*Letter from Mr. Moorehead.*

We are sure that our readers will peruse this letter with thanks to Him in whose cause we labor.—Ed.

Carraca Torano, Italy, Sept. 20, '65.

Dear Sir—I am indeed thankful to be able to write you good tidings from our field of labor. You are aware that we have been laboring in the village of Torano for something over six months; and thus far it has been a work of pure evangelization—preaching the Gospel, teaching, and combatting the errors of the Church of Rome. Now, however, we have organized a church, and expect to administer the Lord's Supper to our little flock on next Sabbath. Remember, my dear sir, that these people knew nothing of Gospel truth prior to our coming among them; but, as you will see, through God's blessing, we have been enabled to do something.

I drew up some simple articles of faith for our beloved brethren to sign, and so constitute regularly the church. After preaching I announced to them that we would now sign these articles and constitute the church, and that all those who felt they were renewed in heart, were ready to affront the malice and persecution of the world, who had given themselves to the Lord, would come forward and unite with us in the church.—Eleven men and four women at once arose, boldly came forward, and wrote their names. For us it was a solemn moment. Here in Italy it costs something to be a Christian. They know that they will be "hated for His name's sake"—that they will be persecuted, it may be, be constrained to confess Jesus

before kings and rulers, and as one brother said to me to-day, "die for the faith" : but notwithstanding, they came forward, not one wavering or hesitating, and wrote their names with joy. They all seemed deeply impressed with the solemnity of the occasion ; indeed I verily believe that the Spirit of the living God was with us, and His power was felt by all. I know, had you been present, you would have rejoiced with us at seeing the wonderful works of God.

There are still others who are deeply impressed with the truth of the Gospel, but at present they were unable to take part in organizing the church. But we feel sure that with the blessing of the Lord, ere long we shall have a flourishing little church here. There are two more women who were detained from our meeting to-night, who will probably take the Lord's Supper with us. So you see our church already counts an organization of seventeen members. Besides, our schools, both daily and Sabbath-schools, are indeed in a flourishing condition. The day school (male) numbers twelve children, who attend very regularly :—the female, taught by Mrs. Moorehead, is small, but very interesting. The Sabbath-school is most encouraging. We have always from thirty to thirty-five children, who are greatly interested in it. We hold meetings three or four times a week, having an audience which ranges from fifteen to forty persons. Thus you see God is prospering His own cause as it pleaseth Him, and to His name be the glory.

We hope to be remembered in your prayers. In haste, I am truly yours,

W. G. Moorehead.

## MEXICO.

[Our beloved and efficient missionary, Miss Rankin, has just returned from Mexico. She comes to tell us of what God has done and is doing for that land, and to plead with His people to do their part. Can Christians refuse her earnest requests? We are glad to have her speak for herself.]

The demands for Mexican evangelization have long been before the Amer. churches, but as yet those appeals have elicited but little substantial aid : nothing adequate to the actual necessities of the cause. The little which has been done, has been most signally blessed. God has set his seal upon the dissemination of His Word in Mexico ; and many of the people have been brought from darkness to light, and from the power of Satan unto God. The influence which Divine truth has exerted upon the hearts of those benighted people affords much cause for gratitude to God, and ample encouragement for more enlarged and systematic efforts in their behalf.

Some facts, which have been obtained by personal observation, will go to show the truth of what has been stated.

At Monterey a native church has been organized, consisting of fourteen members, who give the most satisfactory evidence of genuine conversion. Their religious experience is highly interesting, showing most conclusively the efficacy of God's Word in penetrating the darkest recesses of Popery's baneful influences. By the Scriptures of Divine Truth, they were led to see the delusions practiced upon them by the Romish Priests, and also to see and embrace a purer and nobler religion, which brought peace and joy to their souls. Their most ardent desire is to communicate the blessed truths of the Gospel of peace to their fellow countrymen, who are still groping their downward way under the same false system of religion, from which they have just made their escape. Their hearts are burning with zeal to tell their misguided friends of the superior blessings of the Gospel of Christ, as revealed in the Holy Scriptures.

Four or five of these converted Mexicans are men fully competent to go forth as colporteurs, traveling from place to place, teaching and instructing both old and young into the things pertaining to the Kingdom of God, and the salvation of their souls. Nothing hinders them from going immediately into the field, already white for the harvest, but the want of means by which their families might be supported, by their leaving their usual occupations.

And now, shall this work be hindered, and souls be lost because means sufficient for carrying it forward be withheld? Or rather, will not American Christians, in the

plenitude of the rich blessings of the Gospel of Christ, come forward with the means with which God has abundantly blessed them, and so replenish the Lord's treasury, that these converted Mexicans may be enabled to go forth to their desired work? Native teachers are much to be preferred, as they more readily understand the best modes of access to the Mexican mind and heart; and also the simple fact, that the Protestant religion is believed and taught by Mexicans, will go far to establish the truth of it upon people who have been taught, from their earliest years, that the Protestant faith was a damnable heresy. Several other towns besides Monterey show that God has been working in the salvation of souls. Some eight or ten places might be named where there are from five to fifty nominal Protestants, and from two to ten who have received the truth in the love of it. Not *one* Gospel minister to break to them the bread of life in all the length and breadth of that vast country!

Rev. Mr. Hickey, agent of the American Bible Society for Mexico, is the only Protestant clergyman whom I know, and he is prescribed to his legitimate work, that of circulating the Scriptures. These inquiring Mexicans meet together as often as circumstances permit—read the Scriptures, pray and mutually encourage each other in their Christian life. Although persecuted and threatened by the priests, and cast off by friends and neighbors, they are still increasing in numbers and strength.

The native Church in Monterey was organized two years ago by the Bible agent, and has in charge over it a Christian man, who acts as teacher, meeting the members twice on the Sabbath, and twice during the week. Such are the indications of a permanent and aggressive work in Monterey, that an enlarged system of operations is demanded.

A Protestant institution, in which the native youths of both sexes may be instructed in their own language into the principles of evangelical Christianity, would greatly facilitate the work. Young men could be educated and prepared for spreading the Gospel of Christ by teaching and preaching. Several whom I now know might be immediately brought into such an institution with every prospect of future usefulness.

The indications of God's providence most clearly point out the necessity of an institution of learning, where native helpers for the work of Mexican evangelization may be properly educated. But here comes in again an important necessity—a painful fact must be presented. The Protestant religion has no locality in Monterey. Not a house, nor a foot of land, does it possess.

The Romish priests, who are the principal proprietors of the rented property, are vigilant in their endeavors to thwart any public movements tending to instruct the people into any thing aside from the Roman Catholic religion.

Time and again have Protestant Christians been compelled, through the influence of these priests, to abandon houses which they had rented and fitted up for worship and the Sunday-school. Indeed, this has been repeated so often, that we feel quite discouraged in making any more attempts. The LAWS of Mexico protect our rights and privileges in any reasonable efforts and means for the benefit and improvement of the people, yet the maneuvering priesthood find ways by which they can subvert all our cherished plans. Shall we yield to these capricious and abominable priests, and abandon the field to their soul-destroying sway? A few thousand dollars, properly invested, will settle that question.

A seminary building, and a place of worship, will, with the blessing of God, give the Protestant religion a footing in Monterey, from which point we can make aggressions into other portions of this benighted Republic. Indeed, until we have some permanent locality, the work can scarcely be said to be begun.

Sacrifices are demanded for the spiritual enlightenment of Mexico, and are God's people ready to respond to the evident calls of His providence? Hearts and hands are ready to be employed in the work of Mexico's redemption, and shall the pecuniary means necessary to carry forward this noble work be withheld?

The sacrifices of those required to furnish money for Mexican evangelization, are light in comparison to those who throw themselves into all the difficulties of the work—life, health, and every personal consideration laid upon the altar of consecration, for the single purpose of saving souls for whom Christ died.

Protestant Christians of America! Do you not gladly welcome this privilege of being instrumental in planting the FIRST permanent Christian Mission in Mexico? Is it not an object worthy of a very costly sacrifice? What though you lay a few dollars—hundreds, or, perhaps, thousands—upon this altar, do not the glorious results anticipated more than compensate for the offering?—

Souls redeemed from the blighting curse of the Roman Catholic religion, and brought to the true knowledge of Christ, whom to know aright is life everlasting, is the prize to be won. The great vicarious offering for a lost and ruined world presents itself in point of magnitude and importance, which makes our feeble efforts dwindle into insignificance. Oh, may we be constrained, in view of all Christ has suffered for us, to bring our offerings and services, and lay them at the feet of Him, rejoicing that we are accounted worthy to give and suffer in the cause for which He shed His most precious blood. MELINDA RANKIN.

## THE HOME FIELD.

[BIBLE-WOMEN.—We give a few extracts from the reports of our Bible-Women in the West, which we think will interest our readers. God is owning the work of the Bible-woman at home and abroad.]

June 5th.—Went to see the sick man who had requested me to read to him a chapter every day. He is really in need of being nourished by God's word, for his disease is most aggravated, and he has but a short time to live.

Visited another family, of which the mother, a little while ago opposed to the Gospel, now takes great pleasure in having it read, and says that she wishes to come to the knowledge of the truth.

15th.—Visited a sick woman, whom we have seen often for the last five months.—She was a Roman Catholic, but she gives good evidence of being united to Christ by a living faith, and desires to testify publicly her union with His people before she dies. Also went to see our sick friend in M—— street. He desires greatly to have evidence that his wife receives the Gospel before he dies.

16th.—At the same place. The sick man ceases not to entreat me to teach his wife religious truth.

17th.—Visited a widow woman of our church, who has sons of mature age, Roman Catholics, who use all means to induce their mother to return to the faith of their church. So that poor woman, who is now old, is in a state of great affliction, and needs to be comforted.

20th.—To the sick man in M. street, who though in a very low state, continues to testify that the Spirit has indeed operated on his heart. Also went to see a sister of our church, whose husband has employment in one of the Catholic churches; yet he is a diligent reader of the New Testament; and in order to combat to better advantage the artifices of the priests, he has bought two Testaments of Martin's translation, one for himself and one for his friend, who is also employed in the same way.

To another family, where I found four ladies, all Roman Catholics. They listened to me with great attention, and then asked me how I could be sure of the salvation of my soul? I replied that the Lord Jesus says, "Whosoever believeth in me hath everlasting life;" and also, "Heaven and earth shall pass away but my words shall never pass away;" and "Let not your hearts be troubled: ye believe in God, believe also in me," etc. Can we doubt such promises, sealed with the blood of our Lord? And, besides, "the Holy Spirit witnesses with our spirits that we are the children of God." They bought a New Testament, and requested me to visit them again.

22d.—To the sick man in M. street,—While the pastor was reading and explaining a portion of God's word, the poor man and his wife burst into tears of joy in view of the grace that had translated them from death to life, from condemnation to favor with God. They praised and blessed God for the benefits received.

24th.—At the same place. I was obliged to remain with our dear brother, because he was much worse, and could live but a few hours. This evening at 10 o'clock he departed to go to his Lord, exclaiming with his last breath, "I am going to Paradise."

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From another Bible-Woman:

The month of August is gone, and the record of my work is made up. During this month I have made two hundred and forty-six visits; conversed with one hundred and thirteen individuals concerning the necessity of personal piety; and read the New Testament to eight families, and offered prayer once. I found three families without the Bible. During this month I have distributed five hundred pages of tracts, and sixteen Sabbath-school papers. Last Sabbath I attended a class of little girls on account of the absence of their teacher. One of the little girls recited the twenty-third Psalm, and upon asking her who taught her that, she said, "Why, don't you know? at the sewing-school last winter." I am also happy to say that our church is too small. We require more room. I spent some time in collecting money for the sewing-school and church. We are seldom put off by Roman Catholics: they are more willing to give than even Protestants. I pray that the Lord Jesus may ever be with me. A. S.

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Oceola, Ind., Sept. 10, 1865.

Rev. Dr. Campbell—Dear Sir: I write to inform you that our father, Wm. Bancroft, who was a life member of your Society, is dead. It was his request, before he died, that we should each year send the sum of twenty dollars to your Society as long as the family should remain together. Enclosed please find that sum. His former address was Mishawaka, Ind. That we may ever be imbued with the spirit of the departed, and that the object for which he gave and for which you labor may be abundantly blessed of God, is the prayer of his children, per H. S. P.

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# MISSIONARY INTELLIGENCE.

## SANDWICH ISLANDS.

Education.—*Extract from a Letter.*—The schools have been carried on with the usual success and benefit to the Hawaiian youth. The instruction has, as in times past, been elementary in its character, nothing more. And this, under God, is our joy and our boast—not that we have founded and sustained a system for supplying a finished education for the more favored few, but a thoroughly sound and inestimably valuable elementary education for the masses of this nation. We deal with facts, not with pictures of the imagination; and in proof of the too little that we have heretofore cared to say in defense of the Hawaiian system of common schools, and the much more that ought to have been said, to set forth its excellent adaptedness to the end proposed, we point, with unfeigned thankfulness to God, and with an honest pride which we have no right to conceal, to the nation as it stands before us to-day. We exult in the thought, that at this moment a few of the most highly favored spots in New England excepted, not a nation exists on the face of the earth, so large a proportion o whose members are as well grounded in reading, writing, and common arithmetic. —*Miss. Herald.*

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## SOUTH AFRICA.

Letter from Mr. Grout.—Twenty years ago, all these people were just as perfect and debased heathen as any that can now be found in the land; but in twenty years, God has given us seventy-seven church members, and by his help, they now may worship in as respectable a house as their white neighbors—as respectable, I may say, as the people in New England generally have. While I was sweating over the erection of the house, I used sometimes to think, Well, if ever I get this house done, I shall say, "Now lettest thou thy servant depart in peace." Still, when I was preaching the

dedication sermon, having wiped away the sweat, and hearing the sound of my own voice in a nice house, my strength seemed renewed as the eagle's, and I thought I would take that back, and prayed that I might now be spared awhile, and receive divine strength to preach in my chapel.*** Please send out my telegram. Brethren, pray for us. **—*Miss. Herald.*

## SYRIA.

SAFEETA.—The Christians at Safeeta are suffering unheard of persecutions. The Greek Bishops bribe the Turkish Governor to oppress these poor people to the extent of his ability. They are driven out of their houses—every thing broken—every thing eaten up, and women left to the brutal lusts of Turkish soldiers. When the people are reproached as having no one to help them, they say "The Lord is our help." Nine of the men have gone to Damascus, five days journey, to see the Governor of Syria, and lay their case before him. The missionaries have laid the matter before the English Consul General, and it remains to be seen whether he will do any thing to relieve the sufferings of the Protestants.

Mr. S. Jessup writes to the "Missionary Herald" a most thrilling account of the persecution and riotous proceedings at Durna.

A wealthy Greek and a notorious disputer entered the house where Dr. Post was preaching, interrupted the service, and became so violent that he was requested to leave. His friends tried to get him out, but he became terribly enraged, and made a great disturbance. A Greek priest assisted in getting him out. He then attempted to get the Greeks to assault the missionaries. Not succeeding, he went to the Maronites, many of whom were drunk. He excited them to a mob. Dr. Post, while at tea, saw the rabble coming, headed by a man armed with a gun and pistols, and inflamed with drink. Dr. P. tried to quiet the mob, when he was violently seized and a gun pointed at him by a person who said, "You are the man who curses the Pope," and who then tried to shoot him. The gun being turned by the hand of an Arab, the fellow tried to shoot the Doctor with his pistol, which failed to go off. Another aimed a blow at his head with a heavy cane, but the cane was broken on his shoulder.—The shouting and howling continued, and an attempt was made to break into the house, whither Dr. P. had retreated. The missionaries owe their lives to a party of Greeks, who repelled the aggressors. They being the stronger, drove the Maronees off. The mob threatened to return in greater force the next morning. At a later date there were renewed threats and confusion.

## TURKEY.

CONSTANTINOPLE.—Mr. Bliss writes to the "Missionary Herald" that the ravages of the Cholera have been fearful. The number of victims he estimates at from 40,000 to 50,000. For some days a perfect panic reigned. Parents left their sick children, and children their parents, to die unattended. Families fled and left corpses unburied. The people generally confess that this terrible visitation is for their sins. When asked what sins, the Jews will say, Their women have allowed their hair to appear from under their head-dresses, and do not as formerly modestly conceal it. The Turk answers, My people have left off their former habits of dress, which distinguished them from Infidels. According to the belief of great numbers, Satan stands by every dying sinner to seize his soul and thrust it back to live in some dog or rat, or some other form of degraded existence till the penalty of all its sins has been paid. Mr. B. goes on to give a pleasing contrast, showing the power of the Gospel. A female member of his church fell before the disease, but it had no terrors for her. Her children fled not from her side. She called upon them and others to sing to her the songs of Zion. "Sing to me of heaven, of God. This is a happy day to me. Weep not for me." Those outside the Protestant ranks were deeply impressed, and confessed that here was a power they had never seen before.

LETTER FROM MR. WILLIAMS.—*Preaching under Difficulties.*—One of the pupils of my training class occupies Darika, to the extent of his ability and opportunity. He seems to be an earnest, faithful Christian. This may be cited as a case of preaching the Gospel under difficulties. The whole congregation amounts to about a dozen. He gives out the text in Armenian, then repeats it in Arabic, then in Turkish, then in Koordish, and I think sometimes in Syriac. So of the sermon, sentence by sentence. And yet he seems quite encouraged in his work, that he can get a dozen to listen, by crumbing up his discourse into so many differently flavored dishes.

The sum of Christian morality is—give and forgive, bear and forbear.

# NEWS OF THE CHURCHES.

## FOREIGN RELIGIOUS INTELLIGENCE.

### ENGLAND.

A Strong Public Effort to Break the Sanctity of the Sabbath.—A free Sunday demonstration of the London Trades' Societies took place on Sunday at the Crystal Palace, the directors of which had placed at the disposal of the Trades' Delegates Committee for procuring the opening of the national art museums on the Sunday afternoons about 8,000 free tickets, which were distributed *pro rata* by the committee among the members of the trades' societies and other organizations of working men. The result was, that nearly 10,000 of the artizans of the metropolis, their wives and families, (children being admitted without tickets,) visited the Palace and grounds yesterday afternoon. The picture galleries, the fine arts courts, the promenade inside the building, and the grounds and flowers outside afforded ample enjoyment to the numerous visitors, whose conduct throughout the day was characterised by order and propriety. At five o'clock Dr. Perfitt delivered a lecture on the antiquities of Egypt, in the Egyptian court, to a crowded audience; and at four o'clock a meeting was held on the great orchestra, presided over by Mr. Wright, the chairman of the trades' committee, when addresses on the benefits to be derived from opening the Crystal Palace and national museums to the people on the Sunday afternoon were delivered by Mr. Baxter Langley, Mr. Morrell, Mr. Howell, and Mr. Stainsby. In the course of the proceedings a letter was read from Mr. John Stuart Mill, M. P., highly approving the object sought, and promising his support to any measure that might be introduced into Parliament for that purpose. After the conclusion of the meeting, the company again dispersed over the Palace and grounds, and it was long after dark before the last of the visitors took their departure. Next Sunday the shareholders' friends and the members and friends of the Crystal Palace share clubs will have the same privilege accorded to them.

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The following, from Sir John's Champion, will show how an unbeliever will quote to prove that those who are against him teach doctrines not found in the Bible or in the orthodox confessions:

To the Editor of the British Standard.

Sir—I expect that the sentence quoted by Sir John Bowring from "The Scotch Confession of Faith," was intended to be an extract from Article XXI. of "The Sacraments." I give the words of that document, and also the form of the professed citation:

| Scottish Article. | Sir J. Bowring's Citation. |
|---|---|
| "We assuredly believe that by baptism we are engrafted in Christ Jesus to be made partakers of His justice, whereby our sins are covered and remitted." | "By baptism we are made partakers of the justice of Christ Jesus, by which our sins are covered and remitted." |

"A Free Church Minister" and all others may judge for themselves how far this is a fair quotation, so far as doctrine is concerned, and whether the words are or are not used in the same connection as they were by the framers of the article.

Comments on the above.—Do the friends who have appeared in your columns in Sir John's defence hold that the Confession of 1560, drawn up in four days by Knox and his associates, teaches that regeneration is so inseparably connected with baptism that the child which is not baptized is lost? Do they hold that it teaches that the child which is baptized is saved? To carry Sir John clear off, I submit, they must do so. Both his champions correct Sir John's quotation. Do they not see that the change which they have made overthrows Sir John's allegation touching the doctrine of the Confession of 1560? If they do not, then how will they reconcile the monstrous dogma which Sir John lays to the charge of that Confession, as he does also to the charge of the missionaries, with the following statements of that, no doubt, valuable record?—"All our salvatioun springs fra the eternall and immutabill decree of God, wha of meir grace electit us in Christ Jesus, his Sone, before the foundatioun of the world was laid. It behoves us to apprehend Christ Jesus, with His justice and satisfactioun, wha is the end and accomplischment, by whom we are set at this libertie, that the curse and maledictioun of God fall not upon us." Does this teach salvation by baptism? I trow not.

### IRELAND.

Dr. Morton Brown states the following, in evidence that poverty does not necessarily mean ignorance:

There was one fine lad, he might be fourteen years of age, more or less, with a flashing eye, and an open, noble countenance, who ran after us, barefooted and barelegged, as we dismounted and were walking up the hill. We inquired whether he could read. "O yes, your honor; and I know something

of poetry, and mathematics, and I want to learn algebra." "Mathematics," we said, "what do you mean?" "Why, mathematics, your honor, is the science of quantity, space, or number." "Do you know the *pons asinorum*?" "Yes, your honor;" and no sooner had he said so than he went thro' this well-known problem with a fluency and accuracy which perfectly astonished us.—"Then, do you know any poetry?" Immediately he commenced repeating "Alexander Selkirk's Soliloquy," rushing through its verses, evidently fearing lest we should not have time to hear him to the end. He informed us that he attended the National School, and that the master sometimes gave him an extra lesson of an evening. The thirst of this boy for information seemed remarkable, and we can only hope that his ability and perseverance will enable him to overcome all unfavorable circumstances, and to make his way, as we strongly urged upon him, into a different condition in life, where he may be useful. These National Schools, whatever prejudiced and interested parties may say to the contrary, are awakening all over Ireland a spirit of inquiry and of intelligence from which we yet augur the very best results.

## MISCELLANEOUS.

THE CHRISTIAN WORLD—Organ of the American & Foreign Christian Union, 156 Chamber-street, N. Y. It is seldom we speak of our own periodical. We venture to do so now as its circulation has reached to a point, over nine thousand, and is rapidly increasing. It is read, as nearly as we can ascertain, by not less than from forty to fifty thousand persons. It goes to all parts of the earth, even to the remotest corners. This will make it, we think, a valuable pamphlet to those who advertise. With the beginning of a new volume we shall, in case of patronage, add two or three leaves, and shall be glad to receive notices from those who may think it a good channel through which they may make their business known to the world. J. SCUDDER, Editor.

MEXICO.—Our dear and beloved missionary, Miss RANKIN, has just returned from Monterey. She has prepared an article respecting her mission in that city, to which we call the earnest attention of our readers. Miss R. brings us good news. A little church has been formed of fourteen members. Services twice on the Sabbath and twice during the week. In the surrounding villages there are many who have renounced Popery, and clamor for the preaching of the Gospel. Miss Rankin has come to plead with Christians to aid her in establishing a female seminary and chapel. When she told her story to our Board on the 11th, one of our noble merchants promised her $500 towards accomplishing her work. We hope that many others, on seeing this, will do the same. We have no more efficient missionary than Miss Rankin. To her, in a great measure, Mexico owes all that she knows of the Bible. Ten years ago, she commenced to teach Mexican girls. After instructing them thoroughly in the Bible, she sent a copy with each to her family. She has introduced thousands of copies of God's Word, and hundreds of thousands of tracts into Mexico. Great have been the results.

Miss Rankin's journey home sounds like a romance. Eight hundred French soldiers were commissioned to escort a train, carrying treasure amounting to $150,000 in gold. She was urged to accompany it. She, however, refused, and hired a stage unattended, which took another route. When about half way, the stage came suddenly into the camp of guerillas. They detained her, and sent for their leader, Cortenas, ten miles distant. While waiting, she administered comforts to sick and wounded soldiers, who were lying around her. Cortenas arrived, and after staring at her a few moments, put his hand on his stomach, and said: 'I am hungry.' Miss Rankin ransacked her stores and provided him quite a nice dinner. The General grew amiable, and allowed her to proceed on her journey unmolested. The same night Cortenas and his troops attacked the French, captured the treasure, and killed the confederate General Parson and his aids. Dr. Gwin, who was with the French, escaped and is now a prisoner in our hands.

Death of the Rev. Dr. McClure.—The Rev. A. W. McClure, D. D., formerly one of the Secretaries of the American & Foreign Christian Union, died at his residence, in Cannonsburgh, Pennsylvania, about five o'clock on Wednesday afternoon, the 20th of September last, in the sixty-first year of his age.

He was an excellent man, an accomplished scholar, an able divine, an exemplary Christian, an agreeable companion, and a trustworthy friend. Many of the readers of "The Christian World," doubtless remember him, and with many others, in this country and in Europe, who knew him personally, or in his official relations, will receive the announcement of his death with sadness. For in his departure a heavy loss to the cause of humanity and of evangelical religion is sustained.

He was ecclesiastically connected with the Reformed Dutch Church, whose doctrines and discipline he cordially embraced, and by whom he was highly respected and sincerely loved. But while he strongly adhered to his own denomination, and preferred it to any other, his views of Christian liberty and fellowship enabled him to recognize, in all the Protestant evangelical denominations, the true Church of Christ, and with pleasure to commune and co-operate with them in plans for doing good.

He was of ardent temperament, and whatever he attempted to do, he did it with all his might. Having a comparatively feeble physical constitution, the earnestness with which he was prone to pursue a work committed to him, frequently overcame him, and brought upon him temporary sickness.

In the winter of 1856–7, by exposures and over-exertion, his health received such a shock, as ultimately led him to seek a release from the burdensome duties of the post which he occupied in the Society. His resignation was tendered to the Board of Directors, in the autumn of 1857, but it was not acted upon and accepted till early in the following year. To human appearance, and in his own judgment, he was then near to the end of his earthly life. But it pleased God to spare him, and allow him to recover somewhat, from his extreme prostration, yet with constant fluctuations, and in great feebleness in general, to continue with his family and friends, until a few weeks since, as above stated.

During the eight years of his sufferings, and withdrawment from public life and labor, he enjoyed some brief intervals of comparative relief from pain. He was at times enabled to visit the sanctuary, in the place of his residence, to meet and enjoy the society of friends, and on a few occasions to preach or perform other parts of public worship. He was also, by careful economy of his strength and the improvement of the moments of relief from distress, able to contribute some interesting and valuable papers to the periodical press.

Thus has his life been led. But it was not to him a profitless discipline. His sufferings wrought him to a high standard of religious views and feelings. The various Christian graces seemed to show themselves in him, in a marked manner. He was eminently submissive, patient, mild, kind, thankful, forgiving, and Christ-like. He lived in constant communion with God; and as he drew near to the end of his course, he seemed to anticipate the happiness of the celestial state. His conversation, night and day, was upon subjects connected with the "great salvation." His anxieties, and fears for his own acceptance with God were allayed, and his trust in Christ was absolutely complete.

A note to his former colleague, in the Secretaryship of the American & Foreign Christian Union, the Rev. Dr. Fairchild, now pastor at Port Jervis, New-York, dictated by him a few days only before his death, serves to show the composure with which he looked upon death, and the happy frame of spirit with which he was taking his leave of the earth. The following is the note:—

"My Dear Dr. Fairchild—Receive these lines as a final farewell, from an old and unwavering friend. I have to tell you that the end with me draws rapidly near. What with asthma, and dropsy, and my left lung thoroughly diseased, this earthly house of my tabernacle has not long to stand; but glorify God, on my behalf, he is adorably fulfilling the promise: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

How long this wonderful peace and tranquillity may continue I cannot say. But come what may, I am fully persuaded that the Lord will carry me through. . . . May God grant you to see many and most useful years—and so once more, farewell.

"From the loving and breathing heart of Yours, most affectionately to the last,
(Signed) A. W. McClure, by M. B. M."

This happy frame of soul was not interrupted. His faith rose to more than confidence—to triumph and exultation. To a friend who inquired of him how he was, he said: "My physician has to-day given me my death warrant." The friend replied that he was sorry to hear that. She answered: "You must not be sorry. I am not. My soul is like the great Pacific." To another friend who came to see him he said: "It is joyful to die with Christ in my arms."

Feeling sudden and sharp pains, he said to a friend leaning over him: "Are these my death pangs?" On being told "perhaps so," after surveying the dear ones around him, he said: "I thank you from my heart for all your kindness. And now farewell. Meet me in a brighter and better world." Then looking upwards he said: "Into thy hands, O my God, I commit my spirit."

His wife, seeing his exhaustion, then asked him if he would take some wine. Raising his eyes to her with an expression of the tenderest affection upon his whole countenance, he said, feebly yet distinctly: "No more" . . . . . "until I drink it new in my Father's kingdom."

Thus with unclouded mind, and in the triumphs of Christian faith, our beloved brother passed away. He leaves a wife and several sons and daughters, to mourn his loss. May the God of all grace and consolation sustain and comfort them under this sore bereavement. Thanks unto God, who maketh those who trust in Him to triumph.

## BOOK NOTICES.

The New York Observer.—Sidney E. Morse & Co., proprietors, Rev. Ireneus Prime, editor. This weekly periodical, whose praise we need not sing, is about, we learn, to commence a new year. Valuable information that cannot be found in its pages may be looked for elsewhere in vain. Its lessons comprise almost every subject, while its religious matter is of the very best, its secular columns give an accurate account of what is transpiring throughout the world. Its articles on the various branches of agriculture render it a most valuable sheet to farmers. Those who do not take it should try it for a year, and we venture to say that they will never do without it after such a trial. In politics it supports the government, and is thoroughly loyal. It makes a liberal offer to those who will pay in advance for 1866. The paper will be sent to such free until the 1st of January.

Voices of the Soul Answered in God.—By the Rev. John Reid. 12m., pp. 374. Robert Carter & Brothers.

There are two classes of evidence in reference to the genuineness and inspiration of the Holy Scriptures, known as the internal and external. The internal is derived from the Book itself—its truths, its doctrines, and calculated to meet the wants of the soul. He that believeth hath the witness in himself. This book is designed to illustrate this principle, appealing to the inner consciousness of man,—the voices of the soul. The writer aims to show that God, an incarnate God the Redeemer, is a necessity of the soul as much as light is to the eye. We hail the work, therefore, with great pleasure, especially in these days, when men are disposed to deny the very first principles of Christianity.

Expository Thoughts on the Gospel, for family and private use, with the Text. By Rev. J. C. Ryle, B.D. Robert Carter & Brothers. 12mo., pp. 442.

This work embraces an exposition, practical and doctrinal, of the first six chapters of the Gospel of John. These chapters contain the great cardinal principles of the Gospel, and the comments upon them are appropriate and in accordance with truth.

The Life of John Brainard, the brother of David Brainard, and his successor, as Missionary to the Indians of New Jersey. By the Rev. Thomas Brainard, D.D., pastor of the old Pine Street Church, Philadelphia. Presbyterian Publication Committee, 1334 Chestnut-St., Philadelphia.

We have read this book with great interest, as much so as the memoirs of his brother David. The book is beautifully written like all the writings that we have seen from the pen of the same author. And it affords us very great pleasure to commend it to all our readers as well deserving a place in their libraries.

# Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1865.

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THE

# CHRISTIAN WORLD.

Vol. XVI. DECEMBER, 1865. No. 12.

## EVANGELIZATION OF SPANISH AMERICA.

The American Church is inquiring, with daily increasing interest, what can be done to spread the simple Gospel of Jesus among the nations of the Spanish race, in our hemisphere?

When we consider the numbers of that race, the vast material wealth of Mexico and South America, the general salubrity of the climate, the great facilities of access to all those regions by means of steam—giving promise of unusual remuneration to commercial enterprise—and, especially, when we intelligently behold the wonderful providence of God, doing His strange work there in these latter days, the inquiry ought not to surprise us. We see God now overturning and overturning there more generally and completely than ever before. He is breaking down the strongholds of gross superstition, in the minds of a race comprising upwards of 30,000,000 of souls—so that, in a remarkable degree, they are casting off the restraints of a false faith, and, with joyful surprise, receive the news that the Son of God is a personal *immediate* Saviour, and claims the poor and wretched as His brothers, and yearns for their love. If we, as Christian philanthropists, consider these points, we shall feel amazed that the subject has received so little attention.

It is a very interesting fact that God has, of late years, called into His church and work so many liberal-hearted business men—a class well acquainted with human nature, and peculiarly adapted to explore new fields, and to seize upon new openings of Providence. Why should not the Christian merchant, more or less directly, become a most efficient agent of God for the spread of the Gospel of His Son in Spanish America? Let all such who love the Saviour consider the following points:

There are probably upwards of thirty millions of human beings in Mexico, and Central and South America, most of whom speak Spanish. The seven millions of Brazil speak Portuguese—a language allied to Spanish. It is necessary only to acquire this latter in order to communicate freely with the multitudes of those countries—for the language of Brazil is very soon understood by one who speaks Spanish.

Though the countries referred to are situated within the tropical parallels, yet they are generally very healthy. There are mainly two causes for this. First, the diversified character of the surface, which consists of lofty ranges of mountains of vast extent and widely separated by rolling valleys and plains—and, secondly, the Atlantic trade-winds, which cool and give motion to the air, in their transit to the mountains, where they deposit their moisture upon the Andean slopes. There the great rivers of that country have their origin ; and they, in their course to the ocean, also give a degree of motion to the air, and thus to a great extent prevent stagnation—the fruitful source of the miasma of low and level lands,—so that all the available and richly productive portions have an almost uniform climate ; warm, but yet not oppressive or unhealthy.

The sickly portions of South America are the plains of the Oronoco, and of the part of Brazil lying between its western Cordilheiras and the eastern range of the Andes ; and even there, the unhealthy places are mostly near the banks of the main rivers, which are overflowed in the wet season—the water remaining and stagnating for want of declivity of surface to allow its escape.

The material wealth of Spanish America, already known to exist, is vast beyond conception. The wealth of India, great as it is, will always be unfavorably affected by the pernicious influence of the climate—so fatal to the Anglo-Saxons. But in the countries we are considering—under bright and clear skies, with cooling winds from the distant Atlantic to refresh him—man is now bringing to light and use the hidden stores of gold, silver, copper, tin, quicksilver, lead, iron, etc., which God has placed there for the nations that will serve Him. These precious metals abound everywhere, and are easily worked under the appliances of Yankee skill. But these are not the principal sources of wealth. Let us glance at the vegetable kingdom, and we may, with real amazement, say—"What hath God" not "wrought!"

If we examine the list of articles of vegetable growth annually passed through our custom-houses, we shall find almost all of them indigenous to Spanish America—growing there in the wildest profusion and luxuriance. The liberal hand of God has no where in the world been more open, or more profuse in spreading broadcast the unlimited variety of His bounties than there. More than one-third of the coffee consumed in the world is raised in Brazil, and yet the undeveloped land of the Andean valleys and plains, comprising an area probably not less than that of the coffee lands of Brazil, are producing a coffee, the flavor of which is said by connoisseurs to be superior to any in the world. The production is now small, because commerce has but just begun to visit those places with its inducements for increased supply. But the yield in coffee, as

in *all* articles, is most bountiful ; each plant producing not less than a bushel of berries to a harvest. The sugar-cane is of enormous size.—In Louisiana we plant it almost annually ; but here it is planted only once in many years. It yields huge stalks, twelve to sixteen feet long, and full of rich juice. Tobacco, cotton of a fine staple, rice, indigo, cocoa, wheat, barley, Indian corn, etc., give large returns.

The forests are full of all manner of trees, producing veneers of surpassing beauty, also cabinet and dye woods of all varieties. There is scarcely any medical plant in the Materia Medica that is not found there. Among the trees, not the least important are the Cinchona—from which quinine is extracted, and the India rubber tree. These two trees now so essential to civilized nations, not only abound in Peru, Ecuador, and along the Amazon, but extensively so in Bolivia, especially about the sources of that great river the Madeira, which empties into the Amazon near the large town of Barra, some 1,100 miles from the Atlantic.

What an appalling loss to the world would be the exhaustion of the rubber tree, from the juice of which are manufactured so great a variety of articles now become indispensable to our comfort ! But in South America new fields are being opened of both these trees, which extend over vast areas, so that we may as soon expect the exhaustion of our coal fields as the failure of either rubber or bark. Where the latter grows, we shall find a pleasant, healthy climate.

The question now arises as to the accessibility of those regions to our commerce, and how their wealth can be made available. The answer may disclose to us some of the mysteries of Providence.

In this connection, for some analogy, look at California. We here see a fertile and healthy state, backed against mountain ranges, that, under the hand of enlightened skill, give out in constant streams their long hidden gold. We see its long front facing the vast Pacific, with its numerous and populous isles—and the great shores of Asia, where more than half the human race reside. What was God's strange work here ? He designed California to be a great and wealthy state, inhabited by an energetic, Christ-loving race, who should boldly go forth with the Gospel to the hundreds of millions of fellow beings buried in heathen darkness, and dwelling in lands heretofore almost inaccessible by the old routes. Preparatory to that work, He placed there the sure attraction of emigrants and commerce—gold. While the sovereignty of the land was with a race that professed His name, but did not worship Him in the simplicity of the Gospel, He kept that gold concealed. In the fulness of time that sovereignty passed to us, to whom He had given largely of the missionary spirit—then, and *not till then*, the gold was discovered, and a nation suddenly arose, seated in power for all

time upon that healthy shore, to evangelize China and the dark places of the Pacific.

With this idea before us, we perhaps can understand why South America is so extensively furrowed with navigable rivers, and the land teems with such varied and boundless riches—a healthy land, numbering so many millions of our race. Though it is guarded on one side by lofty mountain ranges, and on the other side by wide plains, often covered with impassable forests—yet, by the Amazon and its branches nearly all the more valuable portions are accessible to mercantile enterprise. The comparatively recent application of steam, in a simple and economical form, to river boats, has put it in the power of commerce to penetrate those regions with ease and safety. Nothing but political obstacles now interfere with the efforts our merchants may make to carry the useful articles of American civilization, to be exchanged for the rich products of those countries—the supply of which will always keep pace with the demand.

Hundreds of miles of navigation of those rivers might here be described in proof of the above ; but one instance will serve for an example. A steamer loaded with the productions of Yankee skill, may leave New-York for the Amazon, and proceed up that river 2,300 miles, to the mouth of the Ucayali, near which is Nauta—a town of over three thousand inhabitants, where the Amazon is over two miles wide, and fifty feet deep. Here transhipment can be made to lighter steamers, and the voyage prosecuted up the Ucayali several hundred miles, through the rich countries described above, and along the banks of which river are communities of nominal Christians.

Here we see a country full of riches—with a good climate, numerous navigable rivers—the land filled with human beings, waiting for the Gospel to teach them how to glorify the blessed Giver of so many bounties—and now when all things are ready and the "fulness of times" seems to have come, we find the opposition to the freedom of the Gospel, and to the opening of that land to the nations who carry that Gospel with their merchandize, and who stand ready to enter, being rapidly removed. God is overturning and overturning, and soon we shall behold all that country favored as Chili now is—with a free Gospel. The American church may well arouse itself for its work. The more God's people hear of the marvellous readiness, now so generally seen, of the masses of the poor dwelling there, to receive the simple truths of the Cross, the more earnest will be their inquiry as to the best mode of spreading the Gospel of Jesus among the nations of the Spanish race in our hemisphere.

The answer to this inquiry must be dictated by a practical acquaintance with those peculiar people, in their modes of thought and social

life—and by the effect the words of the Saviour have, when proclaimed to them.

One thing is evident—their bigoted attachment to their old faith begins to relax. The masses of the poorer classes are beginning to be moved, as it were by inspiration, to desire something more satisfying to the soul than the doctrines of penance, of pecuniary compensation for sin, and the mediation and merits of creatures, sinful like themselves. This craving, unsatisfied desire of the human heart is becoming very general. Let an intelligent Christian take almost any one of these poor people by the hand, and, with manifest kindness of heart, draw his attention to his utter want of love and gratitude to the Saviour who redeemed him ; show him that by sin he is condemned and degraded ; that Jesus came expressly to die on the cross for him, in order to satisfy the law which had condemned him ; that He now says, "Come to me, poor sinner—yes, *you*, and I will wash away with my blood all your sins, and love you tenderly, and claim you as my brother." He listens to such language with surprise and gladness. This he sees brings him directly to Jesus, with no creature, sinful like himself, to burden him with penances, etc.,—to such the Gospel is glad tidings. Spanish Americans rarely cavil about their personal sinfulness. They are far more open to the Gospel than the Irish Roman Catholics, and more simply confiding. The Irish and German Romanists have been, for generations, in close political and social antagonism with Protestant neighbors, who have usually sought to proselyte rather than to convert, thus engendering a spirit of controversy, of suspicion, and, consequently, of clannish impenetrability. Herein we have a great advantage, and can work upon virgin soil, for among the poor of Spanish America we meet with no such elements of disaster.

The Gospel should be proclaimed to them by *word of mouth ;* and as nearly as possible in the simple language of the Bible—simply and *directly*, as Christ preached to the poor who heard Him so gladly.

To insure this end, the plan of sending educated ministers to some of the principal cities of South America and Mexico, where foreigners have settled, and are occupied in the employments and works of the country, will be of great importance. Among those foreigners—mostly Americans, English, and Scotch—are not unfrequently found Christian men. They can be gathered into churches, as is now successfully accomplished in Lima and Valparaiso. By their long intercourse with the people, and especially with the native working classes, they are familiar with their language, and with their national peculiarities, the knowledge of which is essential to securing their confidence. This is natural ; for, working or being employed in company with the natives, these latter rely upon and trust them.

These English-speaking Christians, having educated, practical men as their ministers and guides, furnish at once an effective corps of self-supporting colporteurs and evangelists, peculiarly adapted, by sympathy with the poor, to tell them and their families the story of the Cross. They are the more efficient, in that they do not forsake their secular employments ; the effect of which would be to isolate them from social sympathy with those they wish to influence. If it were not for this work of preparing men already on the ground, to act as evangelists among those by the side of whom they daily work, it might be doubted whether the energies of the Home Society should be employed to furnish ministers for the English-speaking people abroad.

To these Christian mechanics and employes should be furnished—through their ministers, Spanish Testaments, or the four Gospels, or single leaves containing Scripture texts in corrected order, as cause and effect ; also some simple narrative tracts, like "Poor Swaizeland," or "The African Servant." But controversial books and tracts should not be circulated. The effect of them would be to divert the attention of those simple-minded people from the Cross and its object. Besides the priest generally *gathers up* all such, quietly and without objection on their part. But when he or his agents seize upon the simple Gospel narratives, they take from the poor man what his conscience tells him is good ; and thus often overshoot their mark, and awaken distrust, where blind confidence before existed.

In order to the successful prosecution of this plan in Spanish America, it would be advisable to send one or more competent agents from here, or appoint some one of ability already there, to explore the whole field, and ascertain the most favorable points to begin this work ; visiting the cities on the coast and the principal interior towns, where foreigners are usually found ; to discover how many and where they are who profess to love the Lord, and are willing to use their influence for Him. At the same time, all the agents of the Society should at once be directed to gather together the English-speaking Christians in their respective fields, and lay this plan before them for immediate action.

The result of sending out such explorers would be favorable ; and, where no minister is now located or can be placed, if even but two Christians are discovered, those might be persuaded to organize a weekly prayer meeting, which would revive their own spiritual life, and stir them up to work upon their friends, to engage them also, in due time, in the same object. Could Christian physicians, dentists, and photographers, be induced to establish themselves in those countries, they also might make very efficient evangelists ; for their very occupations would bring them into the families, giving them a social influence greater than almost any other class of men ; and they would

realize in their own experience that "Godliness is profitable for all things"—for their employments are very remunerative.

The Society's new plan of adding to its other work the Sabbath-school, as one of the means of evangelizing Italy, if wisely started and officered, would take admirably in Spanish America. Good day schools are common, and the children nearly all read, some of whom have seen the "Tract Primer" and were delighted with it. Their singing is crude, being usually the drawling chants of the nunnery, but they would soon learn to sing our sweet hymns of the Sabbath-school for Spanish children. The half castes are especially remarkably bright. But it would require no little tact and personal influence to gather them together by parental consent. This the self-supporting evangelists, above referred to, are more likely to accomplish than any stranger just arrived, though he may be able to converse fluently in the vernacular.

In conclusion we would say, that it seems to us that the speediest way to reach the masses of Spanish America effectively with the simple Gospel, is to raise up among them volunteer evangelists—first of the English-speaking race, who are personally acquainted with them and their habits of life and thought; then as the Gospel interests their souls, to send them also forth to the like work among their own countrymen. All such agents should be cautioned to refrain as much as possible from all argument or controversy; and to preach the simple Gospel of Jesus, as a personal want; and to distribute at the same time the books referred to above, but especially single leaves containing suitable Scripture verses, etc. Such leaves are economical in cost and simple in form; and, if faithfully scattered, will be blessed by the Holy Spirit as "leaves from the tree of life for the healing of the nations."

As to Mexico, there is no more promising opening for the Gospel, for, as soon as God ceases overturning, and expels the unrighteous invader, multitudes will welcome the entrance of the truth; for they have long known that their church has opposed them; which knowledge and the desire to be free from that church are really the cause of the numberless pronunciamentos of that country. Many intelligent refugees from Mexico are now in New-York; some give evidence of being regenerated, and say they would gladly return to the frontiers of their country with Testaments and tracts, which they assert that they can introduce and circulate among their countrymen. They only wait for the pecuniary aid necessary to enable them to return.

This whole subject is of vast consequence, and it now looks as if God intended to use our nation for a great work in Spanish America. Will not Christian merchants, and others who love our Lord, heed the signs of the times?

## THE CHURCH OF IRELAND.

THE following article, on the Church of Ireland, written from an English stand-point, will show that while Romanism is sending her thousands every year to increase her numbers in this land, Protestantism is rapidly on the increase in Ireland. Thirty years ago only about one twenty-fifth of our population were Romanists—now they have increased to not far from one in six. If emigration continues at the same rate, and leaves the same stamp with that of the past, it will not be long before one-fourth of our inhabitants will be identified with that great semi-religious political power whose head professes to be the vicar of Jesus Christ. Is it not time that Christians should ask the question, What are we doing for the enlightenment of these millions who swarm to our shores?

"THIS is a staple topic, both among journalists and platform debaters. The subject has been viewed variously both by friends and by enemies; the former submitting to modification, but contending for preservation; and the latter for utter extinction, and the appropriation of the funds to other purposes. The question was brought forward very judiciously by Dr. Butcher, Regius Professor of Divinity in the University of Dublin, at the late Congress. The learned Doctor divided his subject under the following heads:—1. What is the Church in Ireland? 2. What functions has she to discharge? 3. How does she discharge those functions? 4. Could she efficiently discharge them if the Church Establishment were abolished? 5. How would such abolition affect the Church in England? In replying to these questions, the Rev. Doctor said that down to the twelfth century there existed a National Church in Ireland, independent of Rome. As to its being in a minority, they must remember that England introduced Romanism into Ireland, though they must admit so also did she the Reformation. The Church was identical with the Church of England in doctrine, ritual, etc., long before the Union in 1800; and he quoted the 5th Article of the Union, "That the continuance of such united Church as the Established Church of England and Ireland shall be deemed and taken to be an essential and fundamental part of the Union."

The case here, it strikes us, is fairly enough put; it embraces the whole question.—There has been, however, a very exaggerated notion prevalent touching the wealth of the Irish Church. A few prizes there are, and the blanks are numerous. The Rev. Dr. Salmon pointed out the error of a recent review, which stated "that there were 199 parishes in Ireland which contained no Protestant; one would think from that that there were 199 clergymen with nothing to do, but the fact was those parishes had been incorporated with others years and even centuries ago. Then the enormous wealth of the Irish Church was spoken of, but the fact was, the average value of Irish endowments was but £240 a year. If the establishment included but one-fifth of the population, she had but one-tenth of the endowments, which were intended for the religious instruction of the whole people. If she was despoiled of her endowments, what would they do with them? The Roman Catholics would not have them. The laity would be the losers by the endowments being confiscated."

Now, assuming that these figures upon the whole are correct, we think a strong case has been made out for the maintenance of the Irish Church under modified conditions.—It ought to be remembered that the present proportion between Papists and Protestants is rapidly undergoing a change. Nothing can stay the progress of emigration; so great has it been for some years past, that it may be doubted if the present numbers actually

amount to five and a half millions, The Irish Registrar-General's return for the last quarter shows that the population of the country continues to decrease. The emigration for the past quarter was less by 11,214 than that in the corresponding period in 1864; but, adding the emigration of the two quarters of the present year together, and subtracting these from the excess of births over deaths, it appears that the emigration outnumbered the natural increase by 22,805, which represents the decrease of the population for the first half of 1865.

In connection with this subject it is of material importance to observe that it is the Popish, not the Protestant element, that is emigrating. Let us wait, then, till some two millions and a half more Romanists find their way to the New World, and we shall see that the Irish Church will occupy a very different position from that which she has done during the present century and a portion of the last. We view that community as a great and an efficient mission, and it will be seen that, while she has already done something, she will yet do much more. The Protestantism of Ireland is continually upon the increase, and in many places there are none to provide for it but the Established Church. As was stated at the Congress by some of the speakers, the Irish Church is characterized by a remarkable but a gratifying soundness of opinion. The endless heresies by which the Church of England is being rent asunder are unknown in the Emerald Isle. Many of the clergy are among the best men of the day, and we may add, the best preachers even of a land distinguished for its rhetorical attainments.

## IMMIGRATION.

While Ireland is sending yearly to this country thousands of her sons, who are bound hand and foot with fetters fastened upon them by a corrupt Christianity, it is pleasant to know that Protestant countries are also doing their share in giving us inhabitants. Germany sent to our shores during the last month no less than 11,182 persons. We are told, by those who know, that the number of Germans coming to this country will be very large this fall. That since the first of May at least one thousand have left this country every month to visit their former homes, and tell their relatives and friends that slavery has been abolished, and freedom and free labor proclaimed. It is thought that every one of the above number will bring with him at least three others, and some as many as ten. At the lowest calculation the four thousand will bring back twenty thousand. For the last two months the majority of those who have left our shores have been discharged soldiers, who served their time in the army of the Potomac. These stated to those who conversed with them that they intended to visit their friends in the old fatherland, and try to induce as many as possible to return with them, and settle in the State of Virginia. They think it is a "splendid country out there." We quote from a German letter: "I think," says the writer, "those soldiers who have served under Grant and Sherman, and have seen that part of the country, are the right kind of men to go there as pioneers in order to open the way for thou-

sands of my German countrymen, who will no doubt make good farmers and citizens." There is a new paper published weekly in this city, called "The Emigration," whose object is to induce Germans to come to America, and which recommends in particular the State of Missouri. One extract from the sheet will convey some idea of its contents:—"Emigration en Mass—fifteen thousand Poles on the way to America—fifteen thousand Polish refugees now dispersed among the Swiss Cantons, are in active communication with Washington about the terms on which they would be received as agricultural laborers in the United States. The Helvetic Diet has already voted a subsidy to each emigrant, of one hundred and eight francs, and it is expected that the French government will place some of its transport ships at their disposal to convey them to their place of destination. This is another proof that America is the land where all the oppressed find a refuge." It is pleasant also to know that the benevolent institutions of the city place German missionaries at Castle Garden, who welcome to these shores their countrymen—give them the Bible and the tract, and see that sharpers do not impose upon the unsuspecting ones.

## THE WAR IN SOUTH AMERICA.

Recent advices from South America make us acquainted with the progress of the sanguinary war now raging between Paraguay and Brazil. A great battle has been fought, in which the Paraguayans were defeated with dreadful loss, but not so decisively as to put an end to the war. They have still a large army in the field; and the facilities for guerilla warfare are so great, and the results of fighting so uncertain, that the contest may go on for years without coming to a definite conclusion, or be closed only by the exhaustion of both parties.

In order to understand fully the importance of the present war, and its probable influence on the moral and physical development of South America, we must consider the aims and objects of the contending States. A glance at the map of that continent will show that the State of Paraguay occupies a central position, beginning at the confluence of two important rivers—the Parana and the Paraguay—which completely traverse it before they reach their point of junction. This point is the gateway of Paraguay. The Parana River is navigable from the sea not only to the place of confluence, but beyond the limits of the Paraguayan territory into the dominions of Brazil, and that point once passed by vessels of war, the capital of Paraguay, and the whole western frontier of the State, would be exposed and helpless. To ensure their capital against a danger of this kind, the Paraguayans have built a strong for-

tress at the point of junction, which they call Fort Humaita, which completely closes the Parana against the vessels of every other nation. No ship can pass its guns without the permission of the Paraguayan authorities.

This is the basis of the present war. The Brazilians say that their object is to open the Parana to peaceful commerce, and to obtain the right of an unmolested passage for their ships from their own territory to the sea. And this seems to be a reasonable demand. Not so, however, the conditions which they seek to impose on Paraguay. They insist that the Fortress of Humaita shall be dismantled and razed, and that Paraguay shall engage henceforth to erect no fortifications on the Parana or the Paragua rivers, but leave their navigation free to vessels of every character, whether of commerce or war. The demand is, of course, preposterous, and Paraguay, in resisting it, acts only on the soundest principles of national interest. In time of peace, Brazil should undoubtedly be allowed to communicate through the waters of Paraguay with her own possessions on the northern frontier of that State; but this privilege can be secured without rendering her neighbor defenceless. The sea passage from one portion of the Russian dominions to the sea lies through the Bosphorus and the Dardanelles; but by a simple diplomatic arrangement, Turkey retains control of the navigation of these waters, without putting Russia to inconvenience. The passage of vessels is regulated by strict rules. Ships of war have to be provided with a special firman in order to pass the guns of the great fortresses; but commerce experiences no hindrance from these regulations. Such rules might be applied to the Paraguayan fortifications on the Parana, accommodating the commerce of Brazil without endangering the independence of her sister State.

Before the breaking out of the present war, such an arrangement was proposed by Paraguay, and rejected by Brazil. Hostilities ensued, and thus far the balance of success has been with the Brazilians. The heaviest battle of which we have received intelligence occurred on the 17th of August, at Yatay. The Paraguayans, only three thousand strong, were attacked by General Flores at the head of nine thousand men, with forty pieces of rifled artillery, and about four thousand cavalry. After displaying great bravery, the weaker army was overwhelmed, broken, driven into a wild rout, and remorselessly cut down by the cavalry, more than half their number being slaughtered on the field. It was evidently a needless massacre; and in his dispatch to his government, Flores attempts to justify his conduct by affirming that the Paraguayans *would* be killed, that "no human power could force their surrender." In the next line he mentions the capture of several hundred prisoners. This defeat, disastrous as it was, was by no means de-

cisive. The Paraguayans had forty-two thousand men in the field at last accounts, and the Brazilian fleet had descended the Parana without making even a demonstration against the Fortress of Humaita.—Still, being by far the weaker party, Paraguay must eventually yield, unless Brazil can be induced to moderate her demands, and consent to a settlement on a just and reasonable basis.—*Ex. and Chron.*

## THE FENIAN CONGRESS.

The Fenian National Congress in Philadelphia, after two days' open session, which was devoted principally to perfecting an organization and receiving reports of the different committees, went into secret session on the 18th of October. Armed sentinels in green uniform were stationed at the entrance of the hall to prevent the admission of others than the initiated members of the fraternity and accredited delegates to the Congress. The discussion which ensued was of the gravest importance, as regards the cause of Irish independence, and the proceedings were of the most exciting nature. Among the measures which will, it is said, occupy the attention of the assemblage, is one to provide for the organization of the American members of the Brotherhood into a military body, ready to co-operate with their brethren across the water. The bonds of the Irish republic are also to be issued without delay. The Congress continued in session on the 23d Oct. A complete reorganization has been effected, modelled after our National Government, with a President, Cabinet, Senate, and House of Representatives. Both Houses of the newly-established Congress have held sessions.—Colonel John O'Mahoney was unanimously, and amid great cheering, declared President ; after which he took the oath of office, and delivered an address. A committee was appointed to draft an address embodying a recognition of an Irish republic, which is to have a building in this city for governmental purposes.

Important View of Canada.—Canada is becoming depopulated by the emigration of the people to the United States. The exodus has been so serious as to create a call in some quarters upon the attention of government ; but young Canada continues flocking to the border. The Bishop of Toronto lately gave as his reason for not rebuilding his cathedral, the great losses which his diocese had sustained in numbers. In 1861, this Catholic diocese had a congregation of 42,000 ; but, according to the census now given by the Bishop, it does not contain more than 30,000. Toronto city, from having 8,000 Catholics, has diminished to 4,000. Not one, but many Canadian journals, make the same complaint ; and the emigration, though mostly from among the Irish, seems to extend to other sects and classes of workingmen. "The people," says a Montreal journal, "are leaving us by tens of thousands."

# SUNDAY-SCHOOL DEPARTMENT.

## SUNDAY-SCHOOLS ON THE CONTINENT.

With great pleasure we announce to the friends of Sabbath-schools in America, that the London Sunday-School Union, which has its auxiliaries in all parts of Great Britain, has entered into co-operation with us for the establishment of Schools in several countries in the North of Europe.

Their Board, which is among the most efficient and respectable in England, has appointed a special committee, called the Continental Committee, and they have undertaken the work, with a courage and caution well calculated to inspire confidence, and ensure the most important results. Did space permit, we should like to give a detailed account of the initiatory steps already taken; but we have only room for a few extracts taken from the report of their first missionary, sent to explore the moral condition of that ancient and interesting community of Protestants, so long the persecuted tenants of the Waldensian Valleys. The missionary, Mr. Sulley Jaulmes-Cook, was, until recently, partially supported as a Sunday-school missionary in the Canton de Vaud, Switzerland, by a mission Sabbath-school in the city of Brooklyn. He says:

"I left Lausanne on the 11th of May, and, taking first Geneva on my way, I crossed Mont Cenis. I had taken a large number of tracts, so that I could give one to every child that I met on my way. Generally as soon as I had given one, a great many other children flocked around me, screaming, 'One for me! one for me!'—Alas! I was often convinced they were not able to read; but in hopes some one might read the book to them, I did not refuse it. Poor Savoy! how backword she is! How much might be done for its evangelization!"

At La Tour he says: "At eight o'clock Sunday morning, I attended the principal school, which is superintended by M. Tron, one of the professors in the College. This gentleman has a remarkable gift for speaking to children. He addresses about two hundred children, from five to twelve years old, and explains to them in an interesting way the most difficult things, so that he gets their attention.

His method is to take one Gospel, one verse after the other; the scholars are expected to learn every word, and every word is explained to them. The children are divided in groups, and they have monitors,—I do not say teachers, for these ladies and gentlemen have nothing to teach; they merely hear the children repeat their verses, put down their names, and keep them quiet while the superintendent instructs them.

At ten o'clock, I was on my way to Villars, a village six miles off from La Tour. In that parish they have, during winter, three schools, with about one hundred children; one is superintended by the pastor, helped by the village teacher; while the two others are held in remote places, and taught by two laymen, who appeared to me quite desirous to do some good. In summer those schools vanish away, because the children are sent up on the mountains here and there to be shepherds.

I was obliged to leave them in a hurry, for I was expected at four o'clock, three miles further on, at Bobi. This is the last parish on the side of this country; it is populous, and the inhabitants are much more intelligent, but they are also much more indifferent to religious matters. The pastors are discouraged in seeing that their parishioners think a great deal more of their herds and fields than of any holy thing.—They believe that one of the causes of this state of things is, that it is the custom for almost every girl or young man to go and spend a few years in the large city of Marseille.

Of course the Sunday-school is not very flourishing; in winter the pastor collects about one hundred children together, with the *catechumens*, but he has nobody to help him, and this instruction lasts a few months only; for already, in May, the children are sent on the mountains, to remain there till the end of October. My congregation was very small—only fifteen children and forty grown up people, though it was on Sunday.

The people there do not like any change

in their customs, and they are very obstinate. For example, they have refused to receive in their church the new hymn-book, which has been adopted by the synod, as well as the little singing book, worth a penny only, which has been printed for the Sunday-chools. I was not at all aware of that, and felt quite astonished when no singing book could be had except the Psalms of David. I gave out the 116th Psalm, which was sung in the most doleful way, and then I tried to address those few children.

I do not know what it was had such an influence over me, but I felt as though it were impossible for me to speak so as to awake them. For an instant I was tempted to let the children alone, and only speak to the old ones; but God helped me, and I summoned up my courage to begin. The children were very young, little accustomed to be addressed, more timid than generally, because their parents were there, and a stranger spoke to them: all that made it a very laborious task indeed.

Not being able to go on a long time, I told them I would now teach them a hymn, words and tune. But alas! this was worse still. I could neither make them speak nor sing. I was going to give up in despair, when I thought I might ask the help of the old people, and I besought them to give a good example to the children. (Of course I did not know their opposition to hymns in general.) My request was not made in vain; a few began, and then more, till at last our singing got on pretty well, and I do believe many will long remember 'I want to be an angel.'

I then spoke a little to the parents, gave the children my paper, and we finished with prayer. I had never felt in such a narrow strait, so that I was quite astonished when the pastor told me, with great feeling, 'Oh, if we could have such a visit every Sunday!'

The four following days were quite taken up by the sessions of the synod. I stayed there the whole time, and what I heard gave me much information on the parishes that I was to visit, while at the same time I got acquainted with the ministers and elders.

The synod is composed of all the ministers and two laymen in each parish, so that there may be about seventy-six members. The pastors sent to Italy for its evangelization have also a right to attend; and M. Pilatte, from Nice, in France, is a member, and was elected chairman this year. There were deputations from Scotland, Ireland, France and Switzerland. The sessions are altogether public, so that often one sees priests come to hear what is said, and what really is said, as openly as possible.

From one synod to another they elect an executive power, called 'La Table,' and composed of five members—three ministers and two laymen; the president of this committee is called *Moderateur;* every year he must be re-elected, but he may be so year after year. 'La Table' must bring forth every year a report to the synod, in which they mention everything connected with the churches.

This year Sunday-schools were mentioned, and in such a way as to show that they knew that in many parishes this good work is not flourishing. That brought a discussion in the synod, and they asked me to say what I had to say on the matter.

I soon found that it was not necessary to plead for this good cause; it was already gained, and the advocates it had in the midst of the synod were very eloquent ones. M. Merlle, for example, said that it was a *crime* not to gather the children on the Sabbath-day to speak to them of Jesus, and the best orators spoke in the same way. So in theory there is no difficulty: it is only in practice, especially because they have few persons who are ready to help their ministers in this respect.

I tried, then, to speak on the practice, relating to them what we had done, and how we had accomplished it, in the Canton de Vaud. Some members wanted the synod to elect a permanent Sunday-school agent; others wanted a committee of three members to be formed, who would be authorized to do every thing needful for the prosperity of the cause. Perhaps both things may be done, but the commission is likely to be the first formed, and I believe it is the most important.

When the synod was over, I had settled with each pastor at what time I should visit

his parish, and I started at once for the first place. Unhappily the weather was very rainy, so that it was much more difficult to travel in those back roads.

I was expected the same afternoon at St. Germain. The school there goes on very well; it is altogether conducted by the parish schoolmaster, a pious and intelligent man. He gathers together a hundred children, and gets the help of a few young boys and girls, who seem to have the best dispositions indeed. The dear superintendent of this school is unwell, and he is advised to work less. But did he not say to me—'I do not know that I can leave off, and as to my Sunday-school, that is certainly the last thing that I should abandon'?

Next day I came to Pignerol, where I was to find the children all assembled at nine o'clock in the morning. This church is one of the stations of evangelization; but the worship being there held in French, I thought I would also visit the school.

Every thing is weak here—church services, day schools, and Sunday-schools: the latter exists only by name. I tried to revive it by endeavoring to find new elements to direct it, and I hope I have succeeded in some degree. I heard that the following Sunday a young lady called the children together, and got about twenty to begin with.

I left the same night for Mosseilre, ten miles from there, where I was to speak at nine o'clock next morning. I was accompanied by a good man, father of a large family, and schoolmaster of the parish. He led me to a house where lived a pious family, and we tried to get the mother and one of her sons to begin a small Sunday-school in their village. I don't know how far we have succeeded.

On our way we met many groups of men, and children playing with balls. I wanted to stop and give them tracts, but my companion always opposed it, saying that these men were Catholics, and did not understand French at all. I wanted to hear how he knew that, and he said he knew it by many things; but a certain sign was their playing with balls on a Sunday, for *no Protestant* would ever think of doing that!

At last we reached the parsonage, Mosseilre, and happy was I to find such a cordial reception, fatigued as I was. Next morning at nine o'clock, fifty children assembled in the church, with a few parents.—Among the number they showed me a little girl, of ten years old, who never misses the school, though she lives six miles away, and that in winter the roads are such that nobody understands how she manages. Often she comes alone from her neighborhood, for no one else has courage enough to accompany her!

From Messeilre I went to Massel, six miles further. I was expected there at three o'clock in the afternoon, but, unhappily, the pastor had misunderstood the day, and convoked his people for the Monday before. Not knowing then exactly when I should come, he had not summoned them again, but told his parishioners that when I came he should have the church-bell rung. As soon then as I arrived at the parsonage the bell began to ring, and I was most surprised to see how many people it collected together. Nevertheless, this misunderstanding spoiled, in some degree, our congregation.

After the meeting, the pastor accompanied me to La Bolsille, about five miles from there. This place has much renown in the Waldenses' history, because it was there that 450 Protestants, after having been sent away to Switzerland, came back and resisted for many months the continual attacks of 22,000 soldiers, well provided with cannon and munitions of war, and commanded by the famous Catinat. What is most wonderful is how they managed to fly away farther, when at last they could resist no longer, for the rocks there are so perpendicular that it seems impossible for any one to ascend them.

We visited the fort, an immense rock, very difficult to be climbed; there stands a very old tree, now the only living witness of those terrible attacks and heroic defence; there are now and then bullets found; the last was presented to Dr. Guthrie, who was there at the same time with me; there is also still the fountain where those brave Protestant soldiers went through a subterranean passage to provide their garrison with the necessary water.

On our way up-hill I had given tracts to

all the children whom I had met; on our way down I noticed a nice little girl, about ten years old, who seemed wishing to come to us, then would draw back, putting down her head and holding one of her hands behind her back. At last we perceived that she held a nosegay of wild flowers that she, in great haste, had gathered while we had been higher up. We beckoned to her, and she came timidly to present what was her tribute of thankfulness. I was much moved with this incident, and delighted to hear that she was one of the best scholars in the Sunday-school.

In some places there is no singing at all, because the pastors and even schoolmasters cannot sing. I advised them to choose amongst their best catechumens some young people to help them, so as to be able to give more life and spirit to their Sunday-schools. I hope they will do something in that way, for they appeared quite disposed to do all that was best, and they received extremely well my remarks on the subject.

At Prali, as well as in all the other Waldensian parishes, one sees by the side of the Protestant church and presbytery the papist church and parsonage; but what is most curious at Prali is, that there are no Catholics whatever, so that the curate has his mass all to himself. In summer some of the shepherds from the plain might attend the service, but they seldom do it.

To help him for the mass office, the priest requires the help of some one when his servant is not at leisure; before 1848 he forced the first boy he found on the road to render him this service; now he does not do that, but he pays for this office, it is said, a poor little Protestant beggar. And this priest, who is completely useless, lives there quietly on the income of a fine property, taken during the persecution from the most influential Protestant family in the place. It was said that it was only taken for twenty years, but the twenty years are long gone by, and the right proprietors cannot get it back.

We can see then that, notwithstanding a good beginning, there is plenty of room for improvement. Of course there are great difficulties, especially to having regular schools in summer, and to find people willing to co-operate; but as there is no opposition either from the pastor or the parents, everything leads me to hope that things will become better from day to day."

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## Evangelization of Switzerland

### BY MEANS OF SABBATH-SCHOOLS.

NO. II.

HAVING in a previous letter, glanced at the general features of morality in Switzerland, and alluded to the general aspects of the Sunday-schools there, it may not be unprofitable to shew by example, how the work of evangelization can be carried out in that land by means of such schools.

In Lausanne, the capital of the Canton de Vaud, previous to 1862, eight or ten groups of children, taught and superintended by females, had been assembled on the Sabbath. Some of them had merited the appellation of Sunday-school; for, in a few instances, they had divided the children into classes, and three or four ladies had associated themselves together for the more vigorous prosecution of the work.

Beside the teaching or instruction of the separate classes, they had public prayer, singing and questioning, which was well calculated to interest the children, and fasten their affections as well upon the school as upon their individual teachers.

When the work had become thus general, there began to be some talk as well as some appreciation of the usefulness of such labors, as well as practical exhibition of aggressive Christianity. It was not therefore difficult to call together the young people of Lausanne to hear how the same work was prosecuted in other countries, and how these beginnings could be perfected.

After the fear of injuring what they had already begun to appreciate so highly had been overcome, some twenty or thirty offered their services to commence a Sunday-school on such a theory as universal experience had proved to be the best. They first had a teachers' meeting, and well understood the plan. They then found the place and visited the surrounding district, which soon brought together some two or three hundred children. Those who could

not read were separated into an infant class. The others were properly divided into groups and the school has greatly prospered to the present time. This was a Union school, having teachers from both the National and Free Church, and perhaps from other denominations, of which there are a few in Lausanne. Freyburg is a Catholic canton, with only one feeble National Church in it.

On a very rainy day, by means of personal invitation in connection with the S. S. missionary of the Canton de Vaud, only four women and two men could be gathered into a meeting to hear about Sunday-schools.—The meeting broke up with no promise of result. The pastor's wife, however, heard with interest, and the Spirit wrought with her to commence the work. She had, within a few weeks, a successful school of girls; and since then, a school of boys has been begun. Berne, the capital of Switzerland, has been a place of considerable religious interest, there being here quite a number of most excellent but passive churches.

The theory of aggressive work has hardly yet become general. Upon the first exhibition of the subject, to a group of sixteen or eighteen Christians, who were induced to come together, objections were made, that such schools were not wanted there, on account of the catechetical instruction by the pastor, and religious lessons given in day schools. The interview ended with no apparent result. There were, however, a few devoted persons, who felt that there was no religious power in the instruction given; that it was aimed only at the intellect of the pupil and not at the heart. The personal religious friendship of the S. S. teachers was wanting. Soon two devoted servants of the Lord were delegated to come to Lausanne, to inquire more perfectly as to the details of the plan. The result was a reorganization of a group of children, who had been previously called together for catechetical instruction. This little group soon grew into a Sabbath-school of more than three hundred scholars, and thirty teachers. Basle is not only the religious centre of Switzerland, but, to some extent, the centre of all the missionary movements on the continent. Strange enough that any one should think of inquiring into the necessity of organizing Sabbath-schools there! Have we not a large mission-house? Have we not three hundred boys gathered together into a single assembly to receive the instruction of a pastor delegated for that purpose? Do we not send missionaries even to America, and all over the world? Can there be found a community so religious on the face of the globe as ours? Perhaps not. But is there not a single Sabbath-school in Basle? Yes. Let us find it. Through narrow streets, up four flights of stairs, lighted by a tallow candle, seated around a pine table, on a Sabbath evening, there sits a female teacher, pouring religious instruction into the minds of eight or ten girls. Was not that a Sabbath-school? Truly, for personal effort was there being made to save souls. The reason why classes in the Sabbath-school are always made so small, is in order that the teachers shall each personally teach individuals.

Basle is an exemplary city. May the blessing of a thousand well organized Sunday-schools come upon it. Zurich has been before alluded to as the home of Zuingle, and the culminating point of the new infidelity in Switzerland. First a private and then a public house was here opened, to hear about the best method of curing and preventing infidelity by practical instead of theoretical Christianity. For some time after we heard no news from Zurich. But there was in one of those assemblies a Lutheran minister, filled with the Spirit of his Master. He had been schooled in America, and had not till now discovered the wants of Zurich. But obeying the call of the Spirit, he commenced the work, and twelve Sunday-schools were the fruit of his pious labors within a few weeks. The largest one commenced with sixty pupils.

Newchatel. Here is the Sunday-school of the continent. Yes, a school of seven hundred children, a goodly number of teachers, but every organ of life in reversed action, like the engine of a receding locomotive. The teachers teach only the lesson which the superintendent, a most worthy professor of Hebrew and theology, lectured upon before the whole school the previous Sabbath, with teachers for ornament and

policemen. This school occupies a great space, without developing the spirit and genius of the New Testament, upon which the institution should rest, rather than upon the ingenuity of a human invention.

Geneva has enjoyed the services of some of the best religious teachers, and was among the first places on the continent which adopted half of the Sabbath-school idea. There are several schools there, but very imperfectly organized;* still they are gathering up courage to take some steps in advance, which it is ardently hoped by the praying ones will not be long delayed. Without this progress this most beautiful city, so long the home of Calvin and the refuge of the persecuted, will be submerged by rising tides of Roman Catholicism and infidelity. May their steps be hastened. No other country in Europe calls more loudly for the correct organization of Sunday Schools than Switzerland. The Christians within and without Switzerland may co-work and pray for its evangelization as they can co-work and pray for few other places. There is civil and religious liberty. There is an opportunity to hold up, before the eye of France on the one side, Germany on the other, and to the continent in general, the power of the Gospel to regenerate society, and to show that nations do not grow old and decay by time, but by their vices. From the Alps of Switzerland let the incense of Christianity ascend to heaven, that from hence may go forth the glad sound of salvation to the millions of Europe.

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* We except from this general observation a Sunday-school of more than one hundred pupils, superintended by Madam Merle d'Aubigne, wife of the historian of the Reformation. This school was organized by an English governess, who was in the family of Madam d'Aubigne, and is now one of the best in Switzerland.

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Berlin, Oct. 1, 1865.

My dear Friend and Brother—I suppose it is no sin to write a letter on Sabbath-schools on a Sabbath evening. This is part of a proper observance of the Sabbath, the day not of idleness, but of godly rest and of works of worship and charity.

Hence I take the pen to give you my fresh impressions of the Sabbath-school of the Rev. H. V., which I attended this afternoon. I was truly delighted and almost felt translated to America. I felt confirmed in my impression that you labored here to some purpose, and that, in Berlin at least, this important institution has taken root. Before two o'clock, the children began to flock into the Church of St. John the Evangelist, and their bright and smiling faces betrayed their interest in the school. The service began by prayer and singing, led by the assistant minister, who is quite taken with the American system. Then the teachers went vigorously to work, the young men on the galleries, the ladies below, and instructed their respective groups of children on the Bible lesson for the day. The lady teachers especially exhibited great skill and intense delight in feeding these lambs of Christ, who rivalled each other in noble ambition, stretching out their little hands, and promptly answering the different questions. The minister catechized the whole school on the same subject, and I made a little address. In conclusion, the children sung with one heart and voice, the German version of the hymn: "I want to be an angel." Then they received their Sunday-school papers, and returned home rejoicing. The school numbers five hundred children, but owing to the season and the fine weather there were only 350 to-day. The parents take their children on such beautiful Sabbaths out of the city; but often the children prefer to go to school and let their parents walk without them. They use a Child's Hymn-book, prepared by Mr. V., which has already gone through five editions. Mr. V. is an excellent brother and a living Tract Society. We both wished most heartily you had been there. You would have enjoyed it amazingly. He considers the system fairly established in Berlin, and assures me of the many happy results, although it still meets with considerable opposition from old fashioned Lutheran ministers who fear the influence of the lay element. He and Mrs. V. spoke most kindly of you and your family. So also his servant girl, who is quite an intelligent and an enthusiastic teacher. Next Sunday I shall visit the school in the

house of the Evangelical Association in the Oranien Strasse, where Mr. Neuhaus and Count Bernstorff are among the teachers. Next Friday I shall attend the weekly meeting of Sabbath-school teachers at Mr. Procknow's (who is expected to return in a few days), and on Monday week a larger monthly meeting for the same purpose.

I am not yet prepared to speak in general of the working of the Sunday-school system in Berlin. I only arrived yesterday from Wittenberg. One of my first visits, after securing lodgings and getting my letters from the post-office, was to Mr. N., who was very glad to see me. I received your letter of the first of Sept., for which please accept my thanks. My letters to you were not intended for publication, but I hope they contain nothing objectionable.

Since I wrote to you last from Heidelberg I traveled to Frankfort, Wiesbaden, Rheineok (where I converted Dr. von Bethmann Hollewег to our system), Bonn, Cologne, Elberfeld, Neuwied, Giessen, Marburg, Leipzic, Halle, Wittenberg and Berlin, calling on as many professors, ministers, and Christian laymen as I could find at home, talking and debating, preaching and lecturing on the Sabbath and Sabbath schools, on American Christianity, and the issues and results of our great national conflict. I had everywhere large and attentive audiences. Mr. B. accompanied me as far as Elberfeld, and will write to you about the particulars. He made arrangements for another visit and public meetings at Bonn, Cologne, and Elberfeld, and will address a large meeting of teachers to be held in Bremen in October. He promised me also to visit Stuttgart and Basel to follow up my labors there, and I furnished him with proper letters of introduction. He carried with him the Sunday-school papers of Berlin, and several other documents for distribution. I left with him the American works on Sunday-schools which you gave me, and hope he will make good use of them. It would be better, perhaps, to give him an assistant from America, a clergyman well versed in German, in sympathy with the German mind, and able to cope with divines and ministers.

I shall stay here two weeks, and have made arrangements for a sermon and public lectures in Berlin, Leipzic, Halle, and Bremen. This will delay my return till Nov'r. But it would be a great pity to lose such excellent opportunities, which may never return again. Now the ball is moving, and must be kept going. I desire to reach the professors and students, and they have not all returned yet from vacation. I hope Mr. White will not object to the delay of my return. You must speak to him, and satisfy all the reasonable demands of the Sabbath Committee. I ask nothing for me personally, except a compensation for my extra expenses in going out of my way, helping the cause by little contributions, etc., all of which will be covered by the sum you offered me in New-York. The rest you must settle with the Sabbath Committee.

On the whole, I am greatly encouraged beyond my expectations, and hope to labor to some purpose here, at Potsdam, Leipzic, Halle, and Bremen. But the result, you know, we must leave with the Lord, who alone can give the increase, and to whom all glory belongs. I am received and treated every where with the utmost kindness by my numerous friends. But I must close.—It is now twelve o'clock, and the letter must leave to-morrow. Before I return to America, I wish to write out and to publish one of my lectures on American Christianity.—So far I had no time for it. Indeed I shall be quite fagged out before I reach the steamer. But we must labor as long as it is day. Remember me in your prayers.

Yours very truly, PHIL. SCHAFF.

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THE following extract is from the pen of a lady, the wife of a banker in Berlin, who co-operated for the establishment of Sabbath-schools there. We make the quotation for the four-fold purpose of showing her grateful feelings, the blessing upon the teacher as well as the taught, and the immediate recognition of the binding authority of the fourth commandment.

"Your Berlin friends, I dare say, will never forget you and the blessings you have brought to their native town. . . . For some time the blessed influence of the Sabbath-schools will surely be greater for the teachers than for the little ones for whom they are intended; for a blessing they are, and I trust they will become so more and more—teaching and helping us to fulfil, as far as sinners can, the blessed commandment, "Remember the Sabbath-day to keep it holy."

# THE FOREIGN FIELD.

## ITALY.

FLORENCE, Oct. 1865.

REV. and DEAR BROTHER:—In former letters some allusion has been made to the mission and schools at Carrara. The church there is now passing through an experience, almost universal in the history of churches gathered in Italy. More or less of those, who first associate themselves with the religious or evangelical movement, lose their interest and withdraw from the congregation. Others fall under the influence of the priests; or, if laborers, they are threatened with dismission by their employers, and under such inducements and fears, leave for a time at least, the place of evangelical worship. But such persons are thereafter generally poor Catholics, and their connection with the Roman Church merely nominal.

The schools established at Carrara in connection with the church, have been prosperous and useful. A gentleman living in Carrara, who was present at the examinations in the summer, bears very decided testimony to the excellency of these schools, and their importance to the community. In a letter received from him, he says: "At the examination of the children of the evangelical schools, you would have been very much gratified, even surprised, at the progress made in so short a time, under the difficulties the teachers have had to contend with. Several strangers were present, many parents of the children, and others more or less interested in them. All expressed themselves satisfied; and one man of excellent capacity expressed to me his great regret at taking his boy from the school—but, without any urging, he said he should send him again at the reopening of the school. I know that this feeling was general; and am inclined to think the school will become still more prosperous."

The evangelist himself writes that the priests and others continue their efforts to break up or destroy altogether the little church of which he is pastor. Some members of the church, who were workers in marble, have been dismissed from the workshops; no arts, or tricks, or little persecutions are neglected, by which the work of the evangelist may be interrupted. The effect of all these attacks, says the evangelist, has been "to discourage the brethren; and I have endeavored to show them that the disciples of Christ must expect persecution; that in order to follow our divine Master we must take the cross; that if the Master was persecuted, the disciples cannot expect better treatment; in a word, I have endeavored to encourage them to be faithful followers of the Crucified even in the midst of afflictions." These efforts were not without success; and though the number attending the services of the church is not as large as at one time, yet an increase is confidently expected, since the word of God is powerful to change the hearts even of the most indifferent.

The evangelist says: "The most powerful enemies of the Gospel do not appear to be Catholics, but the consequences of Catholicism; that is to say, indifference, incredulity, practical atheism, rationalism, and the great number of vices to which Roman Catholics are addicted. It appears to be our duty to sow the seed of divine truth with a diligent hand, in the hope that, with the blessing of God, it will hereafter bring forth fruit. As almost all the Italians are indifferent, or superstitious and immoral, our efforts ought to be directed to the religious instruction of the children. The present will be the time for sowing the word of truth, and the next generation will gather the beautiful fruits of the Gospel."

Though the priests have succeeded in taking away some of the children of our schools, yet others have come in to fill their places. Though this continual conflict with priests and bigots sometimes makes me sad, and sorrowful, yet I am encouraged to continue the work of the Lord by the conviction that persecution for the Gospel's sake is no new thing, and with persecution we may always hope there will be some progress.

At Torano, which is not far from Carrara, a congregation was gathered last year by the evangelist of Carrara. Early in the spring Mr. Moorehead established himself

there, where a Sunday-school was organized, and soon a day school for boys and girls.—An ex-monk has been employed there as teacher, who appears to be a sincere man, anxious to qualify himself by further study, for an evangelist. Not long since Mr. Moorehead organized a church of seventeen members, whose evidence of Christian character is very satisfactory. Thus little by little the truth makes its way among the people, giving promise of a better day for Italy.

The Drones.—The following statement apparently on good authority, has been published lately. In Italy there are 84 religious orders; of which 80 are possessed of property, and 4 are begging friars or nuns. The 80 orders occupy 1724 religious houses, valued at 40 millions of francs; the four begging orders occupy 658 buildings. There are 1506 monasteries, which contain 15,494 clerical, and 4,466 lay members; a total of 19,960. There are 876 convents, which contain 25,869 occupants, of whom 18,198 are professed nuns, 7,671 lay sisters. Of the total 45,829 friars and nuns, there are about 20,000 who beg. The income of the orders possessing property amounts, according to official returns, to 16,216,642 francs, of which 7,049,463 francs, are from land rents, 2,129,067 francs from houses, 868,813 francs from money variously invested, 5,453,213 francs from land mortgages, and 710,386 francs from the public funds.

Ecclesiastically, Italy is divided into 229 dioceses, of which 44 are for Archbishops and 185 for Bishops. These dioceses have an annual income of 7,737,274 francs. This income consists of 5,032,937 francs from rural property, 435,592 francs from tithes, 205,363 francs from money invested, 1,688,157 francs from mortgages, and 376,165 francs from the public funds.

The chapters, collegiate churches, benefices and chapelries, produce an annual income of 36,912,712 francs, of which 21,604,980 francs are from rural property. The charities and other ecclesiastical foundations produce yearly 15,400,148 francs.

The church in Italy possesses an annual income of 76 266,766 francs; and that sum, if capitalized at the rate of 4 per cent., gives the enormous total of 1,906,669,400 francs. This statement, I believe, does not include that portion of Italy still under Papal rule. When the bill for the abolition of religious houses is passed, as it doubtless will be, this winter, the number of these *drones* will not be increased, and probably many of them will be driven from their hives, and obliged to submit their necks to the common yoke of labor, as a means of living.

Very sincerely yours, E. E. Hall.

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Milan, Oct. 10, 1865.

My Dear Brother Scudder:—I have just received your letter of September 20. You ask, "how do you propose to give the education?" We have, as you are aware perhaps, two of the best evangelists of the Free Italian Church here in Milan. They are men of deep religious experience, have long labored in the work, and certainly have a most wonderful knowledge of the Scriptures. These evangelists will assist me in giving biblical instruction to these pupils. There are also here in Milan professors who are evangelical men, who have given these young men lessons in language, science, oratory, philosophy, etc., and this at a trifling expense. In a word, I see no difficulty in educating these young men, but in the means. A room might be necessary, where they would take their lessons and study, but they would board at home or among friends. The expense, as I remarked in my last, would not be far from sixty-five or seventy francs a month. These young men I would educate, I believe, are truly converted. Several of them have been accustomed to speak in religious meetings, and have been thoroughly and systematically studying the Bible with the evangelists for two years. They are all young men of ability and promise, two or three having a knowledge of Greek and Latin, and several of French. They might also be employed to some extent in Sabbath-schools, Bible classes, and evening schools in various parts of the city, and do much good. Especially in the winter season much may be done in instructing evening classes. With reference to employing such men as Oddo, Desanctis, and others like them, there is in

general only one grand difficulty, that is the means. For some eighteen months, I have been importuned to open a chapel and sustain a permanent evangelist at Lugano, the same at Sondrio, at Bergamo, at Paria, and several other places; but to hire chapels, open schools, sustain teachers and evangelists, in many places, it costs more than we have to give, and especially as what we receive is uncertain, we cannot enter upon this permanent work. A case has just occurred in illustration, and it is precisely one of some six or eight that have happened since I have been in Milan. My traveling evangelist, Signor G., has been for some time laboring successfully in Lecco, and preaching the Gospel from house to house. Some two weeks since, I received a petition, signed by a large number of the friends of the Gospel in the place, requesting me to open a chapel, and send a permanent evangelist. I could not, however, go to this additional expense. There is no agency so acceptable to the Italians as the agency of your Society. The American and Foreign Christian Union is an assisting agency only, and leaves the Italians free to adopt their own religious forms and systems.

I have importuned our Society, because I have been so incessantly and earnestly importuned by evangelical Italians here in Italy. Your method of working is in great favor with the truly converted and patriotic Italians. Such men as Oddo, who are found in the educated classes, in the schools and colleges, have repeatedly said to me that your Society was the only agency the Italians would accept, and the only evangelizing agency that would bless Italy. Therefore they have besought me to plead for its enlargement. This agency comes into sympathy with the Free Italian Church; and with this church, such men as Oddo and Desanctis, I believe, would be glad to labor in a work nobly and generously sustained. Such an agency would also largely influence the middle classes, and even some of the highest classes; for, at present, these independent Italians will not look with favor upon the introduction of foreign systems. The Free Church is very poor, and composed of the poorer classes; their chapels are miserable magazines, hardly decent for respectable people. The Italians of the middle and higher classes, accustomed to their splendid churches and cathedrals, are sensitive in these matters; they cannot endure the idea of going to hear the Gospel in a magazine. But let a generous evangelical agency give a helping hand to this church, provide respectable chapels, and employ good evangelists, great and glorious would be the success.

I liked your article much in the October number of the "Christian World." It expresses my views fully. Raising up a native agency to preach Christ, has ever been my favorite work and policy. I have much more to say, but in another letter.

Yours truly, WM. CLARK.

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AN earthern vase has been found at Ravenna, containing nearly three hundred gold pieces, bearing the effigies of Roman emperors of the first century of the Christian era. Their approximate value is set down at about twenty francs each.

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## MISSIONARY INTELLIGENCE.

### UMVOTI.

MR. GROUT writes July 10, 1865: Yesterday was one of our bright days; a Sabbath, a communion day, and a day of our enlargement. Eight young men, four young women, and one woman of middle age joined our church. This last-named woman joined the church when young, but she married a man who was also a member, and he turned back to heathenism, and ultimately drew her off, which involved her in difficulty so that we had to dismiss her. I always thought her a Christian; and now the way seemed open to take her back again. One of the young women was her daughter, so I have now begun to receive to the church children of church members—children of those I have married.

### WEST AFRICA—GABOON MISSION.

KAMA.—Mr. Preston writes August 10, 1865: The country has been ravaged by the small-pox, until no more victims could be found, until nearly half the population

has been carried off. The people had no vaccination among them; the present generation had no experience of the dreadful scourge, and no knowledge of its treatment, or how to guard themselves from it. The sick and the well occupied the same room; the dead were thrown into the river, or dragged to the bush and left unburied, filling the air with effluvia and death. * * *

A head man, two days distant on the river Nazareth, has sent our teacher a present of a goat, and an invitation to come and preach to his people.

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Mr. Pixley, of the Zulu Mission, writes from Amahlongwa:

A good brick chapel has been erected, which will hold 150 hearers. A little church has been organized, numbering eight. Congregation averages fifty, half decently clad. About twenty-five attend the Sabbath-school. The people are poor. The men have to buy their wives of heathen parents, paying in each case from ten to twenty head of cattle. Though poor, they contributed in 1864 for benevolent purposes five pounds.

## WESTERN TURKEY.

Mr. Livingston pleads hard for reinforcements. He says: "Let one compare the present force in this mission alone with what it was four years ago, and what a difference will be found! I am at a loss to know how it is that so few young men are ready to come to our assistance. It is not because the cry 'come and help us' has not time and again gone forth from our deficient fields.

At Sovas a nice chapel has been dedicated. The attendance on Sabbath has increased. * *

Infidelity is showing itself in one form or another. The works of Voltaire are in many houses. But this is the dark side, and if some things discourage us, there are even more to cheer."

## PERSIA.

Mr. Perkins writes:—Mr. Rhea has made a small commencement (of a few chapters of Matthew) in translating the New Testament into the Tartar Turkish, as matter of experiment. The wonder is, that a language spoken by so many millions of people, who are partially civilized, in this early cradle of the human race, and, with most of them, their only language, has not long since been made the vehicle of the living Oracles of God to those perishing millions. Some attempts have been made in that direction.—A Scotch missionary, Mr. Dickson, years ago, translated a considerable part of the Bible into this language, and we hear that his manuscript is preserved in Edinburgh; but we are not at present informed how much of the work was accomplished, nor how well it was done. That mission, you are aware, was broken up, in common with other Protestant missions in Russia, by the emperor Nicholas. Living embers from the ashes of such missions are now and then raked open in those dark regions, and this translation may prove to be one of them.—The American Bible Society has authorized our doing the work which Mr. Rhea has commenced; but it is yet a problem whether his pressing duties will allow him to give much time to it at present."

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Good Character of Evangelical Nestorians.—The Evangelical Nestorians, tho' imperfect, have acquired a high eminence in this country, among all classes, for a morality far superior to that of all others, and unknown here at former periods. Of this we have many illustrations. Mohammedans have come to receive their word as unquestionable, in trade and other relations; and, as a body, they have thus become "the salt of the earth," "the light of the world." It is sad to think that this enviable moral elevation, slowly and toilsomely gained, should now be in any measure compromised—the salt lose its savor and the light be dimmed—by the wicked and debasing practice of vagrancy and its destructive fruits, which I have mentioned; and we hope that the ordeal through which we have been passing may prove but the furnace to consume the dross, and purify the gold.

## CHINA.

Pekin.—Mr. Blodget writes:—"I know of nothing to hinder young men from going two by two, to towns, cities, and villages, throughout the whole country, preaching the Gospel and distributing the Word of God to all the people.

July 10. I baptized the individual referred to in my previous letter on the 25th of June. His Chinese name is Chang-kai-shu. He was born in Ping-ting-cheu, a city in the province of Shansi, and is now forty-two years old."

## EGYPT.

Progress of the Gospel.—Miss Whateley, daughter of the late Arch-bishop of Dublin, is engaged in school work at Cairo, and furnishes important testimony, in a recent letter, in regard to the valley of the Nile. She writes:

"There is a change, but it is a slow and gradual one. Not very long ago the Gospel opened would send the people off at once, and expose the person who produced it to considerable danger, and the certainty of a contemptuous refusal to listen. Now

it is rare that missionaries cannot find hearers. Both in coffee-houses, in towns and among the villagers of the country, they can, on most days, collect a circle of hearers, who are frequently much interested, and on some occasions request them to come and read again.

### SANDWICH ISLANDS.

More Papal Intriguing.—The Board of Education in the Sandwich Islands, of which a Roman Catholic is President, and Bishop Stally of the Reformed Catholic Mission is one of the members, has recently taken such action that the missionaries of the American Board, to whom the progress made in education and religion in the islands is due, are in effect cut off from all connection with the system of instruction. The new mission from England, instead of aiding the cause of evangelical truth among the islanders, seems laboring strenuously to overthrow and destroy it.—*Miss'y. Herald.*

Jews and the Bible.—Several learned men in Germany are engaged in translating the Greek text of the New Testament into Hebrew, an undertaking which it is hoped will greatly aid the work of the conversion of the Jews to Christianity. On the occasion of the recent marriage of a daughter of Baron Rothschild, the wealthy Jewish banker, a large number of Jewish children were invited to visit the Crystal Palace near London, each of whom, as they passed the Bible stand, was permitted to take portions of the Old and New Testament. Not long since, a visitor to this Bible stand found that in that forenoon fifty Jews had accepted copies or portions of the New Testament, only one of whom showed any bigotry. One purchased for himself both the Old and New Testament.

### ROME.

Another great Gathering.—The court of Rome, though abandoned by all the European governments in its struggle for maintaining the temporal supremacy of the Pope, will not consent to give up the contest. The Pope has devised a project, from which he expects to realize much. As next year is the eighteenth secular—or once in a century—anniversary of the martyrdom of St. Peter, who was crucified, according to tradition, A.D. 66, he has resolved to celebrate it with great ceremony. The Catholic bishops of the whole world are to be summoned, and he wishes to invite the whole of the Catholic laity. Each bishop will call upon so many of his diocese as care to undertake a pilgrimage to Rome at that time. There is to be another exhibition in August, 1866, of the "Holy Robe of Christ," at Treves, when larger crowds are expected than at the last, in 1844. Interpreters of prophecy, with singular unanimity, have fixed upon 1866 as a year of peculiar significance for the Papacy.

## MISCELLANEOUS.

An earnest Appeal to our Readers.—Dear Brethren, we greatly need your help at the present time. God has opened the *door wide* for evangelical effort in almost all nominally Christian lands. From South America, from Mexico, from France, from Italy, the Macedonian cry, "Come over and help us," is borne to us by every letter. Thirty millions of people, on our continent and at our very doors, are calling for the Gospel. Chili has just proclaimed religious toleration, and the missionaries there are asking for additional laborers. So of the United States of Columbia; so of Brazil; so of Mexico. Maximilian and the Liberal party are both in favor of religious toleration. In the little church of Monterey, there are four pious Mexicans, who greatly desire to go out among their countrymen and read and circulate the Bible and distribute tracts. There are, at least, thirty cities and towns around that city, where they would be received gladly. We have heard of at least ten young men in our seminaries, whose attention is turned to the South American field, and who are studying Spanish to be prepared to go out next spring as missionaries. While I am writing this, one young man is here by my side making inquiries. In Italy, twelve young men came to the Rev. Mr. Clark, our missionary, wanting to study, with a view to laboring among their countrymen. There are two young men, at Carthagena, asking the same thing of the Rev. Mr. Montsalvatge, our missionary at that station. Had we only the means, we could employ twenty additional laborers within a month. Besides, a vastly greater amount of labor needs to be done

among our own foreign population. Since the last anniversary, we have enlarged to the full extent of our means by the addition of a number of laborers, both in our missionary and Sabbath-school departments. Now, in view of this state of things, dear brethren, will you not aid us? You may think there are a great many calls. True, there are; and we bless God that it is so. It is, therefore, a time to work and to put forth all our energies. Will not all our pastors who read this appeal, present the matter to their congregations, and give us a collection even though it be small, though we hope it may be a large and liberal one? If all our readers would give a little, the work could and would be done. Brethren, pray for us and aid us.

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' In our November number we published an article from the pen of Miss Rankin, together with many interesting and thrilling facts connected with her work in Mexico.--While Maximilian's government gives religious toleration, and the Liberals welcome the introduction of light, the soldiers wearing the New Testament freely exposed from their breast pockets as their badge, we know that the priests have vast influence over property holders. Miss Rankin had no difficulty in collecting a large number of girls, but where to hold the school was the question. A house was hired the first month. The priest induced the owner at the end of it to state that he needed the premises for other purposes. During five months the school was moved five times. A little church has been formed, but the members have to meet in a private parlor. Miss Rankin, finding herself thus thwarted, now appeals to us. Will not Christians of our beloved land give this noble, heroic lady the sum she asks? Need we plead for the first Protestant Church and Seminary in Mexico? One would think that our churches, imitating the Macedonian churches of old, would bring their offering and beg that it might be received.

We make the following extracts from the New-York Observer and Evangelist. The Observer speaks thus:

A Woman in Mexico.--Miss Melinda Rankin has been quietly and efficiently laboring for some years to get a foothold for the cause of Protestant Christianity in Mexico. Her mission is under the care of the American and Foreign Christian Union, a society that steadily works on to save our land and the world from the aggressions of Romanism, by filling the country with the word of truth. Miss Rankin is now in this city, and we have had the pleasure of hearing from her very interesting statements of the progress which the Gospel is making in a country that we have been too much in the habit of regarding as wholly given up to the idolatry of virgin worship. At Monterey a native church has been organized with fourteen members. These persons were led, by the perusal of the Holy Scriptures, to renounce the Roman Church. Four or five of them are well qualified to go out as colporteurs, and would do so if means to support their families could be furnished. Some eight or ten other towns have each from five to fifty nominal Protestants, but there is not a Protestant minister in the whole country to give them the Gospel. Rev. Mr. Hickey, the excellent agent of the American Bible Society, is confined to his work of circulating the Scriptures. A Protestant institution for the instruction of the young is greatly needed, and would be a grand instrument for good in Mexico. * * * The future of the United States is, doubtless, intimately connected with that of Mexico, and it becomes us as citizens, as well as Christians, to see to it that Mexico becomes an enlightened Christian country. It would be wise for our rich merchants and men of capital to put means into the hands of the American and Foreign Christian Union, to plant the standard of the Cross at every available point in that great and open field.

The Evangelist has the following:—An effort is now being made in this city to procure funds for the erection of a suitable building to be used as a seminary in Monterey, and also as a place where Protestant services may be regularly held on the Sabbath.--Past experience has proved that this is the best, if not the only course to be pursued. For while the government is disposed to protect the rights of Protestants, it is well nigh powerless against the machinations of the priests, who thwart every effort to enlighten and elevate the masses. Their hostility to all such movements is shown chiefly in compelling owners of buildings to refuse to let them for school or church purposes. By this form of persecution Miss Rankin was obliged to move her school in Monterey no less than five times in as many months, the priests having induced the landlords from month

to month to take away the house she had rented. It was owing mainly to this fact that Miss Rankin concluded to return to the North, and solicit funds to erect a seminary and church in Monterey; and we are glad to know that her appeal is favorably received by some of our most benevolent citizens, who have had the pleasure of listening to her deeply interesting statements respecting the religious condition of Mexico. Will not the churches of this highly favored land provide the means whereby the Bible and an educated native ministry may be given to this poor people? Contributions for this purpose may be sent to the American and Foreign Christian Union, 156 Chambers Street, New York, and will be applied according to the direction of the donors.

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Christian Intelligencer—103 Fulton-Street, New-York—Rev. Dr. Porter, Editor. Among the many weeklies that come to our office, this sheet is ever welcome. It is one that we have read the longest, and the fullest. Its pages show the keenest appreciation of what is transpiring in the religious and secular world. There are but a few abler pens than the one wielded by its Editor. On the political arena it has sustained with the warmest energy the Government in all its efforts to suppress the rebellion. Its columns also contain condensed Missionary intelligence, News of the Churches of different denominations, and valuable information to farmers and agriculturists. We say to those of our readers who have not subscribed hitherto for this paper, take it, read it, and they will thank us for bringing it to their notice.

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Rev. Dr. Gordon—Dear Pastor, enclosed within is $2, which I received as a present from grandmother, but feeling it to be my duty to give it to the cause, explained to us by the Rev. Mr. Scudder last Sabbath, I entrust it to your care.

*October*, 1865. Yours truly, C.

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## BOOK NOTICES.

We have received from the Presbyterian Publication Committee at Philadelphia, the following books, which are well adapted for the libraries of our Sabbath-schools, and as such we would most cordially commend them to all superintendents and teachers. Let the reader read the title-page, which we here give, and he will learn very readily the nature of the book.

Dick and His Donkey, or the Boy that Helped his Mother. 18mo., pp. 136.

The Law of Love, for little boys and girls, well adapted for reading aloud by parents or teachers to children.

"Buy Your own Cherries." "Poor Little Ellen, the Drunkard's Daughter." Temperance Tales.

The Invalid's Work.—By M. C. F. 18mo., pp. 120.

Man, Moral and Physical: or, the Influence of Health and Disease on Religious Experience. By the Rev. Joseph H. Jones, D.D. Philadelphia: James S. Claxton, successor to William & Alfred S. Martien, 606 Chestnut street.

The writer in his preface remarks that cases of spiritual distress are constantly occurring to which pastors can minister no relief, because the source of the difficulty is the morbid condition of the physical part—and this comes properly within the province of the physician.

So on the other hand the instances are numerous, where the science and skill of the physician are of no avail, because the disease is mental, and can only be cured by moral remedies. The book abounds with facts and incidents, illustrating these two great principles. We commend the work to all our readers, as well worthy of careful study and examination.

Jesus and the Coming Glory; or, Notes on Scripture. By Joel Jones, L.L.D. James S. Claxton, 606 Chestnut street, Philadelphia.

As will be seen by the above title, the author of this work was a layman—occupying a high position in the state—and at the same time a diligent student of the Bible. The work is divided into fifteen chapters, commencing with the birth of Christ, and terminating with his glorification. It is an able expository and historical work, evincing careful study and deep research. In the language of Dr. Breckenridge, who wrote the preliminary remarks to the work: "In this volume, we have an original, independent, temperate and able contribution n aid of every one who is inquiring concerning

the true sense of God's word, touching the great promise and the great threat of the New Testament Scriptures."

TURNING A NEW LEAF; or, the Story of Charles Terry. By the author of Win and Wear. Tony Starr's Legacy. Robert Carter & Brothers, New York.

This is a capital story—one of real life. The scenes and incidents are all natural, and such as are continually occurring. The book must be interesting and popular with the young.

WANDERINGS OVER BIBLE LANDS AND SEAS. By the author of the Schonberg Cotta Family. Robert Carter & Brothers, New York.

In this volume, the writer gives us the incidents and scenes of her travel from Malta to Egypt, and through Palestine and Syria to Damascus. To all who love our Lord Jesus Christ, everything pertaining to these lands is full of interest. Those persons who have read the other volumes from the pen of this distinguished author, cannot fail of being interested in this.

MY NEW HOME.—By the author of Win and Wear Ned's Motto. 12mo., pp. 383. Robert Carter & Brothers, New York.

We have read this volume with the same interest that we have perused the previous volumes from the pen of the same author. It is one of that class of volumes where the incidents are well narrated and where the impressions naturally left on the mind are healthful and Christian.

# Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOVEMBER TO THE 1ST OF DECEMBER, 1865.

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